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# NEW TESTAMENT ABSTRACTS

*Vol. 49* *2005* *No. 1*

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# NEW TESTAMENT ABSTRACTS

A RECORD OF CURRENT LITERATURE

*Edited by*
DANIEL J. HARRINGTON
and
CHRISTOPHER R. MATTHEWS

*Associate Editor*
STANLEY B. MARROW

*Published by*
Weston Jesuit School of Theology, Cambridge, Massachusetts
in cooperation with
The Catholic Biblical Association of America

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The contents of abstracts and book notices are not necessarily the opinions of the editors; the views offered on disputed biblical questions remain the opinions of the original authors.

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# LIST OF JOURNALS

In addition to the journals on this list, whose titles are abbreviated in the headings to abstracts, the editors regularly survey many other periodicals in religion and the humanities generally for articles of interest to New Testament scholars. Abstracts of these articles also appear in *NTA,* but the titles of the journals in which the articles occur are spelled out in the headings.

Acta Theologica (Bloemfontein, South Africa)
Aegyptus (Milan)
Africa Journal of Evangelical Theology (Machakos, Kenya)
Africa Theological Journal (Usa River, Tanzania)
African Ecclesial Review (Eldoret, Kenya)
AJS Review (Waltham, MA)
America (New York)
American Benedictine Review (Richardton, ND)
American Journal of Archaeology (Boston)
American Journal of Philology (Baltimore, MD)
Analecta Cracoviensia (Krakow)
Andrews University Seminary Studies (Berrien Springs, MI)
Angelicum (Rome)
Anglican Theological Review (Evanston, IL)
Annali di storia dell'esegesi (Bologna)
Annual of the Japanese Biblical Institute (Tokyo)
Antonianum (Rome)
Anvil (Ashbourne, Derbyshire, UK)
Apocrypha (Turnhout)
Aramaic Studies (London—New York)
Archiv für Liturgiewissenschaft (Regensburg)
Ashland Theological Journal (Ashland, OH)
Asia Journal of Theology (Bangalore)
ʿAtiqot (Jerusalem)
Augustinianum (Rome)
Aula Orientalis (Barcelona)
Australasian Catholic Record (Manly, NSW)
Australian Biblical Review (Parkville, Victoria)
Bangalore Theological Forum (Bangalore)
Benedictina (Rome)
Berliner Theologische Zeitschrift (Berlin)
Bibbia e Oriente (Bornato)
Bibel und Kirche (Stuttgart)
Bibel und Liturgie (Klosterneuburg)
Bible Bhashyam (Kottayam, Kerala, India)
Bible Review (Washington, DC)
Bible Today (Collegeville, MN)
Bible Translator (New York)
Biblica (Rome)
Biblical Archaeology Review (Washington, DC)
Biblical Interpretation (Leiden)
Biblical Research (Chicago)
Biblical Theology Bulletin (Jamaica, NY)
Bibliotheca Orientalis (Leiden)
Bibliotheca Sacra (Dallas)
Biblische Notizen (Salzburg)
Biblische Zeitschrift (Paderborn)
Bijdragen (Amsterdam)
Bulletin de Littérature Ecclésiastique (Toulouse)
Bulletin du Centre Protestant d'Etudes (Geneva)
Bulletin for Biblical Research (Winona Lake, IN)
Bulletin of the American Schools of Oriental Research (Boston)
Bulletin of the International Organization for Septuagint and Cognate Studies (Durham, NC)
Bulletin of the John Rylands University Library of Manchester (Manchester, UK)
Burgense (Burgos)
Calvin Theological Journal (Grand Rapids, MI)
Catholic Biblical Quarterly (Washington, DC)
Catholica (Münster)
CGST Journal (Hong Kong)
Chicago Studies (Chicago)
Christian Century (Chicago)
Christian Scholar's Review (Holland, MI)
Christianity Today (Carol Stream, IL)
Christus (Paris)
Church (New York)
Churchman (Watford, UK)
Ciudad de Dios (Madrid)
Civiltà Cattolica (Rome)
Classical Journal (Ashland, VA)
Classical Philology (Chicago)
Classical Quarterly (Oxford)
Classical World (Pittsburgh, PA)
Collationes (Brugge—Gent)
Collectanea Theologica (Warsaw)
Colloquium (Perth)
Commonweal (New York)
Communio (Seville)
Communio/International Catholic Review (Washington, DC)
Communio Viatorum (Prague)
Concilium (New York)
Concordia Journal (St. Louis, MO)
Concordia Theological Quarterly (Fort Wayne, IN)
Conservative Judaism (New York)
Cristianesimo nella Storia (Bologna)
Crux (Vancouver, BC)
Currents in Biblical Research (London—New York)
Currents in Theology and Mission (Chicago)
Dansk Teologisk Tidsskrift (Copenhagen)
Dead Sea Discoveries (Leiden)
Deltion Biblikon Meleton (Athens)
Diakonia (Vienna)
Dialog (St. Paul, MN)
Didaskalia (Lisbon)
Direction (Fresno, CA)

Divinitas (Vatican City)
Divus Thomas (Bologna)
Doctor Communis (Vatican City)
Doctrine and Life (Dublin)
Downside Review (Bath, UK)
Ecumenical Review (Geneva)
Efemerides Mexicana (Tlalpan)
Emmanuel (Cleveland, OH)
Encounter (Indianapolis, IN)
Ephemerides Liturgicae (Rome)
Ephemerides Mariologicae (Madrid)
Ephemerides Theologicae Lovanienses (Leuven)
Epworth Review (Peterborough, UK)
Erbe und Auftrag (Beuron)
Escritos del Vedat (Torrente)
Esprit & Vie (Paris)
Estudios Bíblicos (Madrid)
Estudios Eclesiásticos (Madrid)
Estudios Franciscanos (Barcelona)
Études (Paris)
Études Théologiques et Religieuses (Montpellier)
Euntes Docete (Rome)
Evangelical Journal (Myerstown, PA)
Evangelical Quarterly (Carlisle, UK)
Evangelical Review of Theology (Carlisle, UK)
Evangelische Theologie (Gütersloh)
Expository Times (Edinburgh)
Filología Neotestamentaria (Córdoba)
Foi et Vie (Paris)
Forum (Santa Rosa, CA)
Forum Katholische Theologie (Rothenburg)
Freiburger Zeitschrift für Philosophie und Theologie (Fribourg)
Furrow (Maynooth)
Geist und Leben (Würzburg)
Greek Orthodox Theological Review (Brookline, MA)
Greek, Roman and Byzantine Studies (Durham, NC)
Gregorianum (Rome)
Harvard Theological Review (Cambridge, MA)
Hebrew Union College Annual (Cincinnati, OH)
Hekima Review (Nairobi)
Henoch (Turin)
Heythrop Journal (Oxford)
History of Religions (Chicago)
Hokhma (Lausanne)
Homiletic and Pastoral Review (New York)
Horizons (Villanova, PA)
Horizons in Biblical Theology (Pittsburgh, PA)
HTS Teologiese Studies/Theological Studies (Pretoria)
Indian Theological Studies (Bangalore)
Internationale Katholische Zeitschrift/Communio (Freiburg)
Internationale Kirchliche Zeitschrift (Bern)
Interpretation (Richmond, VA)
Irénikon (Chevetogne)
Irish Biblical Studies (Belfast)
Irish Theological Quarterly (Maynooth)
Israel Exploration Journal (Jerusalem)
Israel Numismatic Journal (Jerusalem)
Istina (Paris)
Jahrbuch für Antike und Christentum (Münster)
Jeevadhara (Kottayam, Kerala, India)
Jewish Bible Quarterly (Jerusalem)
Jewish Quarterly Review (Philadelphia)
Journal for the Study of Judaism (Leiden)
Journal for the Study of the Historical Jesus (London—New York)
Journal for the Study of the New Testament (London—New York)
Journal for the Study of the Old Testament (London—New York)
Journal for the Study of the Pseudepigrapha (London—New York)
Journal from the Radical Reformation (Morrow, GA)
Journal of Biblical Literature (Atlanta)
Journal of Early Christian Studies (Baltimore, MD)
Journal of Ecclesiastical History (Cambridge, UK)
Journal of Ecumenical Studies (Philadelphia)
Journal of Feminist Studies in Religion (Atlanta)
Journal of Hellenic Studies (London)
Journal of Higher Criticism (Madison, NJ)
Journal of Jewish Studies (Oxford)
Journal of Near Eastern Studies (Chicago)
Journal of Northwest Semitic Languages (Stellenbosch)
Journal of Pentecostal Theology (London—New York)
Journal of Religion (Chicago)
Journal of Religious & Theological Information (Binghamton, NY)
Journal of Religious History (Sydney)
Journal of Religious Thought (Washington, DC)
Journal of Roman Archaeology (Ann Arbor, MI)
Journal of Roman Studies (London)
Journal of Semitic Studies (Oxford)
Journal of the Adventist Theological Society (Collegedale, TN)
Journal of the American Academy of Religion (Atlanta)
Journal of the American Oriental Society (Ann Arbor, MI)
Journal of the Evangelical Theological Society (Lynchburg, VA)
Journal of the Interdenominational Theological Center (Atlanta)
Journal of Theological Studies (Oxford)
Journal of Theology for Southern Africa (Rondebosch)
Journal of Translation and Textlinguistics (Dallas)
Judaism (New York)
Kerygma und Dogma (Göttingen)

Landas (Manila)
Laurentianum (Rome)
Laval Théologique et Philosophique (Québec)
Levant (London)
Lexington Theological Quarterly (Lexington, KY)
Literature & Theology (Oxford)
Louvain Studies (Louvain)
Lumen Vitae (Brussels)
Lumière & Vie (Lyon)
Lutheran Quarterly (Milwaukee, WI)
Lutheran Theological Journal (North Adelaide, S. Australia)
Maison-Dieu (Paris)
Manresa (Madrid)
Marian Studies (Dayton, OH)
Marianum (Rome)
Master's Seminary Journal (Sun Valley, CA)
Mayéutica (Marcilla [Navarra])
Mélanges de Science Religieuse (Lille)
Melita Theologica (Rabat, Malta)
Method & Theory in the Study of Religion (Leiden)
Milltown Studies (Dublin)
Miscelánea Comillas (Madrid)
Missiology (Scottdale, PA)
Modern Believing (London)
Modern Theology (Oxford—Malden, MA)
Münchener Theologische Zeitschrift (Munich)
Muséon (Louvain)
Near East School of Theology Theological Review (Beirut)
Near Eastern Archaeology (Boston)
Nederlands Theologisch Tijdschrift (Utrecht)
Neotestamentica (Pretoria)
Neue Zeitschrift für Systematische Theologie und Religionsphilosophie (Berlin)
New Blackfriars (Oxford)
New Testament Studies (Cambridge, UK)
New Theology Review (Collegeville, MN)
Norsk Teologisk Tidsskrift (Oslo)
Nouvelle Revue Théologique (Brussels)
Nova et Vetera (Chêne-Bougeries)
Novum Testamentum (Leiden)
Numen (Leiden)
One in Christ (Turvey, UK)
Orientalia (Rome)
Orientalia Christiana Periodica (Rome)
Orientalistische Literaturzeitung (Berlin)
Ostkirchliche Studien (Würzburg)
Pacifica (Parkville, Victoria, Australia)
Palestine Exploration Quarterly (London)
Perspectiva Teológica (Belo Horizonte, Brazil )
Perspectives in Religious Studies (Valparaiso, IN)
Polish Journal of Biblical Research (Mogilany)
Presbyterion (St. Louis, MO)
Priests & People (London)
Princeton Seminary Bulletin (Princeton, NJ)
Prism (New Brighton, MN)
Pro Ecclesia (Delhi, NY)
Proceedings of the Irish Biblical Association (Dublin)
Prooftexts (Baltimore, MD)
Protokolle zur Bibel (Klosterneuburg)
Qadmoniot (Jerusalem)
Quarterly Review (Nashville, TN)
Qumran Chronicle (Krakow)
Rassegna di Teologia (Naples)
Razón y Fe (Madrid)
Recherches de Science Religieuse (Paris)
Recherches de Théologie et Philosophie médiévales (Leuven)
Reformed Review (Holland, MI)
Religion (London)
Religion & Theology (Leiden)
Religious Studies (Cambridge, UK)
Religious Studies and Theology (Saskatoon, SK)
Religious Studies Review (Valparaiso, IN)
Renovatio (Aachen)
Restoration Quarterly (Abilene, TX)
Review and Expositor (Louisville, KY)
Review for Religious (St. Louis, MO)
Review of Biblical Literature (Atlanta)
Review of Rabbinic Judaism (Leiden)
Reviews in Religion and Theology (Oxford)
Revista Catalana de Teología (Barcelona)
Revista de Espiritualidad (Madrid)
Revista Eclesiástica Brasileira (Petrópolis)
Revista Latinoamericana de Teologia (San Salvador)
Revue Africaine de Théologie (Kinshasa, Zaire)
Revue Bénédictine (Denée, Belgium)
Revue Biblique (Jerusalem)
Revue d'éthique et de théologie morale—"Le Supplément" (Paris)
Revue de l'Histoire des Religions (Paris)
Revue de Qumran (Paris)
Revue de Théologie et de Philosophie (Lausanne)
Revue des Études Augustiniennes (Paris)
Revue des Études Juives (Paris)
Revue des Sciences Philosophiques et Théologiques (Paris)
Revue des Sciences Religieuses (Strasbourg)
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Revue d'Histoire et de Philosophie Religieuses (Strasbourg)
Revue Réformée (Aix-en-Provence)
Revue Théologique de Louvain (Louvain)
Revue Thomiste (Toulouse)
Rhetorica (Berkeley, CA)
Rivista Biblica (Bologna)
Rivista di Archeologia Cristiana (Vatican City)
Rivista di Storia e Letteratura Religiosa (Turin)
Roczniki Teologiczne (Lublin)
Römische Quartalschrift (Rome)
Sacra Doctrina (Bologna)

St. Vladimir's Theological Quarterly (Crestwood, NY)
Salesianum (Rome)
Salmanticensis (Salamanca)
Sapienza (Naples)
Scandinavian Journal of the Old Testament (Copenhagen)
Science et Esprit (Montreal)
Scottish Bulletin of Evangelical Theology (Edinburgh)
Scottish Journal of Theology (Edinburgh)
Scripta Theologica (Pamplona)
Scriptorium (Brussels)
Scriptura (Stellenbosch)
Scripture Bulletin (Birmingham, UK)
Scuola Cattolica (Milan)
Search (Dublin)
Sefarad (Madrid)
Semeia (Atlanta)
Sémiotique et Bible (Lyon)
Sewanee Theological Review (Sewanee, TN)
Soundings (Knoxville, TN)
Southwestern Journal of Theology (Fort Worth, TX)
Stimmen der Zeit (Munich)
Stromata (San Miguel, Argentina)
Studia Liturgica (London)
Studia Patavina (Padua)
Studia Philonica Annual (Atlanta)
Studia Theologica (Åbo)
Studia Theologica Varsaviensia (Warsaw)
Studien zum Neuen Testament und seiner Umwelt (Linz)
Studies in Religion/Sciences Religieuses (Waterloo, ON)
Studii Biblici Franciscani Liber Annuus (Jerusalem)
Studium (Madrid)
Stulos Theological Journal (Bandung, Indonesia)
Svensk Exegetisk Årsbok (Uppsala)
Svensk Teologisk Kvartalskrift (Lund)
Teaching Theology & Religion (Oxford—Malden, MA)
Tel Aviv (Tel Aviv)
Telema (Kinshasa-Gombe, Zaire)
Teologia (Milan)
Teología y Vida (Santiago)
Teresianum (Rome)
Textus (Jerusalem)
Themelios (Leicester, UK)
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Theologische Quartalschrift (Tübingen)
Theologische Revue (Münster)
Theologische Rundschau (Tübingen)
Theologische Zeitschrift (Basel)
Theology (London)
Theology Today (Princeton, NJ)
Thomist (Washington, DC)
Thought (New York)
Tidsskrift for Teologi og Kirke (Oslo)
Tijdschrift voor Theologie (Nijmegen)
Toronto Journal of Theology (Toronto)
Traditio (New York)
Tradition (New York)
Trierer Theologische Zeitschrift (Trier)
Trinity Journal (Deerfield, IL)
Tyndale Bulletin (Cambridge, UK)
Una Sancta (Meitingen—Niederaltaich)
Union Seminary Quarterly Review (New York)
Verbum et Ecclesia (Pretoria)
Verkündigung und Forschung (Gütersloh)
Vetera Christianorum (Bari)
Vetus Testamentum (Leiden)
Vidyajyoti (Delhi)
Vie Spirituelle (Paris)
Vigiliae Christianae (Leiden)
Vox Reformata (Geelong, Victoria)
Vox Scripturae (São Paulo)
Way (London)
Westminster Theological Journal (Philadelphia)
Wissenschaft und Weisheit (Werl)
Word & World (St. Paul, MN)
Worship (Collegeville, MN)
Wort und Dienst (Bielefeld)
Zeitschrift der Deutschen Morgenländischen Gesellschaft (Mainz)
Zeitschrift des Deutschen Palästina-Vereins (Wiesbaden)
Zeitschrift für Althebraistik (Stuttgart)
Zeitschrift für Antikes Christentum/Journal of Ancient Christianity (Berlin—New York)
Zeitschrift für die Alttestamentliche Wissenschaft (Berlin)
Zeitschrift für die Neutestamentliche Wissenschaft (Berlin)
Zeitschrift für Katholische Theologie (Innsbruck)
Zeitschrift für Kirchengeschichte (Stuttgart)
Zeitschrift für Neues Testament (Tübingen)
Zeitschrift für Papyrologie und Epigraphik (Bonn)
Zeitschrift für Religions- und Geistesgeschichte (Potsdam)
Zeitschrift für Theologie und Kirche (Tübingen)
Zeitzeichen (Berlin)
Zygon (Chicago)

# PERIODICAL ABSTRACTS

## THE NEW TESTAMENT: GENERAL

### *Canon*

1. M. De Groote, "Kanonbildung im Westen. Das Schicksal der Johannesapokalypse," *ZeitKirchGesch* 114 (3, '03) 323-332.

After sketching the history of the Christian canon of Scripture, the article discusses the beginning of the process of canonization in the west (Justin, Tatian) and the formation of the canon in the west (Muratorian Canon, Irenaeus, Hippolytus, Tertullian, Cyprian), with particular attention to the reception of the book of Revelation into the canon.—D.J.H.

### *Interpretation*

2. A. Aguilar, "Uso e Interpretación de la Poesía en el Nuevo Testamento," *DavarLogos* [Libertador San Martín, Argentina] 3 (1, '04) 13-22.

After presenting a classification system for poetic passages in the NT, the article discusses four exegetical principles (parallelism, poetic license, cultural context, poetry as process) that aim toward improved identification and understanding of these passages.—C.R.M.

3. E. Arens, "¿Cuál verdad? Apuntes sobre el fundamentalismo," *Páginas* [Lima] 29 (188, '04) 36-52.

After discussing the meaning of the term "fundamentalism," the article describes modernism and postmodernism, and shows how fundamentalism responds to both. Then it considers the ideological and psychological roots of fundamentalism, and reflects on the role of fundamentalism in society today.—D.J.H.

4. V. Balaguer, "El sentido literal y el sentido espiritual de la Sagrada Escritura," *Script Theol* 36 (2, '04) 509-563.

The article traces the development of the understanding of the spiritual sense of Scripture in relation to the literal sense from the NT through Thomas Aquinas to the Reformation and the rise of rationalism. Then it examines how the spiritual sense has been treated in recent Catholic magisterial documents. Finally it suggests that the proposals of Thomas Aquinas on this matter may be enriched by the contributions of modern research as long as the latter are placed in the context of Thomistic discourse.—D.J.H.

5. M. Bemi Ngbali, "Les lectures africaines de la Bible comme substrat aux paradigmes théologiques africains," *Telema* 116 ('04) 23-43.

After sketching the "adventure" of the Bible in Africa from antiquity to today, the article discusses the diverse ways of reading the unique word of God in the African context. Then it considers the models of African reading of the Bible proposed by E. Mveng and J.-M. Ela, respectively.—D.J.H.

6. L. G. Bloomquist, "A Contemporary Exegesis at the Edges of Chaos," *RelTheol* 11 (1, '04) 1-38.

After listing some pointed questions in order to get at what people think of when they think of exegesis, the article identifies problems with defining exegesis primarily as reading, limiting it to texts, and having confidence in its ability to understand static realities such as texts. In order to suggest what a contemporary exegesis "at the edges of chaos" might do in place of the elaborate fiction of traditional and modern exegesis, it discusses exegetes as primarily those who are leading audiences, the stuff of exegesis as not just written texts, and adopting a contemporary exegesis that finds life at the edges of chaos (i.e. as life moves forward it is unknown and full of change). Exegesis can only lead without manipulating if it abandons the facade of observer and the pretense of neutrality and is honest about what it really is, namely leading whence and leading wither.—C.R.M.

7. C. Böttigheimer, " 'Die Wahrheit wird euch frei machen' (Joh 8,32). Sinnrechenschaft in Zeiten der Postmoderne," *MünchTheolZeit* 55 (3, '04) 234-248.

The Christian claim of truth (see Jn 8:32) should be realized rationally and in argumentative discourse (see 1 Pet 3:15). The article pleads for taking seriously the question of truth and for realizing the Christian claim of truth inductively and in a hermeneutical competition with other claims of truth.—D.J.H.

8. C. Buzzetti, " 'Ispirazione biblica': un corso di esegesi o di teologia?" *Salesianum* 66 (3, '04) 519-523.

After noting students' complaints that their course in biblical exegesis is not accompanied by a course in biblical inspiration, the article discusses the risks that historical-literary-descriptive exegesis alone might be lopsided and that synthetic-systematic theology alone might produce a theology without a solid foundation. Then it proposes biblical theology as a true (but not exclusive) synthesis, and points to "inspiration" as the critical point in the relationship between exegesis and theology.—D.J.H.

9. J. C. Carvalho, "A interpretação e os sentidos da Sagrada Escritura. O contributo de Paul Ricoeur," *Didaskalia* 34 (1, '04) 35-78.

The article examines Ricoeur's contributions to the interpretation of Sacred Scripture with reference to historical data and current scholarship on six major issues: language and biblical language, interpretation within Scripture, hermeneutics and biblical hermeneutics, principles of scriptural hermeneutics, exegetical methodology, and biblical "noematics" (the senses of Scripture).—D.J.H.

10. M. S. Clark, "Pentecostal Hermeneutics: The challenge of relating to (post)-modern literary theory," *Acta Patristica et Byzantina* [Pretoria] 12 ('01) 41-67.

One major feature of the ongoing quest for a viable Pentecostal hermeneutic will be partisanship for either evangelical concerns (to the extent they center on history) or those of postmodernism (that are historically relative, or lack interest in the historical). After discussing the nature of postmodernism, the article considers a fairly recent debate among Pentecostals with regard to postmodern categories in hermeneutics, and reflects on some matters of vital importance to Pentecostal ministry.—D.J.H.

11. J. Dart, "Scriptural schemes. The ABCBAs of biblical writing," *ChristCent* 121 (14, '04) 22-25.

Chiastic writing uses words, phrases, and ideas from the first half of a passage in reverse order in the second half. The body of the article discusses the views of various scholars regarding the presence and significance of chiasms in the NT. It also provides structured texts of six chiasms in the NT (Jn 3:12-18; Lk 2:8-20; 2 Cor 12:1-5; Col 3:2-5a; Mk 3:31-35; Mk 4:12-25).—D.J.H.

12. J. A. Davidson, "Word Made Flesh: The Inspiration of Scripture," *JournAdventTheol Soc* 15 (1, '04) 21-33.

The Bible never allows the impression that divine inspiration is a residue of what spiritual people have reasoned out themselves. Nor is special revelation ever speculative. Biblical writers include matters of cosmology when God acts in human history. While it is sometimes argued today that the truthfulness of the Bible does not necessarily include the historical details, we find Jesus and the NT writers accepting the historicity of the OT.—D.J.H.

13. W. G. Doty, "What's a Myth? Nomological, Topological, and Taxonomic Explorations," *Soundings* 86 (3-4, '03) 391-419.

These reflections on "theories of myth" treat mapping what myths write on us, defining myth and not-myth, functions and insertions in society (competition between myths within a corpus/society/canon), typologizing primary and secondary myths, mythopoetic revisionings and regraftings, and ways myth means or signifies. A polycentric, polyvalent mythography promotes mythological-metaphorical plentitude at its utmost, promising varied readings and reappropriations beyond measure. At least six aspects ought to be opened up for inspection during the course of considering any mythic expression: form, content/reference, surface expression, depth dimensions and structure, function, and site in the culture.—C.R.M.

14. A. B. du Toit, "New Testament exegesis in theory and practice," *ActaTheol* 24 (1, '04) 45-63.

This presentation of NT exegesis incorporates insights from linguistic and literary studies without disregarding the contributions of older grammarians and rhetoricians. It discusses responsible exegesis, reviews the contributions of various disciplines (general; text; context; sender; receiver—reader/audience), and proposes a three-phase exegetical program comprised of twelve steps [see § 49-15].—C.R.M.

15. A. B. du Toit, "New Testament exegesis in theory and practice: the various stages of the exegetical programme," *ActaTheol* 24 (1, '04) 64-90.

The article explicates the twelve (possible) steps of a proposed exegetical program [see § 49-14]: preliminary selection of the passage, first close reading, demarcation of the passage, textual criticism, determining the real world context of the passage, determining the literary type of the microtext, determining the place of the microtext within its macrostructure, analyzing the structure of the microtext, detailed analysis, formulating the message for the first readers, guidelines regarding the text's message for today, and translation.—C.R.M.

16. D. Gibson, "The God of Promise: Christian Scripture as Covenantal Revelation," *Themelios* 29 (3, '04) 27-36.

The article suggests that viewing Scripture as the documentary mode of God's covenant administration poses problems for K. Barth's approach to Scripture as "witness" to revelation, his understanding of inspiration, and his concept of an errant and theologically contradictory biblical text.—D.J.H.

17. J. B. GREEN, "Practicing the Gospel in a Post-Critical World: The Promise of Theological Exegesis," *JournEvangTheolSoc* 47 (3, '04) 387-397.

The article contends that if we are to engage in a genuinely theological exegesis of Scripture, then both the disciplines of biblical studies and systematic theology must change. It explicates this proposal under three headings: rethinking biblical and theological studies, a future for theological study of Scripture, and the claim of a narrative-oriented hermeneutic. Taking seriously the narrative shape of the biblical canon has the effect of calling upon its readers to choose sides: Will they embrace and serve the divine aim that presses this narrative forward and surfaces in these texts, or will they resist and oppose it?—C.R.M.

18. N. R. GULLEY, "Creation: The Foundational Importance of Scripture as Revelation," *JournAdventTheolSoc* 15 (1, '04) 91-124.

After insisting on the foundational importance of Scripture as revelation for studying the relationship between faith and science, the article discusses the debate about Scripture as revelation, the propositional nature of Scripture, the testimony of Scripture to its revelation, and the witness of Scripture (OT and NT) to a literal-historical creation. Then it reflects on the relationship between the biblical worldview and the 21st-century scientific worldview. It concludes that inherent revelation and inherent design reveal the creator and restore God to his place within Scripture and nature.—D.J.H.

19. P. S. HAWKINS, "Lost and Found: the Bible and its Literary Afterlife," *Religion & Literature* [Notre Dame, IN] 36 (1, '04) 1-14.

The article first describes the perceived biblical illiteracy of contemporary America in the context of the proliferation of Bibles and customized study guides. Then it reflects on how knowledge of the Bible is fundamental for understanding the works of ancient and modern writers and artists, with particular attention to Dante and T. Wolff.—D.J.H.

20. T. HIEKE, "Vom Verstehen biblischer Texte. Methodologisch-hermeneutische Erwägungen zum Programm einer 'biblischen Auslegung,'" *BibNotiz* 119-120 ('03) 71-89.

This reflection on methodological guidelines and basic decisions in biblical interpretation focuses not on the origin of the biblical texts but rather on how they are to be understood in the context of the Bible. It first offers a sketch of what biblical interpretation is, especially from the perspective of a "reader-oriented" approach. Next it discusses the meaning-potential of the text, the canon as the privileged context, and the "final form of the canon." Then it considers the limits of interpretation with reference to recent literary-critical findings with respect to the renunciation of the idea that a text has a "single" meaning and the notion that this meaning must correspond to the intention of the author, and the recognition that biblical interpretation as a reader-oriented method is at the same time a "text-centered" approach. It concludes with comments on this new methodological ensemble, and the text in the past and present, respectively.—C.R.M.

21. M. M. JACOBS, "Feminist scholarship, biblical scholarship and the Bible," *Neotestamentica* 35 (1-2, '01) 81-94.

In trying to formulate feminist biblical scholarship's possible contribution to biblical scholarship, the article focuses on two matters: the impact of the Bible on people's lives (*Wirkungsgeschichte*), and the question of the construction of meaning after the exposure of the oppressive nature of some biblical texts to women today.—D.J.H.

22. M. S. JAFFEE, "Personal Self-Disclosure, Religious Studies Pedagogy, and the Skeptical Mission of the Public University," *Bulletin of the Council of Societies for the Study of Religion* [Valparaiso, IN] 33 (2, '04) 29-34.

The article describes a way of introducing the author's own recent experiences of Orthodox Judaism into classroom discourse at a public university without turning the classroom into an autobiographical confessional. It focuses on the strategies of self-referential theorizing and the bending of theory back against itself as ways of enlisting students as co-conspirators against their own most intuitively obvious convictions. [The same issue contains an introduction by R. T. McCutcheon (pp. 27-29), as well as responses to Jaffee from various perspectives by S. L. Jacobs (pp. 34-37), C. M. Roach (pp. 37-39), T. L. Trost (pp. 39-42), K. R. Schaeffer (pp. 43-46), and T. Murphy (pp. 46-49), along with a rejoinder by Jaffee (pp. 49-50).]—D.J.H.

23. P. LEFEBVRE, "Prendre la parole. Lire la Bible comme une prise de parole," *RevÉthThéol MorSup* 230 ('04) 81-100.

The article reflects on reading the Bible as taking hold of or receiving the word under the following major headings: Scripture becomes the word when I take hold of the word; taking up again today the words "spoken to our fathers"; a time for speaking; how to make enemies quickly; the first words of Jesus in the Gospels; the whole world is explained; and speaking for others.—D.J.H.

24. J. A. LOUBSER, "Reconciling rhetorical criticism with its oral roots," *Neotestamentica* 35 (1-2, '01) 95-110.

Modern rhetorical criticism does not take sufficient account of the extent and influence of orality in NT texts. More recent scholarship has been developing a refined model of interaction between orality and literacy in the 1st century. With reference to Pauline and Johannine texts, the article shows that the rhetorical features found there are less sophisticated and predictable than those proposed in the contemporary textbooks. Therefore the rhetorical information from the classical schools is of limited value as an interpretive tool.—D.J.H.

25. T. D. F. MADDOX, "Scripture, Perspicuity, and Postmodernity," *RevExp* 100 (4, '03) 555-585.

Some of the historic Baptists' intuitions about Scripture fit best within the freedom of a postmodern critique, a view that tends to tear away and reject the priority of the individual over that of the community, that questions notions of individual certainty, and that affirms the contextual status of knowledge. A postmodern approach to Scripture is more consistent than is modernity with "a Baptist intuition of truth."—C.R.M.

26. T. J. MCGOVERN, "Vatican II and the interpretation of scripture," *HomPastRev* 104 (9, '04) 6-16.

In the view of Vatican II's *Dei verbum* (1965), biblical exegesis is not just a historical science but is essentially a theological one in which the exegete as believer takes precedence over any critical techniques. The biblical text is to be interpreted in light of the content and the unity of all Sacred Scripture, the living tradition of the whole church, and the analogy of faith. The Magisterium functions as the authoritative interpreter of the Bible.—D.J.H.

27. A. MONTANARI, "'Juxta propria principia.' Appunti per lo studio dell'ermeneutica biblica antica," *Teologia* 29 (2, '04) 127-151.

Taking its starting point from J. A. Fitzmyer's comment that patristic exegesis is to be admired but not imitated, the article explains various features of the patristic approach to Scripture: the mystery of Christ as the interpretive key to all of Scripture; the "senses" of Scripture; from the "senses" to interior understanding—the involvement of the reader; and understanding patristic exegesis "according to its own principles."—D.J.H.

28. E. MOUTON, "A rhetoric of theological vision? On Scripture's reorienting power in the liturgy of (social) life," *Neotestamentica* 35 (1-2, '01) 111-127.

The article explores moral challenges and opportunities facing South African churches at the beginning of the 21st century. After describing major hermeneutical and societal shifts during the past decades, it investigates some of the implications of these shifts for the churches and for religious education. Then as a counterfoil to the present "moral crisis" in South Africa, it considers aspects of the NT's rhetoric of theological vision with particular attention to reconciliation as the central image for the church's *logos,* biblical authority as liberating and healing practice (*ethos*), and liturgy as context for the development of personal integrity and social responsibility (*pathos*).—D.J.H.

29. B. T. NOEL, "Gordon Fee and the Challenge to Pentecostal Hermeneutics: Thirty Years Later," *Pneuma* [Leiden] 26 (1, '04) 60-80.

For Fee, the inherent tension in Scripture can be alleviated only through the discovery of authorial intent. This focus, however, seriously challenges the traditional Pentecostal practice of relying on perceived patterns in Luke's narratives. Moreover, Fee's nontypical views concerning the core of Pentecostalism have been objectionable to some. For Pentecostals, the opportunity to interact theologically with Fee's proposals over the past thirty years has been a gold mine of self-discovery and has provided a new awareness of their own hermeneutical issues.—D.J.H.

30. J. B. O. OKELLO, "Diffusing Apparent Biblical Contradictions: A Logical Demonstration," *AfricJournEvangTheol* 23 (1, '04) 47-60.

Taking its starting point from Exod 20:13 ("You shall not murder") and Eccl 3:1-3 ("there is . . . a time to kill"), the article shows by appeal to logic that alleged contradictions in the Bible are really not contradictions, and that logic can be a helpful tool in solving tensions encountered when reading the biblical text.—D.J.H.

31. J. I. PACKER, "The Centrality of Holy Scripture in Anglicanism," *Crux* 40 (1, '04) 9-18.

The article first identifies seven major items that characterize "ideal Anglicanism." Then after raising three questions about authentic Anglicanism and the historic Anglican heritage, it discusses the centrality of Holy Scripture in ideal Anglicanism and suggests four tasks for the future in relation to the Bible.—C.R.M.

32. J. PUNT, "Inhabiting the world in front of the text: the New Testament and reception studies," *Neotestamentica* 34 (1, '00) 207-224.

After noting that the discovery and increasing awareness of the importance of reception history should be attributed to the broader concern of accounting for various avenues of investigation in biblical hermeneutics, the article focuses attention on both the prospects and the problems of reception history for biblical hermeneutics: difficulties, problems, and deficiencies; positive value; reception as reading and "writing"; and reception histories and "truth."—C.R.M.

33. J. Ratzinger, "100 Years: the Magisterium and exegesis," *Theology Digest* [St. Louis] 51 (1, '04) 3-8.

A condensed English version of an article published in German in 2003 in *Internationale Katholische Zeitschrift/Communio* [§ 48-789].—D.J.H.

34. M. Reiser, "Biblical and postbiblical allegory," *Theology Digest* [St. Louis] 51 (1, '04) 19-27.

A condensed version of an article published in German in 2003 in *Trierer Theologische Zeitschrift* [§ 48-48].—D.J.H.

35. M. Rice, "The Postmodern Timeliness of a Sapiential Hermeneutic," *Trinity Theological Journal* [Singapore] 11 ('03) 65-96.

As a universal phenomenon of human experience, wisdom tradition transcends history and culture. While wisdom represents an ancient genre of human knowledge, both the biblical-theological premises and wider theological ramifications of the Hebrew sapiential tradition directly resonate with several distinctives pertaining to the emerging post-Enlightenment hermeneutical paradigm. After noting the timeliness of comparative religious studies, the article compares the Hebraic and Chinese sapiential traditions on such matters as cosmology, theism, history, epistemology, and eschatology.—D.J.H.

36. I. Schorsch, "From Context Back to Text," *ConsJud* 56 Special Supplement ('04) 51-56.

American Jews are reverting to the most traditional of literary genres in Judaism—commentaries. After a hiatus of two centuries devoted mainly to historical context, a spurt of new Jewish Bible commentaries and translations of the Talmud has restored the study of sacred texts to the center of their religious consciousness.—D.J.H.

37. A. Sinclair, "A Dialogical Approach to Critical Bible Study: The Use of Schwabian Deliberation to Integrate the Work of Bible Scholars with Educational Philosophy," *Religious Education* [Atlanta] 99 (2, '04) 107-124.

Using analytical tools provided by J. Schwab, the article addresses the practical problem of the tension between historical-critical study of the Bible and a spiritually nourishing relationship with it, in light of the approaches to biblical texts represented by J. Tigay and Y. Zakovitch, respectively. Then it merges the analysis with a dialogical hermeneutical approach to texts, using the work of S. Kepnes, M. Buber, and H.-G. Gadamer. It concludes with reflections on how such an approach might inform Bible curricula in liberal religious educational contexts.—D.J.H.

38. M. Šlajerová, "Palestinian Church Reads Old Testament. The Triangle of Ethnicity, Faith, Land — and Biblical Interpretation," *CommViat* [46] (1, '04) 34-62.

After sketching the history and current situation of the Palestinian Christian churches, the article considers how the OT can be the word of God in light of the Palestinian Christians' experience with the use of OT texts to support Zionism. It contends that Palestinian Christians have developed a method of contextualization, inculturation, or a model of incarnation, especially suitable for the Holy Land. Rather than adopting the exodus paradigm, they focus on the case of Naboth's vineyard (see 1 Kings 21). They view the earthly Jesus as both Jewish and Palestinian because of the incarnation but do not regard the resurrected Christ as a Jew from a general, cultural, or ethnic perspective.—D.J.H.

39. E. K. SOLVANG, "Thinking Developmentally: The Bible, the First-Year College Student, and Diversity," *TeachTheolRel* 7 (4, '04) 223-229.

The article shows how first-year college students might learn critical thinking skills as part of coming to understand the cultural otherness and theological complexity of the Bible and appreciating the ethical consequences of various biblical interpretations. It observes that critical thinking skills need to develop within conversation about values, the human capacity for good and evil, and the diversity of human experience.—D.J.H.

40. G. THEISSEN, "Eksegese og Teologi. Om eksegesens funktion og betydning i teologien" [Exegesis and Theology. On the Function and Significance of Exegesis for Theologians], *DanskTeolTids* 67 (3, '04) 161-178.

The article first explains the role that modern biblical exegesis has played in liberalism, kerygmatic theology, existential theology, and ecumenical communication. Then it explores what role exegesis can have today in the dialogues with the secular perspective on religion and with other religions. It argues that the "Bible fatigue" of present-day theology can be overcome if exegesis faces the great theological challenges of our time, develops a reading of the Bible for both the church and secular society, and represents biblical identity in the dialogue with other religions.—D.J.H.

41. J. S. UKPONG, "New Testament hermeneutics in Africa: Challenges and possibilities," *Neotestamentica* 35 (1-2, '01) 147-167.

The challenges that African biblical critics face arise from the contextual nature of African readings of the Bible, the diversity of the African context, and the ambivalence of the Bible. Because contextual Bible reading has to do with the social role of the Bible, African readings of the Bible must impact society in its various dimensions. The ultimate challenge is to be creative in developing methods that serve the hermeneutical concerns of the African context, and in reading the Bible against the grain of conventional paradigms to produce African contextual readings that make a distinctive contribution to global biblical research.—D.J.H.

42. A. VANHOYE, "La réception dans l'Église de la Constitution dogmatique *Dei Verbum*. Du concile Vatican II à aujourd'hui," *EspVie* 114 (107, '04) 3-13.

The article discusses the major points in Vatican II's dogmatic constitution on divine revelation (*Dei verbum*) and its reception under five headings: Scripture and the word of God, Scripture and tradition, revelation and communion, inspiration and the believing community, and biblical studies and theology. It concludes that *Dei verbum* has provided delicious and abundant fruits, and that its reception in the church has been generally successful (if not perfect).—D.J.H.

43. J. M. VINCENT, "Quelques ouvrages récents sur l'histoire de l'interprétation de la Bible, en particulier de l'Ancien Testament — I," *ÉtudThéolRel* 78 (3, '03) 411-422.

After brief comments on the renewal of interest in the history of biblical interpretation, this installment discusses two publications that treat the entire discipline: H. G. Reventlow, *Epochen der Bibelauslegung* (4 vols., 1990-2001); and J. H. Hayes (ed.), *Dictionary of Biblical Interpretation* (2 vols., 1999).—D.J.H.

44. A. von Dobbeler, "Der Exeget als Historiker und Theologe. Eine Positionsbestimmung," *ZeitNT* 7 (13, '04) 11-21.

As a historian and a theologian the exegete is an advocate for the writings of the NT who has the task of recovering the voice of the texts and securing a hearing for it. After presenting a series of theses on the topic of the exegete and texts, the article discusses the historian as an advocate of texts with particular attention to methodological questions and issues of historical reconstruction. Then it considers the theologian as an advocate of texts with respect to the issues of the antidocetic aim of exegesis, the wealth of diversity, the question of the binding nature of theological statements, the tension between historical explication and theological application, and the question of Christian identity.—C.R.M.

45. J. N. Vorster, "(E)mpersonating the bodies of early Christianity," *Neotestamentica* 34 (1, '00) 103-124.

Biblical critics often "empersonate" the bodies of early Christians with values similar to our own, and once these role models have been constructed they then function to legitimate certain types of moral behavior—empersonation inevitably leads to an appeal to impersonate. Arguing that a decisive difference exists between us and the persons of early Christianity, the article discusses what is meant by the category "person" and the complexities involved in its construction, explores the construction of person via a rhetoric of the body, and notes examples of biblical criticism where a process of empersonation has taken place (gender studies, Rom 1:18-32 and a rhetoric of the body).—C.R.M.

46r. W. J. Webb, *Slaves, Women & Homosexuals* [*NTA* 46, p. 145].

W. Grudem, "Should We Move Beyond the New Testament to a Better Ethic? An Analysis of William J. Webb, *Slaves, Women and Homosexuals: Exploring the Hermeneutics of Cultural Analysis*," *JournEvangTheolSoc* 47 (2, '04) 299-346.—Although Webb raises many interesting and challenging questions regarding cultural relativism, his work is deeply flawed since it fundamentally contradicts the Reformation principle of *sola Scriptura*. It does so by nullifying in principle the moral authority of the entire NT and replacing it with the moral authority of a "better ethic," an ethic that Webb claims to be able to discover through a complex hermeneutical process entirely foreign to the way that God intended the Bible to be read, understood, believed, and obeyed. Because it denies the moral authority of the NT and the historical accuracy of the creation account, Webb's "redemptive-movement hermeneutic" should not be accepted as a valid system for evangelicals today.—D.J.H.

47. G. O. West, "Early Encounters with the Bible Among the Batlhaping: Historical and Hermeneutical Signs," *BibInt* 12 (3, '04) 251-281.

After introductory comments on separating the Bible and missionary Christianity, the article provides a close reading of the journals of the explorer W. Burchell and of the missionary J. Campbell in search of the Bible's presence, place, and appropriations during their visits among the Tlhaping people of southern Africa. It concludes that for the Tlhaping people the Bible is present in the encounter between Europeans and Africans as a potentially distinct object of mysterious power. The missionary narrative clearly contains evidence of purposive acts of reconstruction as the Tlhaping appropriate and reposition selected signs in their own orders of practice, creating a foundational bricolage for their own emerging biblical interpretation.—C.R.M.

48. F. WISSE, "The Origin of the Christian Species: Lessons from the Study of Natural History for the Reconstruction of the History of Earliest Christianity," *Bulletin of the Canadian Society of Biblical Studies* [Toronto] 63 ('03-'04) 5-23.

In explaining the transformation of the early Christian movement from a sect within Judaism to the catholic church of the 4th century, the study of natural history can be helpful, since the reconstructions of natural history and of ancient religious history face similar methodological challenges and pitfalls. A developmental theory analogous to Darwin's theory of evolution appears to be more appropriate for explaining the changes in early Christianity than a Lamarckian type of adaptation to the environment. Within such a developmental theory the place and role of early Christian texts would represent not fossils but rather new mutations, some of which came to play an important role in the development toward *homo christianus*.—D.J.H.

## *Textual Criticism*

49. I. CARDELLINI, "Ancora una nota sulla questione dell'*Hebraica Veritas*," *RivistBib* 52 (2, '04) 129-143.

The expression *hebraica veritas* signifies, among other ideas, the acceptance of the Jewish *textus receptus*, as far as the protocanonical books of the OT are concerned, as the authentic text for western Christians from Jerome on. But the Greek text of the OT was the *textus receptus* of Christianity from the beginning. In recent decades Christian scholars have given increased attention to the significance of the Greek text of protocanonical writings.—C.R.M.

50. H. FÖRSTER, "'Erhebt euch und betet.' Fragment einer Erzählung über die Gefangennahme Jesu. Edition von Cambridge MS Add. 1876 (10)," *Aegyptus* 81 (1-2, '01) 323-331.

Cambridge MS Add. 1876 (10) contains Sahidic Coptic fragments of a version of the passion narrative that correspond to Lk 22:45-47 and Jn 18:33, respectively. After a material description of the manuscript, the article presents a transcription of the text and a translation, discusses its script and date (9th-10th century A.D.), presents a brief commentary, and provides photographs of the text.—D.J.H.

51. P. B. PAYNE, "The Text-Critical Function of the Umlauts in Vaticanus, with Special Attention to 1 Corinthians 14.34-35: A Response to J. Edward Miller," *JournStudNT* 27 (1, '04) 105-112.

While noting many positive contributions in Miller's article [§ 48-809], this response points out several misrepresentations of the author's own work [see § 39-1590], and seeks to demonstrate that Miller's attempt to refute his arguments is ill-founded and unsuccessful. It concludes that although Miller highlights successfully the text-critical importance of the umlauts in Vaticanus, he has failed to undermine Payne's arguments concerning a plausible function of the bar-umlaut (to mark significant textual variants) and especially concerning 1 Cor 14:34-35.—D.J.H.

52. W. L. Richards, "New Testament Greek Manuscript Facsimiles at Andrews University," *AndUnivSemStud* 42 (1, '04) 129-147.

The article provides a list of manuscript facsimiles of the Greek NT currently housed at the Greek Manuscript Research Center at Andrews University in Berrien Springs, MI. The list follows the order in K. Aland (ed.), *Kurzgefasste Liste der griechischen Handschriften des Neuen Testaments* (2nd ed., 1994): papyri, uncials, minuscules, and lectionaries.—D.J.H.

53. H. P. Scanlin, "The Myth of the Paperless Church: Codex, Cognition and Christianity," *EvangJourn* 22 (1, '04) 1-8.

After describing the birth of the codex, the article discusses the impact of the adoption of the codex with reference to the translatability of the Scriptures, the authority of the Scriptures, and the notions of canon and canonicity.—D.J.H.

Textual Criticism, §§ 49-203, 211, 223, 276, 279, 401, 420, 426, 459.

## Biblical Linguistics and Philology

54. D. M. Gurtner, "Καταπέτασμα: Lexicographical and Etymological Considerations on the Biblical 'Veil,'" *AndUnivSemStud* 42 (1, '04) 105-111.

Though a relatively rare word, καταπέτασμα was associated in some way with cultic life in antiquity. It became for the Greek OT tradition a technical term for the hangings and veils of the tabernacle and temples. The etymology of καταπέτασμα tells us more about how the καταπέτασμα hung (downward) and where (cultic setting) than about its particular function. In his study of Heb 6:19 [§ 45-430] R. E. Gane was correct in calling attention to the definitiveness of the contextual qualifiers in defining which "curtain" is in view.—D.J.H.

55. D. Lehoux, "Impersonal and Intransitive ἐπισημαίνει," *ClassPhilol* 99 (1, '04) 78-85.

The Greek verb ἐπισημαίνει and the noun ἐπισημασία have specialized technical uses in the astrometeorological literature, where the verb (both intransitive and impersonal in Greek) means "there is a change [in the weather]," and the plural noun means "changes [in the weather]." Thus they have nothing to do with the idea of signification. Likewise, the medical use of the noun ἐπισημασία shows that it too had departed from an idea of signification, implying instead the access of a fever, which involves not just the onset but also the duration of the symptomatic phase of the disease. This parallels the astrometeorological use by referring to an observable thing, not just the sign of an unobservable thing.—D.J.H.

56r. J. Mateos and J. Peláez (eds.), *Diccionario Griego-Español del Nuevo Testamento* [*NTA* 45, p. 151].

M. Silva, "Diccionario griego-español del Nuevo Testamento (DGENT)," *Biblica* 85 (3, '04) 447-451.—No other lexicon of the Greek NT has been preceded by a more extensive and diverse research program. Indeed, it is not so much a lexicon as it is a very full semantic analysis of the NT vocabulary. It is characterized by independent thinking, and its handling of the material—both in terms of organization and interpretation—sheds valuable light on the NT vocabulary. However, its sharp focus on the NT risks distortion by isolating the material from Hellenistic Greek more generally, and its treatment of individual words is done in relative isolation from terms that have a close semantic relationship to them.—D.J.H.

57. M. Sim, "Underdeterminacy in Greek Participles: How Do We Assign Meaning?" *BibTrans* 55 (3, '04) 348-359.

In Koine Greek, circumstantial participles are famously underdetermined, in spite of the fact that many grammar books confidently identify temporal, causal, concessive, conditional, and final participles. With reference to many NT texts, the article contends that the overarching principle involved in recovering inferences about the logical relation of the participle to the rest of the sentence or the time reference of the participle is that of "relevance," whereby the addressee is able to achieve the author's intended interpretation in a given situation. This principle also explains alternative interpretations, depending on the selection of inferences, some of which will be more "relevant" than others to the interpreter.—D.J.H.

58. G. A. Smith, "The Myth of the Vaginal Soul," *GrRomByzStud* 44 (2, '04) 199-225.

Close inspection of the examples in the Greek magical papyri that R. Ganszyniec put forward in 1920 for his theory that the word ψυχή must have had the hitherto unrecognized meaning of "the genitalia, especially the pudenda of a woman" indicates that his suggestion must remain tantalizing but unlikely. An ancient word with a complex history, ψυχή does not appear to have been employed as slang for the genitals in magic or anywhere else.—D.J.H.

## *Biblical Translation*

59. C. Buzzetti, "Mini-Notes: a 'New' Resource in Translating the Bible?" *BibTrans* 55 (3, '04) 408-418.

In Bible translations the use of "mini-footnotes" [see § 48-87] that give alternative renderings can help to make progress in at least four areas: Bible translation, the hermeneutics of reading, ecumenism, and biblical pastoral activity.—D.J.H.

60. C. Buzzetti, "Traduzione della Bibbia: servizio e comunicazione. Da Lutero ad oggi," *Salesianum* 66 (2, '04) 273-290.

This discussion of Luther's German translation of the Bible and its implications for modern Bible translations considers the undertaking, the situation and characteristics (forceful style, pastoral concerns, hermeneutical perspective, theological preoccupations), the important themes involved (modern everyday language, faithful translation, interpretation, pedagogy), and its limits and relationship with theology and other translations.—D.J.H.

61. A. Chapple, "The English Standard Version: A Review Article," *Reformed Theological Review* [Doncaster, Australia] 62 (2, '03) 61-96.

The English Standard Version claims to be an essentially literal translation, to provide word-for-word correspondence, and to offer clarity of expression. Examination of its success in achieving these goals shows that the ESV is essentially the same as the RSV, and that its vocabulary and phraseology give it a rather dated feel.—D.J.H.

62. F. T. de Villiers, "Translation of nonverbal communication in the Afrikaans Bible version for the deaf: A short note," *Scriptura* 84 ('03) 364-367.

Nonverbal communication is a meaningful element of communication in the biblical text, and it must be translated accordingly if the new Afrikaans translation for the deaf and any other translation following the same theoretical framework wants to be consistent with its own presuppositions. The point is illustrated with reference to Job 30:28.—D.J.H.

63. S. FELBER, "Die Bibelübersetzung 'Hoffnung für alle' im kritischen Textvergleich," *TheolBeitr* 35 (4, '04) 181-201.

After noting that *Hoffnung für alle* is at present one of the most successful, if not the most successful, of recent German Bible translations, the article compares its dynamic or functional equivalent approach with various other versions (e.g. *Revidierte Elberfelder Übersetzung, Einheitsübersetzung, Gute Nachricht Bibel*) on the following topics: God and/or human beings as acting subjects, baptism with and without water, central christological texts, central concepts (e.g. gospel, justification), etc. It concludes that the comparison demonstrates how the functional equivalent approach of *Hoffnung für alle* opens the way for arbitrary renderings, and that with the replacement of the sacral character of the text by a flowing journalistic style one loses the strength of the language coined by Luther.—C.R.M.

64. K. HAACKER, "Bibelübersetzung zwischen Wissenschaft und Kunst," *TheolBeitr* 35 (4, '04) 202-212.

The article treats the methodological problems of Bible translation with particular attention to the tension between its technical and artistic demands. It discusses the competence required for Bible translation (e.g. textual criticism, knowledge of the original languages), Bible translation as an art, the need to pay attention to the linguistic level of the translation, and the need for better structures and up-to-date technical aids to promote cooperation between scholars and Bible translators.—C.R.M.

65. M. M. JINBACHIAN, "The History, Base Text(s), and Translation Techniques of the Armenian Bible," *BibTrans* 55 (3, '04) 364-375.

The Armenian Bible could have had one or two base texts. But this translation constitutes such a synthesis that the Syriac and Greek base texts have been poured into the mold of the Armenian language and culture, thus producing a homogeneous text. The Armenian translators were aware of the polysemy of words, and knew how to pick out the component of meaning that best suited a given context. Thus one and the same lexeme was rendered by more than one lexeme in Armenian.—D.J.H.

66. T. KAUFMANN, "Vorreformatorische Laienbibel und reformatorisches Evangelium," *ZeitTheolKirch* 101 (2, '04) 138-174.

Before the Reformation the vernacular Bible was widely distributed, especially in Germany. Karlstadt was the first of the Wittenberg Reformers to pick up Erasmus' plea for the laity's Bible, and this suggestion became crucial to the plausibility of the Scripture principle during the Reformation. Luther's relationship to the Scriptures was essentially geared toward the concept of the gospel, and was a sign of a new, specifically theological approach which differed from the motives of biblical humanism. The role of the laity's Bible in the late Middle Ages, humanism, and the Reformation, respectively, highlights the epochal significance of Luther's theology and the process of Reformation thought.—D.J.H.

67. P. LUCCA, "La conversione dell'Armenia al cristianesimo e la traduzione della Bibbia in Armeno," *BibOr* 46 (2, '04) 103-126.

The article treats the introduction of Christianity into Armenia (the Syro-Palestinian origins of Armenian Christianity, the official conversion), the introduction of the alphabet and the translation of the Bible (with reference to the principal historical sources), and the transmission of the text and textual criticism—*status quaestionis* (transmission of the biblical text and editions, debate over the *Vorlage* of the critical text).—C.R.M.

68. D. LYS, "La paresse du contresens," *ÉtudThéolRel* 78 (3, '03) 309-320.

Despite progress in biblical philology and translation, many people persist out of laziness in keeping in their minds old and outdated translations of specific biblical phrases. The article discusses a number of biblical texts (mainly from the OT) that are often misunderstood or even mistranslated out of such laziness, and tries to clarify their correct meanings.—D.J.H.

69. I. H. MARSHALL, "Brothers Embracing Sisters?" *BibTrans* 55 (3, '04) 303-310.

The article considers the lexicographical, historical, and theological issues involved in using the phrase "brothers and sisters" to render occurrences of Greek terms formerly translated "brothers." In contemporary translations of the Bible in cultures where terms such as "brothers" have become exclusive by contrast with earlier usage where they were tacitly inclusive but more focused on males, "brothers and sisters" is the correct translation.—C.R.M.

70. J. A. NAUDÉ, "Afrikaanse Bybelvertalings 'vir Afrika'. Die vertalers en hulle kulturele agenda" [Afrikaans Bible translations "for Africa." The translators and their cultural agenda], *ActaTheol* 24 (1, '04) 127-146.

An analysis of nine Afrikaans Bible translations in terms of the commission and intention of the translation, the translation process, and the product of the translation shows that the trend is to create translations that read fluently (i.e. that give the appearance that the translation is not in fact a translation, but the original). Thus the ancient Near Eastern and Mediterranean cultures of the source texts are domesticated by the ideological dominance of the Afrikaans target culture in these translations.—C.R.M.

71. T. F. SIMPSON AND W. BRUEGGEMANN, "Noted texts. Choosing a study Bible," *Christ Cent* 121 (21, '04) 36-39, 41.

Descriptions and evaluations of four recently published study Bibles: *New Interpreter's Study Bible, The Jewish Study Bible, The Access Bible,* and *NIV Spirit of the Reformation Study Bible.*—D.J.H.

72. G. TAUBERSCHMIDT, "Wie revolutionär sind moderne Übersetzungsprinzipien wirklich?" *TheolBeitr* 35 (4, '04) 213-226.

With the help of comparisons between the Masoretic Text and the Septuagint, the article shows that already in the Septuagint "modern" principles of translation were being used, and that therefore these principles are not so modern as is generally thought. It observes that the translation styles of the various Septuagint books can be classified into three groups: free or communicative, medial, and literal.—D.J.H.

73. B. A. TAYLOR, "The NETS Translation of 1 Reigns: Lexical Issues," *BullIntOrg SeptCogStud* 36 ('03) 75-85.

After introductory observations on the characteristics of the Greek texts of LXX 1–4

Reigns, the article discusses lexical issues in 1 Reigns 1–15 (1:3; 2:1; 4:3, 10, 13; 5:6) in connection with the preparation of the NETS translation of 1 Reigns.—C.R.M.

74. G. Toloni, "An Almost Unknown Translation of the Greek Bible into Italian," *BullIntOrgSeptCogStud* 36 ('03) 93-101.

After identifying the main translation projects that aim to render the LXX text accessible in modern languages, the article discusses the different methodologies, goals, developments, and results of two Italian initiatives: *Il Pentateuco* (1999) edited by L. Mortari, and *La Bibbia* (1960) edited by A. Brunello. The latter, which is briefly described, is the first and only full Italian translation of the LXX and could be the starting point for further philological and lexical studies for an ever-better understanding of the world of the LXX.—C.R.M.

75. E. R. Wendland, "Contextualised Readings and Translations of the New Testament in Africa," *AfricJournEvangTheol* 23 (1, '04) 91-111.

The revised version of an article published in *Bible Translator* in 2001 [§ 47-1472]. It treats the topics mentioned in the title in reverse order: Africa, the NT, reading and translation, and contextualizing a biblical message.—D.J.H.

76. E. R. Wendland, "Contextualising Bible reading in south-central Africa: The preparation of an annotated edition—with special reference to the Gospel of Luke in Chichewa," *Neotestamentica* 34 (1, '00) 143-172.

The article explores some of the ways in which the Chichewa (spoken in Malawi, Zambia, Mozambique, and beyond) NT version, starting with Luke, will differ from those available in English in terms of the very different linguistic, literary, educational, religious, and cultural setting that characterizes its potential readership. After surveying the general nature and goals of a study Bible, it treats the diverse types of explanatory-descriptive comments to be incorporated; the need for notes that involve the greatest degree of contextualization—those pertaining to language and culture; and illustrations of the need for contextualization from Luke (1:7, 9, 19, 27, 41, 59, 80; 2:8, 22; etc.). It concludes with a preview of what lies ahead for this important study Bible project.—C.R.M.

77. E. R. Wendland, "The rhetoric of Christ in a Bantu language: Hermeneutics in action during Bible translation — with special reference to Christ's Hillside Discourse (Matt 5 - 7) in Chichewa," *Neotestamentica* 35 (1-2, '01) 1-33.

Any proper evaluation of a Bible translation depends on the nature or type of version being prepared in a specific sociocultural and ecclesiastical context. The article describes and evaluates the pros and cons of several translation techniques in terms of a continuum that ranges between formal correspondence and functional parity, with comparative reference to a "relevance theory" approach. The illustrative material is selected from prominent Greek rhetorical features in the Sermon on the Mount and with respect to some possible renderings in Chichewa, a major Bantu language of south-central Africa.—D.J.H.

78. E. R. Wendland, "Translation Issues Within the Bible Publication Process (Part 2)," *BibTrans* 55 (2, '04) 227-233.

This installment [see § 48-832] first considers matters of format as a way of duplicating the dynamics of biblical discourse in print with reference to Mt 25:31-46 and Job 28. Then it proposes seven key goals in typesetting a biblical text (integrity, harmony, clarity, etc.), and reflects on the need for progress toward a more creative, communicative typography and format.—D.J.H.

Biblical Translation, § 49-436.

## *Scholars*

79. A. J. AHERN, "Social Justice: Now, later or never? The contribution of Albrecht Ritschl and Johannes Weiss to social justice theology," *StudRel/SciRel* 32 (3, '03) 281-297.

After placing Ritschl (1822-89) and Weiss (1863-1914) in their historical contexts, the article discusses the different interpretations of the kingdom of God in their works, and demonstrates their relevance to recent religious discourse about social justice (with particular attention to the writings of R. Ruether and S. Hauerwas).—D.J.H.

80. R. E. CARBONNEAU, "Father Barnabas Mary Ahern, C.P.: Religious Life and Biblical Scholarship," *U.S. Catholic Historian* [Notre Dame, IN] 22 (1, '04) 93-112.

As a biblical scholar, Ahern (1915-95) was closely linked with 20th-century biblical criticism and its pastoral applications for Catholics. Yet it is also true that his life and service as a Passionist religious was at the heart of his identity. After providing some background information, the article discusses Ahern's career under the following headings: the scholar (1941-59); Passionist religious life (1941-59); home again—the Second Vatican Council and postconciliar renewal (1959-69); loyal service in Rome (1970-83); and religious life and biblical scholarship (1983-95).—D.J.H.

81. W. GROSS, "Erinnerungen an Herbert Haag (1915-2001), Alttestamentler in Tübingen," *TheolQuart* 184 (2, '04) 132-139.

The article first places Haag's life and work as a biblical scholar in the context of 20th-century developments in Catholic biblical study. Then it describes some of his special interests (the world of the Bible, current scholarship, the Bible in church life) and favorite topics in biblical theology (original sin, the devil, sexuality, women's ordination, freedom in the church). It concludes with reflections on his place in the faculty of Catholic theology at Tübingen.—D.J.H.

82. Z. J. KAPERA, "The Rev. Ludwik Walenty Stefaniak, CM (1930-1972). The Promoter of Biblical Archaeology in Poland," *PolishJournBibRes* 3 (2, '04) 99-113.

After describing Stefaniak's life and academic formation, the article discusses his lively interest in the archaeology of Palestine and his achievements in making the results of biblical archaeology better known in Poland. It concludes with comments on his personality and his place as an eminent Polish student of archaeology. Four photographs of him accompany the main text.—D.J.H.

83. J. S. KLOPPENBORG, "Professor Heinz O. Guenther (1926-2003)," *StudRel/SciRel* 32 (1-2, '03) 182-184.

This memorial note describes Guenther's life and academic formation in Europe and North

America, as well as his activities as a professor in Japan and in Canada (Emmanuel College in Toronto). It observes that his own experience of cultural dislocation prepared him to treat with special sensitivity the historical issue of how an Aramaic-speaking Jesus movement in Jewish Palestine reclothed itself in a new language and culture in Greek-speaking areas. A selected bibliography of his publications is included on pp. 183-184.—D.J.H.

84. R. G. KRATZ, "Odil Hannes Steck und seine Arbeiten über das Alte Testament," *Theol LitZeit* 129 (5, '04) 467-480.

The late Professor Steck's publications on OT prophecy amount to the most important contributions on the subject in the last twenty years. He also made valuable contributions to the study of Ecclesiastes, the Psalms, and biblical history, as well as the effects of the biblical tradition in Jewish writings of the Hellenistic and Roman period (including Qumran).—D.J.H.

85. T. LARSON, "Joseph P. Free and the Romance of Biblical Archaeology," *WestTheol Journ* 66 (1, '04) 97-106.

Free (1911-74) was the founder of the Near East Archaeological Society, author of *Archaeology and Bible History* (1950), and director of excavations at Dothan in the late 1950s and early 1960s. The article discusses Free's place in American Presbyterianism, his long association with Wheaton College in Illinois, his influence on the popularity of biblical archaeology in US evangelical circles, and his conviction that archaeology should illuminate and confirm the Bible.—D.J.H.

86. A. LINDEMANN, "Glauben und Handeln. Überlegungen zur christlichen Ethik im Anschluss an Walter Schmithals," *BerlinTheolZeit* 21 (1, '04) 124-139.

After delineating the problem of faith and action in Christian ethics, the article discusses the contributions made over the years by Schmithals in his many essays on faith and conscience (and related topics) in the NT and in his biblical expositions, especially with regard to Paul's letter to the Romans and the Sermon on the Mount.—D.J.H.

87. L. F. MATEO SECO, "In memoriam Prof. Dr. José María Casciaro," *ScriptTheol* 36 (2, '04) 637-651.

After describing Casciaro's life (1923-2004) and long association with Opus Dei, the article discusses his studies in Semitic philology, dedication to Scripture, involvement in *La Sagrada Biblia,* publications for nonspecialists, place on the theological faculty at the University of Navarre, interest in the relationship between the Bible and culture, life as a priest, the high esteem in which he was held, and contributions to the journal *Scripta Theologica.*—D.J.H.

88. P. D. MILLER, "A Tribute to Thomas W. Gillespie," *PrincetonSemBull* 25 (2, '04) 134-138.

On the occasion of Gillespie's retirement after being president of Princeton Theological Seminary for twenty-one years, the article celebrates not only his achievements as an administrator, pastor, and friend, but also his regular courses on Paul's letters and his contributions to NT studies. [The same fascicle contains two photographs of Gillespie and the text of his 2004 commencement address on Ezek 29:1-9a and Rev 20:1-10 (pp. 129-132).]—D.J.H.

89. E. Romero-Pose, "La investigación sobre la primera teología cristiana. Significado y alcance de la obra de A. Orbe," *Revista Española de Teología* [Madrid] 64 (1, '04) 21-64.

After providing biographical information about Orbe, the article describes his new method for studying Christian theology in the 2nd and 3rd centuries A.D., and traces the course of his scholarly interests from Leontius of Byzantium to gnostic theology and the thought of Irenaeus. Then it discusses his ideas about the relationship of biblical exegesis to dogmatic theology, Christology, and anthropology, respectively. Finally it considers his research on pre-Nicene theology and early Spanish literature, and focuses on his contributions to the study of Valentinian gnosticism and to the rediscovery of Irenaeus.—D.J.H.

90. D. T. Runia, "Eric Francis Osborn: A Tribute," *VigChrist* 58 (3, '04) 242-255.

After a brief biographical sketch of Osborn (1922- ), the article identifies his distinctive contribution to patristic studies and summarizes the content and arguments of his seven monographs. An eight-page bibliography of Osborn's publications (pp. 248-255) is included.—C.R.M.

91. J. M. Scott, "Who Tried to Kill Nearly Everyone Else but Homer?" *ClassWorld* 97 (4, '04) 373-383.

J. Hardouin, a 17th-century French Jesuit and a distinguished classicist, numismatist, and church historian, contended that nearly all literature from Hesiod to Thomas Aquinas (including the patristic writings) was a medieval forgery. The article describes what set Hardouin off on this course, what arguments he offered, what exceptions he made, and how he thus committed intellectual suicide.—D.J.H.

92. H. Shanks, "Contrasting Insights of Biblical Giants. BAR Interviews Elie Wiesel and Frank Moore Cross," *BibArchRev* 30 (4, '04) 28-36.

In response to questions from Shanks, Wiesel and Cross describe their approaches to biblical interpretation, their religious and intellectual formation, views about the nature of the Bible, the interpretation of some specific OT passages, the relevance of talmudic and patristic traditions, and their public and private relationships to the biblical text.—D.J.H.

93. S. F. Singer, "Yaakov Meshorer, 1935-2004," *BibArchRev* 30 (5, '04) 16-17.

Meshorer was the preeminent scholar of the coins of the ancient Near East, the founder of the numismatic department and later curator of archaeology at the Israel Museum, professor of numismatics at Hebrew University, and author of landmark numismatic books.—D.J.H.

94. N. T. Wright, "Rising to the challenge," *U.S. Catholic* [Chicago] 69 (7, '04) 18-22.

Wright responds to questions about Jesus' resurrection and its theological significance, life after death, and the notion of evil.—D.J.H.

## *Bulletins*

95. D. Senior, "The Bible in Review: The New Testament and Related Topics," *BibToday* 42 (3, '04) 191-195.

Descriptions and evaluations of eighteen recently published books, all in English, on the NT and related matters.—D.J.H.

96. D. Senior, “The Bible in Review. The New Testament and Related Topics,” *BibToday* 42 (4, ’04) 257-262.

Descriptions and evaluations of eighteen recent publications, all in English, on the NT and related matters.—D.J.H.

97. D. Senior, “The Bible in Review. The New Testament and Related Topics,” *BibToday* 42 (5, ’04) 323-329.

Descriptions and evaluations of twenty recently published books, all in English, on the NT and related matters.—D.J.H.

## GOSPELS—ACTS

### *Gospels (General)*

98. O. E. Alana, “Η εβραϊκή-ελληνιστική μαγική επιρροή σε μερικές θεραπευτικές τεχνικές του Ιησού: Μια εκτίμηση (Jewish-Hellenistic Magical Influence on some of Jesus’ Healing Techniques: An Appraisal),” *DeltBibMel* 19 (1, ’00) 90-102.

The article explores the influence of Jewish and Greek magical healing practices on the healing techniques of Jesus. It demonstrates environmental influence as evidenced by Jesus’ use of spittle in healing the deaf and dumb man in the region of the Decapolis (Mk 7:31-35), the blind man in Bethsaida (Mk 1:20-25), and the blind man in Jerusalem (Jn 9:1-3). It also shows how Jesus’ exorcisms reflect Jewish-Hellenistic magical influence (see Mt 17:14-20; Mk 1:20-25; Lk 4:31-37). Jesus, as a product of his environment, used the same therapeutic techniques as his contemporaries. These magical healing techniques were Christianized and purified from their magical nature, and were replaced with the power of God. The article concludes that Jesus gave Christians examples of how they should use existing elements in their environment, wherever they may be.—J.A.H.

99. A. D. Baum, “Die Heilungswunder Jesu als Symbolhandlungen — Ein Versuch,” *European Journal of Theology* [Carlisle, UK] 13 (1, ’04) 5-15.

Jesus’ healing miracles can be explained against their OT background as prophetic symbolic actions. While the miracle stories intend to report historical events, at the same time they portray metaphorically the forgiveness of sins. Jesus himself pointed to this parallel between the proper and derived significance of his healing miracles (see Lk 5:31 parr.). The Church Fathers and Reformers were correct to interpret the NT healing miracles metaphorically.—D.J.H.

100. L. Briskin, “Tanakh Sources of Judas Iscariot,” *JewBibQuart* 32 (3, ’04) 189-197.

Paul knew nothing about Judas. The Gospel writers later embellished the betrayal of Jesus on the basis of the biblical accounts about (1) Judah and his brothers’ sale of Joseph to Ishmaelite traders, and (2) the revolt of Absalom against his father King David. By introducing Judas (as Judah or as a prototypical Jew) the Evangelists shifted the blame for Jesus’ death from the Romans to the Jews.—D.J.H.

101. J. Corley, “A Survey of Recent Gospel Commentaries,” *ScriptBull* 34 (2, ’04) 71-84.

The article surveys some thirty commentaries in English on the Gospels published between 1988 and 2003. It treats works on Matthew, Mark, Luke, and John, respectively. For each Gospel the commentaries are classified into two basic categories: academic and pastoral.—C.R.M.

102. J. G. CROSSLEY, "The Semitic Background to Repentance in the Teaching of John the Baptist and Jesus," *JournStudHistJesus* 2 (2, '04) 138-157.

The study investigates the language used by John the Baptist and Jesus concerning repentance and why the Evangelists rendered this by μετανοέω/μετάνοια. It first reviews the Semitic background to repentance (MT, Dead Sea scrolls and related literature, rabbinic literature) in the teaching of John and Jesus, and shows that *twb/šwb* was widely available language while *nḥm* was almost certainly not. Then it discusses Jewish literature in Greek (LXX, Apocrypha and Pseudepigrapha, Philo, Josephus, NT) to bring out the translation process from Aramaic source to Greek Gospel. It argues that the *tĕšûbâ* concept of repentance is the correct background for the teaching of John and Jesus on repentance, and that the Evangelists avoided the most obvious word for the translation of *twb/šwb*, namely ἐπιστρέφω, which in Jewish literature in Greek consistently describes Jews returning to God, and instead used μετανοέω and μετάνοια because these words were associated with the conversion of the Gentiles and not wholly unrelated to the *tĕšûbâ* concept.—C.R.M.

103. E. ESTÉVEZ LÓPEZ, "Mujeres sanadas, mujeres de virtud," *EstEcl* 79 (310, '04) 433-455.

Many of the Gospel healing stories featuring women exemplify the virtues characteristic of Jesus' disciples. After discussing the virtues in ancient Mediterranean societies, the article considers the memory of women's ministerial leadership in Christian communities (Mk 1:29-31 parr.); prototypes of Jesus as "the patron/benefactor who serves"; a woman who displays the virtue of gratitude (Lk 13:10-17); the paradigm of a believing woman gifted with wisdom and moral discernment (Mk 7:24-30; Mt 15:21-28); and an example of loyalty, truth, and confidence (Mk 5:24b-34 parr.).—D.J.H.

104. É. LAMIRANDE, "Marie-Madeleine disciple, témoin et apôtre, d'après l'ancienne littérature chrétienne. I. Données évangéliques et littérature apocryphe ou gnostique," *SciEsp* 56 (2, '04) 153-170.

After noting that the function exercised by Mary Magdalene as disciple, witness, and apostle makes her an eminent model for women's vocations, this first installment of a review of the evidence for Mary Magdalene between the 2nd century and the time of Gregory the Great first surveys the data in the Gospels about her with particular attention to her transformation from wise disciple and companion of Jesus to holy courtesan, and her role at the empty tomb. Then it considers the appearances and roles of Mary Magdalene in apocryphal and gnostic literature (*Gospel of Thomas, Sophia of Jesus Christ, Gospel of Mary, Gospel of Philip, Pistis Sophia, Acts of Philip*). A second article will focus on patristic interpretations of Mary Magdalene.—C.R.M.

105. E. LUPIERI, "'The Law and the Prophets were until John': John the Baptist between Jewish Halakhot and Christian history of salvation," *Neotestamentica* 35 (1-2, '01) 49-56.

Analysis of John the Baptist's teachings on halakic issues shows him to have been an independent Jewish reformer, decisively anti-Sadducean and specifically counteracting the doctrine of the Essenes as it appears from the Qumran texts. He seems closer to the Pharisaic interpretation of the Law, but with a significant avoidance of their policy of tithing.—D.J.H.

106. H. I. MACADAM, "*Domus Domini:* Where Jesus Lived (Capernaum and Bethany in the Gospels)," *NESTTheolRev* 25 (1, '04) 46-76.

With reference to the pertinent Gospel passages, the article discusses Capernaum as Jesus' home and "base of operations" for the Galilean portion of his public ministry, and Bethany-near-Jerusalem as Jesus' home and "base of operations" for the Judean portion of his public ministry. Also included on pp. 55-58 is an excursus on archaeology and the "house-church" at Capernaum.—D.J.H.

107. P. MERENLAHTI, "Reading as a Little Child: On the *Model Reader* of the Gospels," *LitTheol* 18 (2, '04) 139-152.

The semiotic concept of the "model reader" introduced by U. Eco refers to an ideal reader that the literary text anticipates and tries to create. Model readers are historical (e.g. the model reader of Mark's Gospel is a 1st-century Greco-Roman reader). If in the first half of the 20th century scholars emphasized the Evangelists' use of traditional material, in the last decades of the 20th century the literary features of the Gospels as complete narratives received due attention. Yet the nature of the Gospels as elaborations of tradition should not be forgotten, and now more than ever scholars should be sensitive to the danger of overinterpretation.—C.R.M.

108. M. PATELLA, "Prayerful Shores," *BibToday* 42 (5, '04) 293-297.

The article provides descriptions and photographs of three churches near the Sea of Galilee that are associated with scenes in the Gospels: the Church of the Beatitudes, the Church of Peter's Primacy, and the Church of the Multiplication of the Loaves and Fishes.—D.J.H.

109. R. M. PRICE, "The Da Vinci Fraud," *The Fourth R* [Santa Rosa, CA] 17 (1, '04) 7-12.

If engagement with the sources and impostures of the Templar/Magdalene hoax in D. Brown's *The Da Vinci Code* (2003) teaches us anything, it may be that the modern Gospels cut from the cloth of sheer imagination are in principle not so different from the venerable four that we have long ago come to know and love.—D.J.H.

110. J. R. SHAVER, "Christian Anti-Semitism. Tracing its Roots to the Gospel," *Church* 20 (2, '04) 15-19.

The Evangelists told the story of Jesus in a way that played down Pilate's (Rome's) role in killing Jesus, and deflected the blame for Jesus' crucifixion onto "the Jews." Christian anti-Judaism is rooted in some NT texts, because of their authority and the way Christians have read them. Christians need to learn to read these texts as about the struggles of early Jewish-Christians and not about "the Jews."—D.J.H.

111. K. SYREENI, "In Memory of Jesus: Grief Work in the Gospels," *BibInt* 12 (2, '04) 175-197.

The article first discusses grief work in the Synoptic Gospels and grief work in John, respectively, and suggests that we may observe development in the literary presentations of the process of coping with the absence of Jesus as we move from the earliest Synoptic Gospel to the later ones, and that the Gospel of John fits into this broad line of development. Then it tries to elucidate some hermeneutical undercurrents in this development and asks what consequences the analysis might have for our contemporary interpretative situation. It argues that the notion of grief work as at least an instrumental metaphor for understanding the emergence and the social dynamics of Gospel literature is possible because grief work (1) was a matter of the emerging Christian movement at large, (2) is involved in the general notion of "coping" in changing situations, (3) becomes a literary phenomenon with the writing of the Gospels, and (4) continues to have new objects after the original loss (e.g. a new cultic movement's traumatic separation from its "mother religion"). It also suggests that resurrection belief itself can be seen as a "coping" device.—C.R.M.

112. J. VERMEYLEN, "Rencontrer autrui, se découvrir soi-même, aller vers les autres. L'expérience fondatrice de Jésus et des chrétiens," *Spiritus* [Paris] 176 ('04) 344-355.

With reference to various Gospel texts, the article considers how encounters with other persons transformed Jesus, discusses how encounters with Jesus transformed other persons, and reflects on the significance of encounters for the mission of Christians.—D.J.H.

113. T. WIARDA, "Scenes and Details in the Gospels: Concrete Reading and Three Alternatives," *NTStud* 50 (2, '04) 167-184.

The article examines several texts in which the interpreter must decide whether narrative details should be treated as elements that function in concrete ways within concrete scenes. After noting that a "concrete reading" observes and emphasizes the way details function within the natural flow of the time-of-Jesus story being told in a Gospel narrative, it considers three alternative approaches under the following headings: concrete reading and allegory (the meaning of a night visit—Jn 3:1-21; 7:45-52; 19:38-42; the meaning of a two-stage healing—Mk 8:22-26), concrete reading and special words (two disciples encounter Jesus—Jn 1:35-39; the spirit is willing—Mk 14:38), and concrete reading and intra-Gospel allusions (the motive for a thrice-asked question—Jn 21:15-17). It concludes that Gospel narratives should generally be handled in a concrete manner that gives priority to the close reading of individual scenes.—C.R.M.

## *Jesus*

114. R. AGUIRRE, "La sabiduría de Jesús y Cristo Sabiduría," *RevistLatAmTeol* 21 (61, '04) 19-36.

The article first discusses the wisdom of Jesus: his place in the tradition of the sages of Israel, his wisdom teaching, and the root of Jesus' wisdom. Then it considers Christ as Wisdom according to various NT witnesses: the crucified Christ as the Wisdom of God (Paul), the preexistent Wisdom who comes to be born among humans (John), Jesus as Wisdom in the Synoptic Gospels, and Wisdom and a Christology with feminine characteristics.—D.J.H.

115. A. BRAVO, "Jonah and Jesus," *Theology Digest* [St. Louis] 51 (2, '04) 129-132.

An abbreviated English version of the article published in German in *Bibel und Kirche* [§ 48-882].—D.J.H.

116. C. E. B. CALVANI, "'Bem-aventurados os que não viram e creram'. Algumas observações sobre Jesus no cinema," *RevistEclBras* 64 (255, '04) 548-570.

After observations on Mel Gibson's film *The Passion of the Christ,* the article discusses earlier films about Jesus, and notes that such films (like preaching) can be good starting points for recovering, reinterpreting, and actualizing the memory of Jesus.—D.J.H.

117. D. Capps, "Jesus as Power Tactician," *JournStudHistJesus* 2 (2, '04) 158-189.

After identifying J. Haley's 1969 essay "The Power Tactics of Jesus Christ" as an insightful psychological portrait of Jesus by a leading authority in strategic family therapy, the article offers an extensive presentation of Haley's portrait of Jesus: how Jesus acquired power, the major tactical contribution of Jesus, the surrender tactic, and the climax of the struggle for power. Then it discusses an important implication of Haley's view that all organizations are hierarchical, namely, that Jesus was uncompromising in his opposition to all human paternal authority, and addresses Haley's contention that Jesus miscalculated the outcome of the Temple disturbance.—C.R.M.

118. G. De Rosa, "Gesù di Nazaret e i manoscritti del Mar Morto," *CivCatt* 155 (3697, '04) 27-37.

After reviewing some claims about the relationship between Jesus and the Dead Sea scrolls, the article discusses the inhabitants of Qumran, their way of life, the manuscripts discovered in the caves there, and Christianity and the Essene community of Qumran. It concludes that while there are some common elements between the two movements, on the most important matters there are radical differences.—D.J.H.

119. T. D'Sa, "The Cross and the Resurrection. From the Periphery to the Centre," *Vidyajyoti* 68 (4, '04) 295-300.

Jesus was brought up in the periphery of Israel (Nazareth), showed that God can be experienced on the periphery, and was allowed to die by his Father on the periphery (the cross). However, Jesus' life, death, and resurrection has brought the cross from the periphery to the center.—D.J.H.

120r. J. D. G. Dunn, *Jesus Remembered* [*NTA* 48, p. 167].

S. Byrskog, "A New Perspective on the Jesus Tradition. Reflections on James D. G. Dunn's *Jesus Remembered,*" *JournStudNT* 26 (4, '04) 459-471.—Dunn combines an insistence that the Jesus tradition was communicated orally and an attempt to avoid the naiveté of historical positivism without losing himself in postmodern relativism. He senses that the oral mode of communication is the forum of a complex synthesis between Jesus as past and present. The article contends that most of the issues that are in need of further discussion relate to this tricky synthesis between the past and the present in the oral Jesus tradition. It concludes with six questions for further discussion. [The same issue (pp. 473-487) contains Dunn's response to Byrskog and B. Holmberg [§ 49-122r].]—D.J.H.

121r. Ibid.

A. Gregory, "An oral and written Gospel? Reflections on remembering Jesus," *ExpTimes* 116 (1, '04) 7-12.—Dunn's emphasis on the importance of oral tradition and collective or communal memories of Jesus needs to be applied also to the transmission of stories about Jesus even after the four Gospels were written, for the form in which the fourfold Gospel was transmitted is unlikely to be identical to the sum of the forms in which the four Gospels may have circulated initially as discrete and separate texts. Thus there are important questions to be asked about the extent to which the Jesus remembered in the collective memory of the church and the fourfold Gospel as it emerges clearly in the late 2nd century is in continuity with the Jesus remembered by those who wrote the Gospels approximately a century earlier. [The same issue (pp. 13-19) contains Dunn's response to Gregory and to R. Morgan [§ 49-123r].]—C.R.M.

122r. IBID.

B. HOLMBERG, "Questions of Method in James Dunn's *Jesus Remembered*," *JournStudNT* 26 (4, '04) 445-457.—This discussion of questions of method in Dunn's book treats the role and meaning of memory; the object of historiography—events versus early fictionalizations of the events (memories); the nature of historical facts; and the methodological role of grand narratives. Dunn's large and coherent picture of Jesus looks for a history that makes sense of all the Gospel data, which other scholars may characterize as an underlying conviction that functions as a "grand narrative": the story of Jesus as told by the Gospels is a meaningful whole. [The same issue (pp. 473-487) contains Dunn's response to Holmberg and S. Byrskog [§ 49-120r].].—C.R.M.

123r. IBID.

R. MORGAN, "James Dunn's *Jesus Remembered*," *ExpTimes* 116 (1, '04) 1-6.—The beguiling title of Dunn's major scholarly achievement introduces some ambiguity. His emphasis on the ancient sources providing only accounts of the impact that Jesus made is apparently intended to counter unwarranted attempts to subvert Christian claims through historical Jesus research. The aim is worthy, but the argument (borrowed from M. Kähler) is misguided. The attempted subversion of Christian orthodoxy can be met by offering a historical account of Jesus that is compatible with Christian faith, and by contesting through historical argument those constructions that would destroy it, rather than by weakening the claims of historical investigation of Jesus. [The same issue (pp. 13-19) contains Dunn's response to Morgan and to A. Gregory [§ 49-121r].]—D.J.H.

124r. IBID.

G. SEGALLA, "Il Gesù ricordato: un'originale rivisitazione del Gesù storico," *Teologia* 29 (1, '04) 99-104.—Dunn set out to write the story of the person of Jesus and his mission on the basis of oral and/or written memory (that is, living tradition). The article discusses his thesis, his methodology, and the structure of his work. Then it notes five positive and new features in Dunn's book and five problematic aspects, and concludes that his work reflects very well the postmodern situation characterized by complexity and the consequent difficulty of coming to a clear and certain conclusion.—D.J.H.

125. L. GEERING, "Is Christianity Going Anywhere? Part 2. Excavating Jesus," *The Fourth R* [Santa Rosa, CA] 17 (3, '04) 3-8.

After considering the history of the scholarly search for the historical Jesus with attention to D. F. Strauss, A. Schweitzer, and the Jesus Seminar, the article identifies nine layers of growing belief that gradually turned Jesus into the Christ worshiped in the churches (e.g. layer 9—the "dogmatic layer" of the Nicene Creed). It concludes with a sketch of what we can say positively about Jesus.—C.R.M.

126. S. H. GOLDEN, "A Jewish Perspective of Jesus," *BibTheolBull* 34 (2, '04) 54-68.

After surveying the Gospels and other ancient Jewish sources about Jesus, the article focuses on the debates about Jewish involvement in the trial of Jesus. Then it notes Jesus' controversies with the Pharisees, and focuses on some of his purportedly contentious teachings that are not Pharisee-oriented such as the Temple, ritual purity, filial piety, divorce, messiahship, ongoing prophecy, and vicarious atonement. While the disputes between the Jerusalem leadership and Jesus ring true enough, neither individually nor cumulatively do they explain the enormity of Jesus' crucifixion.—D.J.H.

127. J. K. GUELKE, "Looking for Jesus in Christian Environmental Ethics," *Environmental Ethics* [Denton, TX] 26 (2, '04) 115-134.

Jesus' teachings about the golden rule, frugality combined with assisting the poor, and antiviolence should become more central to Christian environmental ethics. When practiced by Christian communities, these teachings should have a beneficial collateral effect on environments.—D.J.H.

128. S. GUIJARRO, "The Family in the Jesus Movement," *BibTheolBull* 34 (3, '04) 114-121.

Jesus gathered around him a group of disciples and asked them to take on the lifestyle of uprooted peasants to whom they would announce the good news of the imminent coming of God as king and patron of his people. In exchange for breaking away from their own families, Jesus offered them a new family in which they could live as brothers and children of God. In this respect there exists a fundamental continuity between the pre-Easter and post-Easter periods of the early Christian movement. The church had its origins in the group of Jesus' closest disciples, namely, the Twelve. The seed of the community that arose after Jesus' resurrection was not the multitudes that followed him but rather this closest group of disciples.—D.J.H.

129. T. V. KUNNUNKAL, "Leadership for Mission — The Jesus Model," *Vidyajyoti* 68 (3, '04) 167-176.

After comments on leadership practices in church-related institutions, myths about leadership, and the modern business vision of leadership, the article offers a sketch of the qualities of leadership for mission that Jesus exercised in twenty-two points.—C.R.M.

130. S. LÉGASSE, "L'itineranza di Gesù e dei suoi discepoli. Storia e Vangeli," *Laurentianum* 45 (1-2, '04) 131-142.

The article first discusses the itinerant lifestyle of the historical Jesus with his disciples and its relationship to his mission of proclaiming the kingdom of God. Then it considers how the theme of "itinerancy" is treated in the Gospels, and focuses on the place of celibacy (see Mt 19:12) in this context.—D.J.H.

131. M. LERNER, "Jesus the Jew," *Tikkun* [Berkeley, CA] 19 (3, '04) 33-37.

Jesus is part of the Jewish tradition that seeks to return Judaism to its highest vision and deepest truths. His message of love is both an intrinsic part of Torah Judaism and a teaching that badly needs more champions in every age.—D.J.H.

132. A. LINDERMAN, "Jesus i det offentliga rummet. Några religionssociologiska iakttagelser i anknytning till den så kallade Jesusdebatten vintern 2003" [Jesus in the Pub-

lic Sphere: Some Sociology-of-Religion Observations in Connection with the So-Called Jesus Debate, Winter 2003], *SvenskTeolKvart* 80 (2, '04) 67-72. [See §§ 49-139, 142.]

The article discusses the so-called "Jesus debate" that appeared in the Swedish newspaper *Svenska Dagbladet* in the winter of 2003 from the perspective of the sociology of religion. It notes that while Christians express their joy over the media's renewed interest in religious issues, they tend to engage in something that primarily could be interpreted as a struggle over the image of Christianity in the public arena.—C.R.M.

133. O. MAINVILLE, "De Jésus à Paul. Continuité et rupture," *SciEsp* 56 (1, '04) 39-57.

The article examines the figures of Jesus and Paul in order to assess from both a theological and an ethical point of view the extent to which Paul followed in the footsteps of Jesus. It compares their views on three themes: eschatology, the Holy Spirit, and the ethic of freedom (relation to the Law, and relation to tradition—the cases of women and sinners). It concludes that there is continuity as well as rupture between Jesus and Paul, and that Paul the theologian has to a certain degree conceptualized the experience of Jesus the practitioner.—C.R.M.

134. M. MÜLLER, "Jesus und das Gesetz. Eine Skizze im Licht der Rezeptionen," *KerDog* 50 (3, '04) 208-225.

The article approaches the theme of Jesus and the Law by tracing the history of its receptions from Paul's letters to the Evangelists (Mark, Matthew, Luke-Acts, John), and then turning to the historical Jesus. It concludes that Jesus' position toward the Law occasioned a revolution within Judaism, culminating soon after in a new religion. For when mercy becomes an ultimate demand, the welfare of fellow humans is the only benchmark. No casuistry is possible, and all ordering that aims at marking ethnic identity is rendered obsolete.—D.J.H.

135. R. E. OTTO, "Baptism and the *Munus Triplex,*" *EvangQuart* 76 (3, '04) 217-225.

The baptism of Jesus by John signals the public commencement of Jesus' calling as prophet, priest, and king. While Jesus' baptism uniquely served to identify him with God's word and submission to it as a prophet, to anoint him with God's Spirit as a priest, and to confirm him as God's Son and thus king, the Christian shares in each of these callings by means of baptism.—D.J.H.

136. R. D. PATTERSON AND M. TRAVERS, "Contours of the Exodus Motif in Jesus' Earthly Ministry," *WestTheolJourn* 66 (1, '04) 25-47.

The article first sketches the contours of the biblical exodus and its transmission in the OT with particular attention to the exodus motif as a picture of a better hope. Then it considers the employment of the exodus motif in the NT with respect to the association of key events in Christ's earthly life with the exodus of the OT, and the way that exodus material informs Jesus' office as Messiah/Christ, respectively. It concludes that the exodus event informs the beginning, middle, and end of the biblical account of redemptive history.—C.R.M.

137. B. SCHWANK, "Psalmen im Munde Jesu," *ErbAuf* 80 (3, '04) 236-246.

According to the NT Jesus does not pray all the OT Psalms (only 12 out of 150). But the

Psalms texts that he does pray speak especially about human need and have great biblical-theological and christological significance.—D.J.H.

138. W. B. SHELTON, "An Ancient Israelite Pattern of Kingly Accession in the Life of Christ," *TrinJourn* 25 (1, '04) 61-73.

In ancient Israel there is evidence that would-be kings engaged in a three-part pattern of accession to the throne: designation, demonstration, and coronation. This model offers a paradigm through which the Gospels present Jesus and through which Jesus could easily have understood his task.—D.J.H.

139. J. SVENUNGSSON, "Vem säger ni att jag är? Om Jesusdebattens teologiska sammanhang" [Who Do You Say That I Am? On the Jesus Debate's Theological Context], *SvenskTeolKvart* 80 (2, '04) 50-53. [See §§ 49-132, 142.]

The article observes that substantial theological exchange in the "Jesus debate" that appeared in *Svenska Dagbladet* in early 2003 quickly faded and was replaced by an unfruitful focus on secondary questions such as the possibility of miracles. It suggests a refined discussion that would lead to a substantive, critical, and constructive theological debate in spite of differing viewpoints with regard to the status of the Bible, metaphors, miracles, etc.—C.R.M.

140. S. S. TAVARES, "A singularidade de Jesus e de sua missão a partir de suas distintas relações," *RevistEclBras* 64 (255, '04) 515-547.

The article attempts to recover the singularity of Jesus and the particular character of his mission by focusing on his "relational" aspect, that is, on his singular intimacy with his Father and his total solidarity with humankind. It contends that Jesus' identity as both divine and human is at the root of the unique character of his person and mission.—D.J.H.

141. P. TRUDINGER, "Jesus, 'A Messianically Improbable Figure,'" *Faith and Freedom* [Oxford] 57 (158, '04) 33-36.

After noting important scholars who are not persuaded that Jesus in his own lifetime claimed to be the Messiah, the article comments on P. Fredriksen's assessment of Jesus as "a messianically improbable figure." It concludes that the calling into question of the status of Jesus as the Messiah in no way diminishes his importance in world history.—C.R.M.

142. K. WESTERLUND, "Debatten bakom Jesusdebatten. Om svenskars tro i dagens Sverige" [The Debate Behind the Jesus Debate: On the Faith of Swedes in Today's Sweden], *SvenskTeolKvart* 80 (2, '04) 54-66. [See §§ 49-132, 139.]

The article summarizes and analyzes some of the unpublished material that was sent to *Svenska Dagbladet* during the intense debate about Jesus that appeared in the newspaper in the beginning of 2003. The most outstanding theme in this material was a discussion about faith and knowledge. Other topics brought up in both the published and the unpublished material concerned the interpretation of biblical narratives and the nature of religious language. Though the debate was not characterized by fresh theological ideas, it did signal public acceptance of theological issues.—C.R.M.

Jesus, §§ 49-178, 217r, 287.

143. L. L. Berg, "The Illegalities of Jesus' Religious and Civil Trials," *BiblSac* 161 (643, '04) 330-342.

The Jewish and Roman trials of Jesus remain a gross distortion of justice, despite attempts to maintain a semblance of legality. Yet they were necessary, for without the charge of the religious trial Pilate would probably not have taken action against Jesus that resulted in his crucifixion. And without the sentence of the civil trial, Jesus would have been opposed by the Sanhedrin, perhaps stoned but certainly not crucified. The sovereign hand of God in providing Jesus as the propitiation for the sins of the whole world is clearly evident (see 1 Jn 2:2).—D.J.H.

144. S. Bouvier, "La Passion: La Ligne rouge de Mel Gibson," *NovVet* 79 (3, '04) 103-112.

The article discusses Mel Gibson's *Passion of the Christ* under three headings: paradoxes and misunderstandings (with reference to Gibson's shift from actor to producer), visions and cinema (with reference to the visions of C. Emmerich as one of the literary inspirations for the film), and cinema and painting. It concludes that *The Crucifixion* by French artist N. Poussin (1594-1665) shows the point at which it is perilous and difficult for an artist to treat a subject like the crucifixion, and that it is not certain that Gibson in undertaking his film was aware of this difficulty.—C.R.M.

145. M. C. Boys, " 'I Didn't See Any Anti-Semitism': Why Many Christians Don't Have a Problem with *The Passion of the Christ*," *Cross Currents* [New York] 54 (1, '04) 8-15.

Given the lack of subtlety with which Mel Gibson's *Passion of the Christ* depicts Jews as implacable enemies of Jesus, the article reflects on the reasons why so many viewers seem to dismiss concerns about the film's potential to promote anti-Semitism.—C.R.M.

146. W. L. Craig, "Was Jesus Buried in Shame? Reflections on B. McCane's Proposal," *ExpTimes* 115 (12, '04) 404-409.

The article critiques McCane's argument that Jesus was buried in shame insofar as he was neither buried in a family tomb nor mourned. It contends that while relative to our background information the intrinsic probability of Jesus' being dishonorably buried is greater than that of his being honorably buried, nevertheless, that imbalance is offset by the greater conditional probability of the evidence of the Gospels given Jesus' honorable burial as opposed to his dishonorable burial.—C.R.M.

147. P. Giniewski, "En marge d'un film sur la Passion: Les juifs n'ont pas tué Jésus," *FoiVie* 53 (3, '04) 45-67.

Taking its starting point from Mel Gibson's *Passion of the Christ,* the article explains why the Jews of Jesus' time could not and did not kill Jesus. It discusses how in recent times the culpability of the Jews has been questioned and the culpability of the Jewish authorities has been relativized. Then it describes the Gospels' efforts at toning down Roman responsibility for Jesus' death, and reflects on the reasons for such a rewriting of history. Finally it considers how the NT portrays Jesus' death largely as a self-sacrifice.—D.J.H.

148. C. GRAPPE, "Réactions d'un Exégète," *FoiVie* 103 (3, '04) 33-38.

After observing that the accusations of anti-Semitism against Mel Gibson's *Passion of the Christ* have been exaggerated, the article points to some matters that gave rise to those accusations. Then it notes cases of historical inaccuracy in the film and instances where it distorts the theological emphases of the Gospel passion narratives.—D.J.H.

149. M. KUBLER, "La Passion 'évangélique' de Mel Gibson," *Études* 400 (5, '04) 651-654.

The problem with Gibson's *Passion of the Christ* is not anti-Semitism but its incessant physical violence. The film's paradox resides in its being both evangelical (in its intense individual attachment to the person of Christ) and anti-evangelical (in its neglect of Jesus' life and resurrection, and of the good news of freedom).—D.J.H.

150. L. LEGRAND, "The Passion of the Christ," *IndTheolStud* 41 (2, '04) 105-109.

While Mel Gibson's *Passion of the Christ* is successful in picturing vividly the horror of Jesus' suffering, the film is long where the Gospels are short and short where the Gospels are long. It conveys a certain conventional rendering of the passion that is more pietistic than genuinely spiritual.—D.J.H.

151. K. LEHMKÜHLER, "Jesus, der Sündenbock? Gespräch mit René Girard," *NeuZeitSys TheolRelPhil* 46 (3, '04) 364-386.

The essay undertakes a theological conversation with Girard in two main parts. It first treats Girard's central anthropological theses: mimesis and the scapegoat. Then it examines Girard's interpretation of the Christian doctrine of the atonement with particular attention to the death of Jesus on the cross: the cross as unmasking the scapegoat mechanism, the deception of Satan, and the sacrifice of Jesus Christ. It concludes that Girard's interpretation of the cross of Jesus is deficient because it only relates to interhuman violence and leaves the question of guilt before God unanswered.—C.R.M.

152. W. LOADER, " 'The Passion of the Christ' and the Suffering of Jesus: A Reflection on Mel Gibson's film," *ExpTimes* 115 (12, '04) 401-403.

While richly expanding the Gospel story with even more gratuitous violence, Gibson's *Passion of the Christ* probably captures the essence of the brutality that would have been exercised on the many thousands who faced crucifixion. Yet you cannot really understand the passion of Jesus unless you have some idea of what Jesus was passionate about.—C.R.M.

153. M. C. LUCCHETTI BINGEMER, "La Pasión según Mel Gibson: Una lectura en confrontación con la Tercera Semana de los *Ejercicios*," *Manresa* 76 (300, '04) 289-298.

After general observations on Mel Gibson's film *The Passion of the Christ*, the article discusses some points that can be illuminated by the Third Week in Ignatius of Loyola's *Spiritual Exercises*: the passion of Christ as a way, the suffering of Jesus and the silence of God, Mary and compassion, and the passion and God's power.—D.J.H.

154. P. L. MAIER AND S. J. PATTERSON, "Pilate in the Dock," *BibRev* 20 (3, '04) 27-32, 44.

In response to Patterson's article on the dark side of Pilate [§ 48-917], Maier ("For the Defense," pp. 27-30) explores the motives behind the negative portrayals of Pilate by Philo and Josephus, defends the historical reliability of the Gospels' treatments of Pilate, and concludes that anti-Semitism arose from a misunderstanding of the Gospels. Patterson ("For the Prosecution," pp. 30-32) replies to Maier's criticisms, and observes that the assumed historicity of our Gospel accounts of Jesus' death has for centuries played a key role in fanning the flames of Christian anti-Semitism. Maier (p. 30) responds that there is no justification for drawing anti-Semitic conclusions because of what happened at Jesus' trial and death.—D.J.H.

155. M. M. MITCHELL ET AL., "Perspectives on Mel Gibson's *Passion,*" *Criterion* [Chicago] 43 (2, '04) 20-27, 37-38.

Mitchell (pp. 20-25, 38) observes that Gibson's *Passion of the Christ* moves directly from Jesus' purportedly "authentic" Aramaic into later Latin and the roots of western culture, circumventing entirely its actual early history among Jews and Greeks in the east. Thus Aramaic replaces Hebrew as Christianity will replace Judaism, and Latin replaces Greek as "western" Christianity eclipses "eastern" Christianity. J. T. PAWLIKOWSKI AND D. SANDMEL (pp. 25-26) contend that by embellishing the Gospel text to intensify Jesus' suffering, Gibson has filled the film screen with stereotypical (anti-Jewish) imagery. R. M. FRANKLIN (pp. 26-27) suggests that while Gibson's movie will offend many mainstream white religious audiences, it will resonate deeply with most blacks. S. SANDERS (pp. 27, 37) argues that Gibson's attempt to paint the "Semitic" background of the NT as exclusively Aramaic and Hebrew as a moribund, strictly liturgical language, corresponds to a theological polemic against Judaism as a "dead" religion serving the "letter of the law," not its living spirit.—D.J.H.

156. L. H. SCHIFFMAN, "Double Injustice," *Reform Judaism* [New York] 33 (1, '04) 28-33.

Under both Roman and Jewish law, the Sanhedrin would have lacked the necessary jurisdiction to sentence Jesus to death. The one responsible for Jesus' trial and execution was Pontius Pilate. The tragedy is that the submergence of historical truth about Jesus' death for political and theological objectives has resulted in centuries of anti-Semitism.—D.J.H.

157. D. D. SCHMIDT, "Braveheart Does the Stations of the Cross: Mel Gibson's 12-Step Program," *The Fourth R* [Santa Rosa, CA] 17 (2, '04) 3-5, 14.

Mel Gibson's cinematic version of the Stations of the Cross in *The Passion of the Christ* may serve as a visual meditation on the blood of Jesus for some viewers. For many others, however, an adequate understanding of Jesus requires appreciation of the kind of life he lived.—D.J.H.

158. A. F. SEGAL, " 'How I Stopped Worrying about Mel Gibson and Learned to Love the Quest for the Historical Jesus': A Review of Mel Gibson's *The Passion of the Christ,*" *JournStudHistJesus* 2 (2, '04) 190-208.

This review of Gibson's film *The Passion of the Christ* unfolds under three headings: artistic and religious merit, historical accuracy, and anti-Semitism. It concludes with reflections on the historical Jesus as antidote to the Hollywood Jesus. Gibson has given us a passionate, yet pathetic, portrait of Jesus, which depicts the Christ of medieval church piety, not the historical Jesus or the Jesus that is portrayed in the Gospels. [R. Watts offers a response (pp. 224-229) in the same issue.]—C.R.M.

159. M. TESTARD, "Les ultimes relations humaines du Christ avant sa mort," *Bulletin de l'Association Guillaume Budé* [Paris] 63 (1, '04) 204-227.

With reference to the pertinent Gospel texts, the article discusses various figures whom

Jesus encounters shortly before his death: Mary, the sister of Martha and Lazarus; the apostles; Claudia Procula, the wife of Pontius Pilate; and the Roman soldiers in charge of the crucifixion.—D.J.H.

160. C. TOURAILLE, "À propos de *La Passion du Christ,*" *EspVie* 114 (110, '04) 31-34.

Mel Gibson's film *The Passion of the Christ* has aroused many passions. This retrospective look at various reactions to it in France considers how the subject is presented, its picture of Jesus and his mission, and the nature of suffering.—D.J.H.

161. R. WATTS, " 'Mirror, Mirror, on the Wall . . .': A Review of Mel Gibson's *The Passion of the Christ,*" *JournStudHistJesus* 2 (2, '04) 209-218.

This review of Gibson's film *The Passion of the Christ* discusses its artistry, historical accuracy, and anti-Semitism, respectively. Taken on its own terms, this film is a profound piece of cinematography, celebrating for the unbeliever the triumph of humanity over an all-too-common brutality and for the believer a powerful reminder that forgiveness and love of enemies lies at the very center of Christian faith. [A. F. Segal offers a response (pp. 219-223) in the same issue.]—C.R.M.

## *The Resurrection*

162. K. BAKER, "The Resurrection of Jesus in its Graeco-Roman Setting," *Reformed Theological Review* [Doncaster, Australia] 62 (1, '03) 1-13; (2, '03) 97-105.

In *The Jesus Mysteries* (1999), T. Freke and P. Gandy claimed that early Christianity was a Jewish adaptation of the current and popular Greek mystery cults in which the story of Jesus was a version of the myth of the dying and rising god-man. These two articles contend that the myths underlying the major mystery cults in Corinth in Paul's time had a vastly different concept of resurrection, and that the earliest kerygma demonstrates a serious concern with the historical fact of the bodily resurrection of a man who was the fulfillment of Jewish prophecy, the Messiah.—D.J.H.

163. É. COTHENET, "Mystère de Pâques et traditions apocryphes," *EspVie* 114 (103, '04) 20-25.

With reference to the canonical Gospels and the Christian apocrypha (especially *Gospel of Peter* and *Epistle of the Apostles*), the article discusses various aspects of the traditions pertaining to Jesus' resurrection such as the apostles' slowness to believe, the realism of his risen body, and his appearances, as well as the theme of eschatology, encounters with the risen Christ, and mission.—D.J.H.

164. G. HUNSINGER, "The daybreak of the new creation: Christ's resurrection in recent theology," *ScotJournTheol* 57 (2, '04) 163-181.

In recent theology the resurrection of Jesus has been understood in at least three ways: the spiritual view (F. Schleiermacher, R. Bultmann, P. Tillich), the historical view (W. Pannenberg, N. T. Wright), and the eschatological view (J. Moltmann, H. Frei, K. Barth). The article explains how these approaches negotiate their way between the historical and transcendent aspects of the apostolic testimony, and comments on their strengths and weaknesses in doing so.—D.J.H.

165. M. LEINER, "Auferstanden in die Herzen und Seelen der Gläubigen? Psychologische Auslegungen der neutestamentlichen Auferstehungserzählungen," *EvangTheol* 64 (3, '04) 212-227.

After noting past tensions between psychological biblical interpretation and NT scholarship, the article considers the theological problems associated with a psychological interpretation of the Easter appearances of Jesus, and focuses on the psychological interpretation of Jesus' resurrection proposed by G. Lüdemann. Then with reference to the approach taken by M. Reichardt [see § 42-174] it shows how psychology can help positively in reconstructing more precisely the reality behind the resurrection-appearance narratives. It concludes with a call to move from a psychological to a phenomenological-semiotic interpretation of the Easter appearances.—D.J.H.

166. F. NAULT, "L'ouvert de la révélation: autour du tombeau vide," *ÉtudThéolRel* 79 (2, '04) 227-237.

The episode of the empty tomb tells about the disappearance of a body consequently giving place to a void, but at the same time something made possible by this void. Besides being empty, the tomb is open. What can it be open for, apart from its own transformation into the words of the "story of the empty tomb" and the various readings that are then made possible?—D.J.H.

167. A. S. TUNE, "Quantum Theory and the Resurrection of Jesus," *Dialog* 43 (3, '04) 166-176.

The article first considers the possibility of Jesus' resurrection as a physical event in the context of the nature of the universe as formulated in quantum theory and interpretations of the apparent indeterminism of the quantum world. Then it looks at the historical evidence for Jesus' resurrection as found in the Gospels to determine the likelihood of Jesus' resurrection. Finally it examines what this reconsideration of Jesus' resurrection might suggest for contemporary Christian thought. It contends that modern physics allows for the possibility of an event like the resurrection of Jesus, even if this possibility is very, very slight.—D.J.H.

168r. N. T. WRIGHT, *The Resurrection of the Son of God* [*NTA* 47, p. 571; § 48-921r].

M. BOCKMUEHL, "Compleat History of the Resurrection: A Dialogue with N.T. Wright," *JournStudNT* 26 (4, '04) 489-504.—This remarkably engaging work of scholarship communicates in consistently winsome and persuasive terms. There is no other book on the resurrection of this size and scope. After discussing the various parts of Wright's work, the article raises questions about his sometimes antiquarian hermeneutical approach to the OT, the remarkable epistemological optimism of his historical stance, and his approach to NT texts that envision going to heaven after you die. [The same issue (pp. 505-510) contains Wright's response to Bockmuehl's review article.]—D.J.H.

169r. IBID.

C. BRYAN, "The Resurrection of Jesus and the Problem of History: Reflections on the Third Volume of N. T. Wright's *Christian Origins and the Question of God*," *Sewanee TheolRev* 47 (3, '04) 321-337.—The article first discusses Wright's treatment of Jesus' resurrection with reference to three questions: What has Easter to do with history? Did the NT writers mean what they said? and Did they know what they were talking about? Then it calls Wright's work a benchmark for those studying the resurrection for years to come, praises his assertion of the centrality of the empty tomb traditions, and observes that Wright's proposals about the place of historical study in discussions of the resurrection are moderate and sound—as much with regard to what he does not claim as to what he does claim.—D.J.H.

170r. IBID.

R. H. SMITH, "(W)right Thinking on the Resurrection?" *Dialog* 43 (3, '04) 244-251.—Wright's big, brash, and sprawling book is focused on what really happened on Easter morning. Whereas the "dominant paradigm" holds that the church created the stories of the empty tomb and appearances, Wright contends that the really empty tomb and the appearances of a really resurrected Jesus created the church. After describing the magnitude of Wright's achievement as stunning, the article raises some questions about his treatment of the Gospels (regarding oral tradition, Mark's odd ending, and the strange events reported in Mt 27:51-53), and observes that his focus on historical facticity shortchanges the richness of the resurrection texts.—D.J.H.

Resurrection, § 49-94.

## *Synoptics*

171. J.-M. BABUT, "À la découverte de la source commune. Le message de Jésus," *ÉtudThéolRel* 79 (2, '04) 185-199.

The article attempts to clarify the semantic content of the expression *basileia tou theou* used frequently in the Sayings Source Q as it has been reconstructed in J. M. Robinson, P. Hoffmann, and J. S. Kloppenborg (eds.), *The Critical Edition of Q* (2000). It concludes that in Q *basileia tou theou,* which is ordinarily translated as "rule (or kingdom) of God," actually points to a reality that is basically present with great promise for the future.—D.J.H.

172. A. D. BAUM, "Der mündliche Faktor: Teilanalogien zu den *Minor Agreements* aus der Oral Poetry-Forschung und der experimentellen Gedächtnispsychologie," *Biblica* 85 (2, '04) 264-272.

The article discusses the minor agreements in the Synoptic Gospels (the example of Mt 13:31-32/Mk 4:30-32/Lk 13:18-19), an analogy from research on oral poetry, and an analogy from memory research in experimental psychology. It concludes that the origin of the Synoptic minor agreements can be satisfactorily clarified only through the incorporation of the role of oral tradition.—C.R.M.

173. D. J. CLARK, "A Discourse Marker in the Synoptic Gospels: ἀμὴν λέγω ὑμῖν/σοι," *BibTrans* 55 (3, '04) 318-328.

The article presents the findings of an investigation into the way the formula ἀμὴν λέγω ὑμῖν/σοι is used in the Synoptic Gospels. The presentation is based on Matthew where over sixty percent of the occurrences are found but includes comparisons with Mark and Luke. Of the 49 occurrences of the formula in the Synoptics, 32 are linked with the closure of a unit and 16 with the opening. Only one example does not fit this pattern.—C.R.M.

174. Y. DREYER, "The tradition history of the Sayings Gospel Q and the Christology of $Q^3$," *Neotestamentica* 34 (2, '00) 273-285.

After charting the tradition history of the Sayings Gospel Q in three phases, the article considers the compositional structure of the third recension of Q, the theological viewpoint of the third recension, and the naming of Jesus in the third recension. It argues that in Q Jesus is not a messianic figure but the Judge with a mission (Son of Man). As Son of God Jesus knows the will of God. Jesus is God's wisdom envoy. The follower who confesses Jesus as Son of Man, Judge, and Son of God is ready for his coming.—D.J.H.

175. S. GUIJARRO, "Domestic Space, Family Relationships and the Social Location of the Q People," *JournStudNT* 27 (1, '04) 69-81.

Analysis of sayings in Q in which houses (or parts of houses) and family relationships are mentioned reveals some traits of the social location of the people behind this document: (1) By the time of the redaction of Q, the house and the family had become the basic social structure of the groups of Jesus' disciples behind this document. (2) The different points of view when mentioning different types of houses and family relationships show that the Q people did not belong to the upper echelons of their society. (3) The Q people seem to have lived in traditional Palestinian houses. This suggests that the Q people were not as Hellenized as some people have thought.—D.J.H.

176. A. LINDEMANN, "Literatur zu den Synoptischen Evangelien 1992-2000 (I). Methodendiskussion und Darstellungen übergreifender Themen," *TheolRund* 69 (2, '04) 182-227.

This first installment on research on the Synoptic Gospels from 1992 to 2000 [see § 39-845] first considers four titles under the rubric "questions of method." Then it surveys scholarly work concerned with the literary *Gattung* Gospel (two items), the "Synoptic problem" (seven items), and comprehensive treatments and presentations on individual themes and texts (twenty-three items).—C.R.M.

177. J. C. POIRIER, "Memory, Written Sources, and the Synoptic Problem: A Response to Robert K. McIver and Marie Carroll," *JournBibLit* 123 (2, '04) 315-322.

The article first discusses questionable assumptions in McIver and Carroll's study [§ 47-855] on developing criteria for determining the existence of written sources. Then it offers corrections to and comments on their chart of sequential agreements in the Synoptic Gospels. It concludes that it is wrong to view the Evangelists as scissors-and-paste compilers whose ability to use a given source (written or oral) necessarily coincides with their fidelity to that source.—C.R.M.

178. H. STETTLER, "Sanctification in the Jesus Tradition," *Biblica* 85 (2, '04) 153-178.

The opening petition in the Lord's Prayer, "hallowed be your name" (Mt 6:9/Lk 11:2), implies nothing less than the re-creation or restitution of Israel as a holy people in fulfillment of the prophecy in Ezek 36:22-32 and 37:28. The article contends that the reality to which this petition points is a governing principle underlying Jesus' entire ministry. It traces expressions of the prophetic-messianic understanding of sanctification throughout all the different layers of the Synoptic tradition in statements about (1) Jesus' own holiness, (2) the beginning of the gathering of the people of God, (3) the cleansing of the people of God, (4) the Holy Spirit, (5) the demand of unconditional obedience toward the will of God, and (6) Jesus' attitude toward the Temple cult. Thus the Synoptic Gospels portray Jesus as the one who brings about the reality to which the petition for the sanctification of God's name refers by his messianic-prophetic life as well as by his death.—C.R.M.

179. H. Doohan, "Courageous Leadership," *BibToday* 42 (5, '04) 269-273.

Matthew saw his community polarized because of different understandings of Jesus' message and different approaches to the crises they faced. As he led his church in a new direction, Matthew eliminated what was unnecessary and shed light on the essentials of faith.—D.J.H.

180. Y. Dreyer, "Names of Jesus in Matthew and Luke — A Synchronic Perspective," *Acta Patristica et Byzantina* [Pretoria] 12 ('01) 86-104.

This analysis of the names of Jesus in Matthew (Son of Abraham, Son of David, Son of God, Son of Man) and Luke (Messiah, Savior, Lord, Son of God, Son of Man) from a synchronic perspective focuses on the Gospels as biographical narratives. It discusses Matthew's narrative point of view, characterization and naming in Matthew, Luke's narrative point of view, and characterization and naming in Luke. It observes that in Matthew Jesus fulfills a role of being part of Israel's history, while in Luke Jesus' journey from Galilee to Jerusalem forms the *Mitte der Zeit*.—C.R.M.

181. C. A. Evans, "Jewish Versions of the Gospel of Matthew: Observations on Three Recent Publications," *Mishkan* [Jerusalem] 38 ('03) 70-79.

The article discusses the Gospel texts published in G. Howard, *The Hebrew Gospel of Matthew* (1995); H.-M. Schenke, *Das Mattäus-Evangelium im mittelägyptischen Dialekt des Koptischen (Codex Schøyen)* (2001); and F. Bovon's article on fragment Oxyrhynchus 840 [§ 45-1485]. These texts attest to active intermural struggles about Jewish messianism in the early centuries of the Jesus movement.—D.J.H.

182. D. Hamm, "Matthew's Portrait of the Disciples," *BibToday* 42 (5, '04) 287-291.

After sketching Mark's picture of the disciples, the article discusses Matthew's strikingly different portrait. Matthew acknowledges the disciples' understanding even as he highlights their "little faith," suggesting that his audience understood Jesus and his teaching but were hesitant to act on that knowledge with a full and bold trust.—C.R.M.

183. D. J. Harrington, "The Wisdom of Jesus," *BibToday* 42 (5, '04) 275-279.

This investigation of the wisdom of Jesus according to Matthew first discusses how in form and content the Evangelist presents Jesus as a Jewish wisdom teacher. Next it considers what can be said about the "school" of Matthew as a wisdom school something like Ben Sira's wisdom school. Then it explores the extent to which the Matthean Jesus can be regarded as Wisdom personified or incarnate.—D.J.H.

184. H. Hoet, "God spreekt van op de berg. Jezus op een berg in het evangelie volgens Matteüs" [God speaks from on the mountain. Jesus on a mountain in the Gospel according to Matthew], *Collationes* 34 (2, '04) 159-171.

The article discusses nine passages in Matthew's Gospel in which important events in Jesus' career take place on or are associated with a mountain: temptation (Mt 4:8-10), teaching (5:1–8:1), prayer (14:23), multiplication of loaves (15:29-39), transfiguration (17:1-9), entry to Jerusalem (21:1-17), eschatological discourse (24–25), prayer in Gethsemane (26:30-56), and commissioning of the disciples (28:16-20).—D.J.H.

185. J.-V. Niclós and M. Rauret, "Aspectos gramaticales en el Evangelio en hebreo de 'la piedra de toque' de Ibn Šapruṭ," *StudBibFranLibAnn* 51 ('01) 145-182.

The Hebrew Gospel of Matthew in Shem Tob Ibn Shaprut's *Eben Bohan* [see § 44-175] should be described as a particular case of the use of mixed elements of Catalan Romance and Hebrew grammar and vocabulary, with the purpose of rewriting the Gospel in Hebrew. The result can be characterized as an effort in cultural restitution in which the theology of Matthew's Gospel (based in large part on the Hebrew Bible) passed through the veil of a medieval Jewish mind.—D.J.H.

186. J. K. Ridgway, " 'Worthy' Households but 'Unworthy' Invitees?: The Matthean Uses of Ἄξιος," *IrBibStud* 26 (1, '04) 2-31.

The article examines the nine occurrences of ἄξιος in Matthew's Gospel (3:8; 10:10, 11, 13 [2x], 37 [2x], 38; 22:8) and provides exegetical analyses of the meaning of the word in all its contexts; establishes explicit coherences between worthiness-unworthiness, honor-shame, and hospitality-inhospitality; and demonstrates the synthetic relations between instances of ἄξιος in Matthew.—C.R.M.

187. A. van Aarde, "The carpenter's son (Mt 13:55): Joseph and Jesus in the Gospel of Matthew and other texts," *Neotestamentica* 34 (1, '00) 173-190.

The article aims to demonstrate that Joseph, the father of Jesus, should probably be seen as a legendary figure. The Matthean *Sitz im Leben* reflects the breach between "formative Judaism" and Jesus followers after the destruction of the Temple in A.D. 70. Matthew's portrayal of the Joseph tradition also mirrors the so-called particularistic purport of the Matthean community and the role that Jerusalem played within this framework. This understanding of the social context of the Matthean community is supported by a historical-critical deciphering of a trajectory with regard to a legendary Joseph figure.—C.R.M.

188. A. van Aarde, "Jesus as Joshua, Moses en Dawidiese Messias in Matteus" [Jesus as Joshua, Moses and Davidic Messiah in Matthew], *Scriptura* 84 ('03) 453-467.

The paper reflects on Mt 1:21c as the vocational opening verse of Matthew's story, on a "relational contextual" interpretation of the concept "salvation," and on the relatedness of "salvation" to "healing." Matthew's story is about God who sent Jesus as a Joshua figure from Egypt as Moses' successor to save Israel. As Davidic Messiah and second Moses, Jesus (Joshua) healed all of Israel. Healing in this context is to be released from "political" stress. Matthew's story is about a choice of leadership.—C.R.M.

189. T. A. Wayment, "Christian Teachers in Matthew and Thomas: The Possibility of Becoming a 'Master,' " *JournEarlyChristStud* 12 (3, '04) 289-311.

The paper argues that Mt 16:16-19 and 23:10 and *Gospel of Thomas* 13 expose the contours of an early Christian debate regarding the use of the title of teacher within two different Christian traditions. It treats the idealized Peter in Matthew, idealized disciples in *Thomas,* Thomas as the ideal disciple, personal enlightenment or wisdom as a community ideal, *Thomas* 13 and the theme of Thomas' intoxication, and teachers within the Matthean community. It contends that the author of *Thomas* in direct conversation with Matthew 16 adopted Matthew's famous Petrine pericope and altered it to fit the needs of the Thomas community. The Matthean condemnation of contemporary teachers in Matthew 23 is an intentional correction of the model established by *Thomas.*—C.R.M.

190. R. HECKL, "Der biblische Begründungsrahmen für die Jungfrauengeburt bei Matthäus. Zur Rezeption von Gen 5,1–6,4 in Mt 1," *ZeitNTWiss* 95 (3-4, '04) 161-180.

Despite their formal differences, Mt 1:1-17 and 1:18-25 constitute a literary unity in their intention and in their biblical *Vorlage* (Gen 5:1–6:4). The inclusion of the four women in Jesus' genealogy—Tamar, Rahab, Ruth, and Bathsheba—highlights by way of contrast the virginity of Mary. Likewise, the episodes are related antithetically to both the genealogical material in Gen 5:1-32 and the narrative about the angels and the daughters of men in Gen 6:1-4 (see *1 Enoch*), so that the history of Jesus appears to contrast with the history of Adam.—D.J.H.

191. [Mt 1–2] C. THOMAS, "Birth of the Savior," *BibToday* 42 (5, '04) 280-286.

The various episodes in Matthew's infancy narrative focus on the significance of who Jesus is and what is to happen to him, and so serve as previews of the whole Gospel. It is more important to focus on what they tell us about Jesus than on whether the accounts are historical in all aspects.—D.J.H.

Mt 4:8, § 49-229.

192. R. F. SHEDINGER, "Must the Greek Text Always Be Preferred? Versional and Patristic Witnesses to the Text of Matthew 4:16," *JournBibLit* 123 (3, '04) 449-466.

The form of Isa 9:1 quoted in Mt 4:16 is probably best preserved not in the Greek manuscript tradition but rather in some versional and patristic witnesses which indicate that Matthew employed the common early Jewish exegetical technique known as *gezerah shawah*—a technique that Matthew used in other places—as the basis for his redactional activity. In fact, the versional and patristic evidence demonstrates that Matthew's citation of Jewish Scripture in Mt 4:16 was originally a combined citation of Isa 9:1 and Ps 107:10, and not simply a citation of Isa 9:1 that Matthew changed to suit his purposes.—D.J.H.

Mt 4:16-20, § 49-219.

193. [Mt 5–7] W. BAXTER, "The Narrative Setting of the Sermon on the Mount," *TrinJourn* 25 (1, '04) 27-37.

The many links between the Sermon on the Mount and the rest of Matthew 1–10 suggest that Matthew intended the sermon to be understood within its setting in the narrative and not in isolation. The sermon functions in chapters 1–10 as a delineation of the gospel of the kingdom, serves as the expected consummation of the exodus typology developed in chapters 1–4, reinforces the earlier Christology by extending the Mosaic imagery, exemplifies the explicit Christology of chapters 1–4, and functions christologically in its own right. The sermon not only contributes to the surrounding narrative but also is informed by the narrative.—D.J.H.

Mt 5–7, § 49-77.

194. A. G. Cooper, "'They Shall See God': The Gospel for All Saints' Day, Matthew 5:1-11," *LuthTheolJourn* 38 (2, '04) 63-75.

After brief comments on the liturgical propers set for All Saints' Day, the article discusses the beatitudes and the Sermon on the Mount, the structure of the beatitudes in Mt 5:1-11, the pronouncement "blessed," the beatitudes of need (5:3-6), the beatitudes of justice (5:7-10), and the explanatory beatitude of persecution (5:11-12).—C.R.M.

195. [Mt 5:3-4] E. K. Foshaugen, "Thompson's modes of operation of ideology and depth hermeneutics as hermeneutical tools: ideology and the Sermon on the Mount (Matthew 4:23-7:29)," *ActaTheol* 24 (1, '04) 186-200.

The article first provides a synopsis of J. B. Thompson's understanding of ideology (based on his *Ideology and the Modern Culture,* 1990) and then applies it to Mt 5:3-4. Thus it attempts to reveal the existence of an ideology in the text, determine its symbolic form and construction, and confirm the suitability of Thompson's modes of operation of ideology and depth hermeneutics as tools of interpretation to be applied to the text. It concludes that Mt 5:3-4 reveals the relationship between symbolic forms of a society (the oppressed Jews) and relations of power (the rulers of the land and God's claim on the people).—C.R.M.

196. P. Grelot, "La Béatitude des cœurs purs (Mt 5, 8)," *EspVie* 114 (109, '04) 21-22.

After discussing the literary form of the beatitude, the article analyzes the various elements in Mt 5:8 ("blessed," "pure hearts," "for they will see God") with regard to their OT backgrounds and biblical resonances.—D.J.H.

197. A. de Mingo, "Los dichos de la noviolencia (Mt 5,38-41)," *Moralia* [Madrid] 27 (102-103, '04) 125-146.

Jesus' sayings in Mt 5:38-41 are not an invitation to behave passively when abused. Rather, they are proposals for nonviolent action as a response to aggression. When these sayings are placed in their original context, they recover their capacity to provoke, and to affirm the dignity of the poor and open up ways to defend their rights.—D.J.H.

198. [Mt 6:3-4] B. Plant, "Christ's Autonomous Hand: Simulations on the Madness of Giving," *ModTheol* 20 (4, '04) 547-566.

Using Mt 6:3-4 as a conceptual lodestone, the article addresses two interrelated questions: (1) Does Mt 6:3-4 delineate the very paradigm of "pure" generosity? and (2) What can we learn about the nature of generosity by imagining such radical secrecy to be possible? Thus it examines the complex relationship between giving, embodiment, and simulation with reference not only to OT and NT texts but also to the works of J. Derrida, E. Levinas, L. Wittgenstein, and M. Heidegger.—D.J.H.

Mt 6:9, § 49-178.

199. [Mt 6:9-13] K.-H. Ostmeyer, "Das Vaterunser: Gründe für seine Durchsetzung als 'Urgebet' der Christenheit," *NTStud* 50 (3, '04) 320-336.

This investigation of the status of the Lord's Prayer (Mt 6:9-13; Lk 11:2-4; *Didache* 8:2-3) in early Christianity considers its content, its versions and their contexts, its function, and its place in early Christian praxis. It concludes that its success was due primarily to its reputation as the "Lord's Prayer" and its role as a kind of "signature" or "identity" prayer that integrated Christians with one another and separated them from outsiders.—D.J.H.

200. T. W. JENNINGS AND T.-S. B. LIEW, "Mistaken Identities but Model Faith: Rereading the Centurion, the Chap, and the Christ in Matthew 8:5-13," *JournBibLit* 123 (3, '04) 467-494.

Matthew's semantic field does not warrant identifying the παῖς in Mt 8:5-13 as merely "servant" or "son." Given the way the word is used to refer to boy-love or boy-favorite in the broader Greco-Roman semantic field, as well as the way the broader Greco-Roman discursive field links the military with pederasty, Matthean scholars should be open to the possibility that the παῖς was the centurion's "boy-love" or "boy-favorite." This interpretation of παῖς might explain the urgency of the centurion's plea (8:5-6), clarify the centurion's reluctance to have Jesus come to his house, and explain his misunderstanding of Jesus as having "chain-of-command" authority. Moreover, the way Matthew's Jesus seems to affirm the centurion's pederastic relationship with his παῖς may also be consistent with Matthew's affirmation of many sexual dissidents in her Gospel.—D.J.H.

Mt 9:6, § 49-220.

201. [Mt 12:40] D. RUDMAN, "The Sign of Jonah," *ExpTimes* 115 (10, '04) 325-328.

The comparison between Jonah and Jesus in Mt 12:40 hinges not on Jonah's apparent death but rather on the shared experience of Jesus and Jonah when they descend into the realm of chaos and emerge later in accordance with the will of the Creator.—D.J.H.

202. [Mt 13:1-52] L. CALAMBROGIO, "Le parabole in Mt 13: mistero e comprensione," *Laós* [Catania] 11 (1, '04) 13-17.

After placing Mt 13:1-52 in the context of Matthew's Gospel as a whole, the article traces the theme of mystery and understanding in the various parables and interpretive materials that accompany them.—D.J.H.

Mt 13:55, § 49-187.

Mt 16:18-19, § 49-254.

Mt 17:1, § 49-229.

203. T. BAARDA, "Mt. 17:1-9 in 'Codex Schøjen,'" *NovTest* 46 (3, '04) 265-287.

H.-M. Schenke's magnificent edition (2001) of the Middle Egyptian text of Matthew's Gospel in Codex Schøjen (MS 2650) is a challenge for textual critics. However, his hypothesis that this Coptic text represents a precise rendering of an independent Greek translation of the original Hebrew or Aramaic text of Matthew's Gospel does not seem well founded. After introductory and methodological comments, this article discusses the omissions of particles as a characteristic feature of the independent Greek *Vorlage,* provides a careful examination of each verse in Mt 17:1-9 to see to what extent Schenke was correct in his evaluation of the new Coptic text, and draws some conclusions from the inquiry into the text.—D.J.H.

204. K.-H. OSTMEYER, "Jesus' acceptance of children (Mt 19:13-15)," *Theology Digest* [St. Louis] 51 (2, '04) 125-128.

An abbreviated English version of the article published in German in *Novum Testamentum* [§ 48-1650].—D.J.H.

205. E. DE J. ROMERO UREÑA, "'No ha de ser así entre vosotros' (Mt 20, 26a). Autoridad y servicio en el Evangelio de Mateo," *Ciencia Tomista* [Salamanca] 131 (1, '04) 89-138.

The article first considers the social structures of Hellenistic and Roman society, and discusses the various kinds of authority exercised in Greco-Roman and Jewish societies (traditional, legal, charismatic). Next after placing Mt 20:20-28 in its Matthean context, it presents a literary and redactional analysis of the text, and focuses on the concept of authority as the loving service of others in 20:25-28. Then it reflects on the models of authority present in the milieu of the Matthean community, and focuses on the model of authority as loving service that Jesus proposes to his disciples and the community.—D.J.H.

206. M. F. BIRD, "The Case of the Proselytizing Pharisees?—Matthew 23.15," *JournStud HistJesus* 2 (2, '04) 117-137.

This examination of Mt 23:15 in light of recent efforts either to defend or reject the notion of a pre-Christian Jewish mission to Gentiles first argues that it is a traditional saying redacted by Matthew to fit into the discourse of 23:13-36. Then it considers the three main ways in which the saying has been understood: proselytizing of Gentiles by Pharisees, intra-Jewish proselytizing of non-Pharisaic Jews, and proselytizing of God-fearers by Pharisees. It contends that the authentic saying of Jesus aimed at censuring a Pharisaic group for endeavoring to recruit Gentile sympathizers-adherents (God-fearers) to the cause of Jewish resistance against Rome, and that it consequently does not constitute evidence for the existence of a Jewish proselytizing mission.—C.R.M.

207. [Mt 24–25] S. D. TOUSSAINT, "A Critique of the Preterist View of the Olivet Discourse," *BiblSac* 161 (644, '04) 469-490.

In recent years an increasing number of people have accepted the belief that many of the prophecies in Mt 24–25 were fulfilled in the fall of Jerusalem in A.D. 70. But careful analysis of the passage shows that the preterist approach to the Olivet discourse, though it has some weighty evidence, is not correct. Still plausible, however, is the view that sees a partial fulfillment in A.D. 70 but maintains that the ultimate fulfillment of the events predicted by Jesus will occur in the future.—D.J.H.

208. [Mt 24:36] B. B. TAYLOR, "Don't say when," *ChristCent* 121 (19, '04) 34-35, 37-38.

The concepts of dispensationalism and the rapture come from J. N. Darby and his followers, not from Scripture. Matthew 24 reads like a three-act play about the end time in which the chief virtues are enduring love, discernment, and alertness or mindfulness, respectively. According to Matthew, now is the time to wake up because whenever the end comes, our best chance of discovering what abundant life is all about is to start living into it right now, not only one by one but also all together.—D.J.H.

Mt 24:44, § 49-208.

Mt 26:6-13, § 49-232.

209. D. M. GURTNER, "The Rending of the Veil (Matt.27:51a *par*): A Look Back and a Way Forward," *Themelios* 29 (3, '04) 4-14.

After a brief overview of interpretations of the rending of the Temple veil in Mt 27:51a, the article examines the various lexical, visibility, apologetic, christological, and miscellaneous arguments. Then it suggests that the way forward in interpreting the text involves greater attention to the cessation of the veil's function, the Evangelists' portrayal of Jesus' death and the Jerusalem Temple, and the careful use of Jewish sources.—D.J.H.

210. C. A. CHISHOLM, " 'After the Sabbath' (Matt. 28.1a) — into the Crux yet again," *Caribbean Journal of Evangelical Theology* [Kingston, Jamaica] 8 ('04) 57-66.

Reading Mt 28:1 as "after the Sabbath, as the first day of the week was dawning" raises questions about whether Matthew here is contradictory. The problem can be solved by taking the first part with 27:66 and as referring to when Jesus' tomb was sealed and guarded, and taking the second part with Mt 28:1 and as referring to when Mary Magdalene came to the tomb.—D.J.H.

211. [Mt 28:18-20] A. COHEN, "The Christology of Matthew's Gospel and the Trinitarian Baptismal Formula," *Mishkan* [Jerusalem] 39 ('03) 59-64.

Unless a manuscript or fragment of Mt 28:18-20 without the trinitarian baptismal formula surfaces to confirm D. Flusser's hypothetical shorter alternative (ante-Nicean) reading, scholars are correct to view the trinitarian baptismal formula as the uncontested canonical form.—D.J.H.

## *Mark*

212. J. DEWEY, "The Survival of Mark's Gospel: A Good Story?" *JournBibLit* 123 (3, '04) 495-507.

The explanation for Mark's survival and inclusion in the fourfold Gospel is to be found in the oral/aural nature of the Gospel, which developed from an already existing oral narrative or narrative framework of Jesus' ministry and passion and continued to circulate orally even after it was written down around A.D. 70. The article describes the types of evidence that suggest that Mark was building on an already existing narrative tradition, and considers the Gospel's continuing oral life after it was written down in connection with certain aspects of the manuscript tradition. It concludes that it was the widespread oral knowledge of Mark among Christians of all social locations that made it salient enough to be included in the fourfold Gospel.—C.R.M.

213. G. GAETA, "All'inizio della tradizione evangelica: genesi e struttura di *Marco*," *Ann StorEseg* 20 (2, '03) 279-320.

The article discusses Mark as the most ancient of the Gospels, its redaction, the transition from oral traditions to written account, the content of Mark, and its structure as a historical drama in five acts centering on the experiences of Jesus the Messiah and marked by the incomprehension of those who enter the sphere of his actions (1:16–3:6; 3:7–6:13; 6:14–8:26; 8:27–10:52; 11:1–15:47). Mark set out to historicize the figure of Jesus and so avoided the primitive messianic conception and the imminence of the kingdom of God connected with the restoration of Israel in favor of an interior kingdom identified with the community of believers exempt from the judgment upon the world.—C.R.M.

214. S. GATHERCOLE, "The Son of Man in Mark's Gospel," *ExpTimes* 115 (11, '04) 366-372.

The narrative pattern which holds together the Son of Man sayings in Mark's Gospel has three main elements: the authoritative Son of Man revealed (Mk 2:10, 28); the authority of the Son of Man rejected (8:31; 9:9, 31; 10:33-34, 45; 14:21, 41); and the authority of the Son of Man vindicated (8:38; 13:26; 14:62). Each of these elements is derived primarily, though not exclusively, from Daniel 7.—D.J.H.

215. J. HOWELL, "Plain truths," *ChristCent* 121 (21, '04) 44-47, 49, 51

With reference to N. T. Wright's volumes on the Gospels of Mark and John [*NTA* 47, p. 378] and on Paul's letters to the Galatians and Thessalonians [*NTA* 46, pp. 389-390], the article describes his undertaking in the series to bring the NT to "everyone," and notes the values and limitations of his frequent use of analogies from contemporary life. It concludes that the series challenges us to read the NT freshly and with clarity and passion, for simplicity is indeed hidden in difficulties.—D.J.H.

216. E. A. LAVERDIERE, "A New Testament Approach to Social Justice," *Emmanuel* 110 (4, '04) 345-356.

With reference to themes and texts in Mark's Gospel, the article first explores two distinct but closely related liturgical contexts—baptism as "dying with Christ" (Mk 10:35-45), and the Eucharist so "that others may live" (14:22-25), and seeks out what the NT tells us about being a people that is sensitive to social justice issues. Then it discusses the four stages in the process of evangelization.—D.J.H.

217r. J. MARCUS, *Mark 1–8* [*NTA* 44, p. 586].

J. P. MEIER, *A Marginal Jew.* Vol. 3, *Companions and Competitors* [*NTA* 46, p. 158; § 48-901r].

H. I. MACADAM, " 'Text and Context' in New Testament Research: Marcus and Meier on Mark and Jesus," *PolishJournBibRes* 3 (2, '04) 115-163.—After comments on the various series of the Anchor Bible project, the article examines the approaches taken by Marcus and Meier to Mark's Gospel and Jesus. It treats the outlines of the volumes; Marcus on the author, provenance, and date of Mark; Marcus on various verses in Mk 1:1–8:21; Meier on Jesus' companions; Meier on Jesus' competitors; the consequences of competition; and miscellanea. An addendum treats the governorship of Albinus, the death of James, and the trial of Paul.—C.R.M.

218. J. MISQUITTA, "Jesus Christ, the Suffering Servant of God," *Vidyajyoti* 68 (4, '04) 346-361.

This investigation of Jesus' passion predictions in Mark's Gospel considers what happened before them (the context), the predictions themselves (8:31; 9:31; 10:33-34 parr.), what took place after them (the sequel), the lessons we can learn from the predictions taken comprehensively with context and sequel, and theological conclusions.—D.J.H.

219. [Mk 1:16-20] R. W. FUNK, “Do the Gospels Contain Eyewitness Reports? A Cameo Essay,” *The Fourth R* [Santa Rosa, CA] 17 (2, ’04) 15-18.

This discussion of whether the Gospels contain eyewitness reports considers the example of the stories about how the first followers of Jesus came to be disciples in Mark (Mk 1:16-20) and Matthew (Mt 4:16-20), Luke (Lk 5:1-11), and John (Jn 1:35-51), respectively. It concludes that the Gospel storytellers remember the inaugural contact with Jesus very differently.—C.R.M.

220. M. WOLTER, “ ‘Ihr sollt aber wissen . . .’. Das Anakoluth nach ἵνα δὲ εἰδῆτε in Mk 2,10-11 parr.,” *ZeitNTWiss* 95 (3-4, ’04) 269-275.

Many commentators point to Mk 2:10-11 (and Mt 9:6; Lk 5:24) as an example of anacoluthon or grammatical incoherence, and have proposed various solutions to explain it. However, parallels from Greek forensic rhetorical texts and careful analysis of the sequence of expressions in these Gospel texts show that they are cast in unobjectionable idiomatic Greek.—D.J.H.

221. G. GIARDINA, “Un contributo per l’esegesi di tre passi dei Vangeli (Mc 2,23ss. e 10,29. 12,29),” *AnnStorEseg* 20 (2, ’03) 439-441.

The article first suggests that in Mk 2:27-28 ὁ υἱὸς τοῦ ἀνθρώπου should be translated humanistically: “so humankind is lord even of the Sabbath.” Then it proposes that translators should bring out the Jewish distinction between “this age/world” and “the age/world to come” in Mk 10:29-31, and observes that the command to love one’s neighbor in Mk 12:29-31 is based on Lev 19:18.—D.J.H.

222. N. H. TAYLOR, “Herodians and Pharisees. The historical and political context of Mark 3:6; 8:15; 12:13-17,” *Neotestamentica* 34 (2, ’00) 299-310.

In Mk 3:6; 8:15; and 12:13-17 the Herodians (or Herod) are associated with the Pharisees in opposition to Jesus. The reign of Herod Agrippa I provides a more likely historical context for these traditions than the reigns of either Herod Antipas or Herod Agrippa II. This finding in turn suggests the possibility that an earlier version of Mark’s Gospel came into being some decades before the date traditionally ascribed to Mark’s Gospel.—D.J.H.

223. C. W. SKINNER, “ ‘Whom He Also Named Apostles’: A Textual Problem in Mark 3:14,” *BiblSac* 161 (643, ’04) 322-329.

The majority of modern commentators on Mark favor the omission of the phrase οὓς καὶ ἀποστόλους ὠνόμασεν in Mk 3:14. The article reviews the external, internal, and exegetical evidence, respectively, and suggests that the preponderance of the evidence indicates that the phrase is the earlier reading and is probably authentic.—C.R.M.

224. H. THÜSING, “ ‘Alles in Gleichnissen’ (Mk 4,11f). Ein anderes Verständnis der Parabeltheorie,” *BibNotiz* 119-120 (’03) 43-45.

In Mk 4:11-12 ἐν παραβολαῖς is a clarifying addition to τὰ πάντα. The idea is that for outsiders “everything that is in parables (or, the entire parabolic event) takes place in order that they may look but not perceive. . . .” The point was misunderstood as early as Mt 13:13 and Lk 8:10.—D.J.H.

225. L. HARTMAN, "Mk 6,3a im Lichte einiger griechischer Texte," *ZeitNTWiss* 95 (3-4, '04) 276-279.

After noting the strangeness of the designation "the son of Mary" in Mk 6:3 in a biblical-Jewish context in which it was uncommon to identify a man as a son of his mother, the article looks for evidence from the Hellenistic world (primarily inscriptions) that might indicate how Gentile Christian readers/hearers of Mark would understand the designation. It concludes that the evidence shows that Mark's audience would not have found the designation "son of Mary" odd.—C.R.M.

226. G. W. YOUNG, "Surprised by the eye: charting the fantastic in Mark 6.49-50," *Neotestamentica* 34 (1, '00) 225-235.

After defining the fantastic as a literary mode that creates a topsy-turvy story world marked by a definable bidimensionality and concomitant antinomy, the article presents an exegetical analysis of Mk 6:49-50. Viewing these verses through the lens of the fantastic reveals divergent epistemological and ontological frames of reference within Mark's biblical story world. The reactions of the disciples betray the limits of their reality as well as the presence of the unknown and mysterious reality of the phantom figure.—C.R.M.

227. [Mk 7:24-30] K. KERN, "Jesus und die heidnische Frau," *GeistLeb* 77 (5, '04) 380-387.

After situating the story of Jesus' encounter with the Syro-Phoenician woman (Mk 7:24-30) in the context of the Markan narrative about Jesus, the article notes that the woman's greatness consists in her recognizing in Jesus the figure of the Servant of God. Then it presents imaginative reconstructions of "inner monologues" from the perspectives of the woman and of Jesus, respectively.—D.J.H.

Mk 8:15, § 49-222.

228. J. DEWEY, " 'Let Them Renounce Themselves *and* Take up Their Cross': A Feminist Reading of Mark 8:34 in Mark's Social and Narrative World," *BibTheolBull* 34 (3, '04) 98-104.

After considering feminist work on Mark during the last thirty years, the article examines Mk 8:34 in the context of the 1st-century cultural world and the larger narrative of Mark. It argues that the verse is not an exhortation to suffering and self-sacrifice in general, but rather an exhortation to remain faithful to Jesus and the rule of God in the face of persecution, even execution, by political authorities. Any reading of this passage as encouraging individual suffering is a misreading of the text.—C.R.M.

229. [Mk 9:2] K. P. FISCHER, "Das Rätsel des '(sehr) hohen Berges' in den Evangelien. Überlegungen zu seiner Identität und Bedeutung," *BibNotiz* 119-120 ('03) 11-18. [See § 44-908.]

The references to a "(very) high mountain" in the Gospel narratives about Jesus' transfiguration (Mk 9:2; Mt 17:1) and temptation (Mt 4:8) should be interpreted not in a physical-topographical sense but rather as pointing to the new Mount Zion (see Isa 2:2-5; Ps 2:6-8; etc.).—D.J.H.

230. O. HOFIUS, "Die Allmacht des Sohnes Gottes und das Gebet des Glaubens. Erwägungen zu Thema und Aussage der Wundererzählung Mk 9,14-29," *ZeitTheolKirch* 101 (2, '04) 117-137.

The article engages in a detailed exegetical examination of the narrative of the healing of the epileptic boy in Mk 9:14-29 with attention to the disputed question of its theme and its central theological statement. It argues that from the perspective of a strictly text-immanent approach focused on the context of Mark's Gospel, essential elements of the text must be interpreted differently than they are in current exegesis. The narrative as a whole exhibits an internal coherency. Its theme is not to be found in the failure of the disciples and the power of faith, or in the demands of following Jesus, or in the exorcistic practice of the post-Easter community. Rather, it has to do with the person of Jesus and his unique divine power. Its theological statement is that only in Jesus is help to be found against the life threatening and destructive power of the evil one.—C.R.M.

Mk 10:29, § 49-221.

Mk 12:13-17, § 49-222.

231. [Mk 12:18-27] E. C. MALONEY, "The Sadducees' Trick Question," *BibToday* 42 (3, '04) 172-177.

In the matter of resurrected life the Sadducees "know neither the Scriptures nor the power of God" (Mk 12:24), since the Scriptures testify to God's innovative and creative power from the days of the patriarchs to Jesus' saving ministry and beyond. In the kingdom of God there is no room for the Sadducees' crass materialism on inheritance, for the people of God are to live freely in God's love "like the angels in heaven."—D.J.H.

Mk 12:28-31, § 49-535.

Mk 12:29, § 49-221.

232. [Mk 14:3-9] E. MIQUEL, "Historicidad en los relatos evangélicos de las unciones de Jesús. Semejanzas entre la praxis de Jesús y la de algunos grupos filosóficos contraculturales de la época helenístico-romana," *EstBib* 62 (1, '04) 3-26.

This investigation of the Gospel accounts about the anointing of Jesus by a woman in Bethany (Mk 14:3-9; Mt 26:6-13; Jn 12:1-8) and in the house of Simon the Pharisee (Lk 7:36-50) seeks to prove their common origin in a single narrative nucleus and to demonstrate the historical possibility of such an event. It considers the existence and meaning of the common narrative nucleus, presents a comparative analysis of the four texts with particular attention to their distinctive perspectives, and argues in favor of the historicity of the episode on the basis of the criteria of embarrassment and contextual plausibility.—D.J.H.

233. [Mk 14:26-31] W. D. DENNISON, "The Passion Narratives of Mark and Luke: Christ's Loneliness and the Christ of Compassion," *Kerux* [Lynnwood, WA] 19 (2, '04) 32-44.

When the settings of Mk 14:26-31 and Lk 22:31-34 are investigated within the flow of their respective narratives, it may be seen that each author records a distinct incident involving a confrontation and response with respect to Peter. Both accounts provide spiritual insight into the roles of Christ, Peter, and the disciples as Jesus makes his final journey to the cross.—C.R.M.

234. [Mk 14:51] S. B. HATTON, "Mark's naked disciple: The semiotics and comedy of following," *Neotestamentica* 35 (1-2, '01) 35-48.

The key to the episode of the naked young man is the verb συνηκολούθει in Mk 14:51. His "following" is a fictional index that opens up a gap, creates a time warp, and violates textual space. It is humorous metalanguage that halts the reader's progress and abandons denotative signification. The young man mimics the disciples, and the text mimics itself and the subtext.—D.J.H.

235. A. YARBRO COLLINS, "The Charge of Blasphemy in Mark 14.64," *JournStudNT* 26 (4, '04) 379-401.

The teaching of *m. Sanhedrin* 7:5 that the "blasphemer" must pronounce the divine name to be culpable is attested by Josephus and the Qumran *Rule of the Community*. But the Markan Jesus does not pronounce the divine name. Philo provides evidence for a broader understanding of blasphemy, namely, claims to be divine or to possess divine power. The relevant passages are analogous to the Markan Jesus' claims that he would be enthroned at God's right hand and that he would come with the clouds of heaven. Both claims imply divine status, authority, and power. The chief priests as Sadducees probably subscribed to a definition of blasphemy like that of Philo. Mark did not want to deny that Jesus' blasphemed from the viewpoint of the chief priests. The Markan trial narrative (14:55-64) is ironic in that what is blasphemy from the viewpoint of the council is true from the perspective of the implied audience.—D.J.H.

236. M. McKENNA, "Mark's Account (Mk 16:1-8)," *East Asian Pastoral Review* [Quezon City] 41 (2, '04) 109-135.

After brief comments on the context of Mark's Gospel and the recounting of a Chinese folktale geared toward children, the article presents an extended discussion of and reflection on the account of the resurrection in Mk 16:1-8 with attention to the three women in the narrative, the situation of the Markan community, and what Mark's resurrection story means today.—C.R.M.

## *Luke*

237. I. J. DU PLESSIS, "The Lukan audience — rediscovered? Some reactions to Bauckham's theory," *Neotestamentica* 34 (2, '00) 243-261.

After an overview of R. Bauckham's position on the Gospel audiences, the article first summarizes his hermeneutical observations, and offers some preliminary comments on his viewpoint. Then it considers some of the contributions in *The Gospels for all Christians* (1998) edited by Bauckham that offer additional support for his view, the genre of Luke, the role of Luke as author, and Luke's audience. It concludes with six suggestions for further debate.—C.R.M.

238. P. ELBERT, "Pentecostal/Charismatic Themes in Luke-Acts at the Evangelical Theological Society: The Battle of Interpretive Method," *JournPentTheol* 12 (2, '04) 181-215.

The article attempts to draw out some of the ramifications inherent in an anti-Lukan concept known as the "apostolic age" or the "Pentecostal age." The truncated method of interpretation concretized in the Reformation remains unresponsive to and reinterpretive of the role of the Holy Spirit in NT texts. In Luke's case the hidden presupposition of cessationism serves to blot out main themes and destroy narrative cohesion, while in Paul's case it denies the connection of the letters with Jerusalem/Petrine tradition and the examples and precedents described with a common linguistic heritage.—C.R.M.

239. M. LEE, "An Evangelical Dialogue on Luke, Salvation, and Spirit Baptism," *Pneuma* [Leiden] 26 (1, '04) 81-98.

Luke's view of salvation does not involve regeneration or new birth. Moreover, his use of the term "baptism" and its cognates is part of the NT language of inclusion and identity that emerged out of an existing Jewish debate over the identity of the true people of God. Thus Luke was more concerned with who belongs to the new covenant community than with when the inner dynamics of conversion or initiation take place.—D.J.H.

240. P. M. MEAGHER, "Blessing God," *Vidyajyoti* 68 (6, '04) 470-474.

Taking its starting point from Lk 24:52-53, the article traces the theme of blessing God through Luke's Gospel under four headings: abundance of praise; the thread of praise; reaching out to God—celebration of merciful power; and the God who celebrates.—D.J.H.

241. P. M. MEAGHER, "The Consumer's Jesus," *Vidyajyoti* 68 (4, '04) 390-394.

The article considers how Jesus' teachings on material possessions in Luke's Gospel might impact the consciences of Christians today who are responsible for institutions belonging to the church and involved in its mission.—D.J.H.

242. P. M. MEAGHER, "The Disciple — Introductory Reflections," *Vidyajyoti* 68 (4, '04) 305-310.

The article first considers the scene of the choice of the disciples and the Twelve in Lk 5:1-11 and 6:12-16. Then it discusses the God in whose name Jesus teaches in Luke, and the teaching, respectively.—C.R.M.

243. J. NAVONE, "Luke–Acts and the Roman Empire," *BibToday* 42 (4, '04) 230-234.

Luke offers a variety of perspectives on the Roman empire, both positive and negative. He shows that relationships with authorities can be positive, and encourages readers to make use of that, respect it, and seek to maintain it. But if things turn sour, Christians must be willing to hold to a faithful witness, even though that may result in death.—C.R.M.

244. J. NAVONE, "The Messianic Banquet of Wisdom," *BibToday* 42 (5, '04) 299-304.

The banquet theologies of the messianic prophecies, the Wisdom literature, and Luke's Gospel are especially concerned with the community life of the people of God. Luke implicitly identifies Jesus with the Wisdom of God speaking through Israel's prophets.—C.R.M.

245. M. TRIMAILLE, "Au fil du carême lucanien," *EspVie* 114 (101, '04) 19-23; (102, '04) 19-25.

The first installment offers exegetical and theological comments on the Gospel readings for Ash Wednesday (Mt 6:1-18) and the first two Sundays of Lent in Year C (Lk 4:1-13;

9:28-36). The second installment discusses the Gospel texts for the following three Sundays (Lk 13:1-9; 15:1-32; Jn 8:1-11).—D.J.H.

246. M. TRIMAILLE, "Carême 2004: un appel à la conversion," *EspVie* 114 (100, '04) 6-13.

After explaining the structure of the church's Sunday lectionary for Lent, the article discusses the Lukan theme of *metanoia,* gives examples of conversion in Luke-Acts, and reflects on their theological dimensions and significance for the observance of Lent.—D.J.H.

247. M. TRIMAILLE, "La conception lucanienne de la mission et ses conséquences pour la topographie de l'œuvre de Luc," *EspVie* 114 (110, '04) 16-23.

After contrasting the absence of Galilee in the missionary commission given to the apostles in Acts 1:8 with its mention in Acts 9:31, the article discusses Jesus' evangelization of Galilee in Luke's Gospel as the beginning of the mission. Then it discusses connections between the Gospel and Acts with respect to missionary activity under the following headings: Jesus and the church of Jerusalem, Jesus and the churches of Judea, Jesus and the churches of Samaria, and Jesus and the "end of the earth."—C.R.M.

Luke, §§ 49-76, 180.

248. [Lk 1–2] B. MAGGIONI, "The Ordinary Made Extraordinary: The Hidden Life of Jesus Through the Lens of the Lucan Infancy Narratives," *Communio/IntCathRev* 31 (1, '04) 8-15.

While the infancy narratives in Luke 1–2 contain extraordinary elements, they surround the figure of Jesus, who himself appears unextraordinary. This is a major difference from the apocryphal Gospels. According to Luke, Jesus lived a daily, anonymous human life for thirty years (3:23). In all of this God was not absent, or even hidden, but revealed in a surprising way.—C.R.M.

249. B. OLSSON, "The Canticle of the Heavenly Host (Luke 2.14) in History and Culture," *NTStud* 50 (2, '04) 147-166.

This examination of the angelic hymn in Lk 2:14 treats Hebrew versions, Greek versions, Latin versions, Syriac and Coptic versions, and the reception history of the heavenly canticle in our cultures. The short distich was used among *anawim* in Jerusalem who confessed Jesus of Nazareth to be God's Messiah; a generation or two later, a literal translation of this text in Greek was used by Luke in his infancy narrative as a hymnic confession proclaiming God's greatness in heaven and God's grace on earth; during the 2nd century the small canticle began to leave the Lukan context and live a life of its own in Christian services in various languages, and the meaning of εὐδοκία was reformulated and the scope of the song was broadened to include all people; eventually the hymn left the cathedrals and began to appear in concert halls and have a place in people's ordinary lives.—C.R.M.

250. N. KRÜCKEMEIER, "Der zwölfjährige Jesus im Tempel (Lk 2.40-52) und die biografische Literatur der hellenistischen Antike," *NTStud* 50 (3, '04) 307-319.

The pericope of the twelve-year old Jesus in the Temple in Lk 2:40-52 exhibits a series of parallels to "youth episodes" found in Hellenistic biographical literature. By means of these thematic correspondences, Luke pursued the goal of illustrating the extraordinary wisdom of the juvenile Jesus in order to portray him as worthy of identification as God's Son. The connection of this pericope to Hellenistic literature should be appreciated in equal measure to its rootedness in OT thought. Thus the spiritual-historical roots of the final form of the text are twofold, both Hellenistic and Jewish.—C.R.M.

251. [Lk 2:49] G. H. HESSON, "The Differentiated Jesus," *EvangJourn* 22 (1, '04) 37-42.

The apparent familial conflict and tension evident in Lk 2:49 represents Jesus balancing his roles as a dutiful and respectful son to his earthly parents according to Jewish tradition, and as an obedient son to his heavenly Father. Luke portrays Jesus as being highly differentiated insofar as Jesus knew that his obedience to his Father took precedence over obedience to his earthly parents.—D.J.H.

252. [Lk 3:1–4:44] P. M. MEAGHER, "The Gospel of Luke. 'Another World is Possible,'" *Vidyajyoti* 68 (3, '04) 228-233.

The article examines the opening narratives of Jesus' public ministry according to Lk 3:1–4:44 with particular attention to the narrative character of the text, the diverse types of narratives, and the details included by the narrator and his skills.—C.R.M.

253. [Lk 4:1-44] D. HUNN, "The Testing of God's People: Exodus and Luke," *Faith & Mission* [Wake Forest, NC] 21 (1, '03) 3-17.

After treating the three tests of the Israelites in Exodus 16–20, the article explores the parallels between the Exodus accounts and the three tests of Jesus in Lk 4:1-13. Then it considers the further echoes of these trials that ring through the account of Jesus' ministry in Lk 4:15-44 and the three tests of the disciples in 22:1-38.—C.R.M.

254. [Lk 5:1-11] H. J. HORNIK, "Raphael's *Miraculous Draught of Fishes* and *Christ's Charge to Peter.* Their Theological and Artistic Implications in the Sistine Chapel," *PerspRelStud* 31 (4, '04) 467-487.

The article discusses Raphael's cartoons of the *Miraculous Draught of Fishes* (see Lk 5:1-11) and *Christ's Charge to Peter* (see Mt 16:18-19; Jn 21:15-17) in terms of their formal characteristics and iconographic roles in the theological program of the Sistine Chapel. It also examines the technique of an artist creating and preparing a cartoon, in reverse, to be woven as a tapestry by another artist in another part of the world.—D.J.H.

Lk 5:1-11, § 49-219.

Lk 5:24, § 49-220.

255. [Lk 7:36-50] A. PESONEN, "The weeping sinner: a short story by Luke?" *Neotestamentica* 34 (1, '00) 87-102.

This reconsideration of the issue of the nature of Luke's redaction of the story of Jesus' anointing in Lk 7:36-50 seeks to underline the difficulty and the ambiguous nature of any distinction between Luke and his possible non-Markan information. It treats the language of the pericope, the Lukan features of the story, and the inner unity of the pericope. It concludes that the episode is essentially a short story by Luke, whatever its original components may have been.—C.R.M.

Lk 7:36-50, § 49-232.

256. J. VARICKASSERIL, "Teachings Directed Towards the Life Hereafter. The Eschatological Orientation in the Lukan Way (Lk 9:51-19:44)," *Mission Today* [Shillong, India] 6 (3, '04) 273-282.

This examination of the eschatological teachings in the Lukan journey narrative (Lk 9:51–19:44) treats the eschatological thrust of the opening verses of the journey toward Jerusalem (9:51-62), the eschatological slant of the mission of the seventy (10:1-20), parables with a distinctively eschatological orientation (10:25-37; 12:13-21; 13:6-9; 16:1-15; 16:19-31; 18:1-8; 19:11-27), and instructions related to last things (11:2; 12:4-9; 12:35-48; 13:22-30; 14:12-24; 17:20-37; 18:15-30). It concludes that it is significant that most of the teachings on Christian discipleship in the Lukan journey narrative are couched in an eschatological perspective.—C.R.M.

257. [Lk 10:25-37] A. CADWALLADER, "Where to Now, Good Samaritan?" *St Mark's Review* [Barton, Australia] 196 ('04) 7-15.

The parable in Lk 10:25-37 has attracted three different titles in church history: the parable of the man who fell among bandits, the parable of the Good Samaritan, and the parable of the wounded man. Each title reflects different emphases, and each emphasis has distinct implications for approaches to social policy and welfare.—D.J.H.

258. [Lk 10:30-35] M. P. KNOWLES, "What Was the Victim Wearing? Literary, Economic, and Social Contexts for the Parable of the Good Samaritan," *BibInt* 12 (2, '04) 145-174.

The study addresses in turn specific scriptural (the captives at Samaria), economic ("oil and wine"), and social (What was the victim wearing?) contexts for Luke's parable of the Good Samaritan (Lk 10:30-35). References to 2 Chronicles 28, to Samaritan economic interests in the Second Temple period, and especially to contemporary conventions of dress each add significantly to our appreciation of how the parable's earliest hearers/readers might have understood it. Critical categories formulated by M. Bakhtin assist in clarifying the function of these references both within the narrative and for subsequent readers of Luke's text. The article observes that insofar as the victim in the parable is without clothing, he lacks a precise social identity or location, and, paradoxically, what distinguishes his rescuer is the latter's willingness to share this dislocation.—C.R.M.

259. S. SCHNEIDER, "Marta & Maria. Versuch einer neuen Sicht auf Lk 10,38-42," *Trier TheolZeit* 113 (1, '04) 47-68.

After reviewing the history of the interpretation of Lk 10:38-42, this attempt at a new view of the passage considers its demarcation, text-critical issues, and the context. Next it treats vv. 38-40a, with particular attention to the significance of ἣ καί in v. 39 ("who likewise") and περιεσπᾶτο in v. 40a ("occupy oneself"), and argues that the image of Martha is positive throughout these verses. Then it discusses the meaning of ἐφίστημι in v. 40b ("stopping"), and the exchange between Martha and Jesus in vv. 40c-42. It contends that it is not Martha's occupation with important service that diverts her attention from Jesus' words, but the fact that she not only has Jesus and herself in view but also Mary with the aim of prescribing how her relationship to Jesus should look. The one thing that is necessary is her own relationship to Jesus.—C.R.M.

Lk 11:2, § 49-178.

Lk 11:2-4, § 49-199.

260. [Lk 11:5-8] D. KIM, "Lukan Pentecostal Theology of Prayer: Is Persistent Prayer Not Biblical?" *Asian Journal of Pentecostal Studies* [Baguio City, Philippines] 7 (2, '04) 205-217.

The article examines the parable of the friend at midnight in Lk 11:5-8 as a test case to prove the thesis that persistent prayer has a sound biblical foundation and that it is an important part of the Lukan theology of prayer. Against the recent trend that claims this parable speaks of God's generosity, it shows on the basis of philological study of the word ἀναίδεια and with reference to the oriental culture of hospitality that the parable is best understood as offering teaching about persistent prayer.—C.R.M.

261. D. A. DAVIS, "Treasures and Abundance: Preaching the Parable of the Rich Fool (Luke 12:13-21)," *WordWorld* 24 (3, '04) 323-329.

The article first offers general observations about lectionary preaching and about preaching on texts in the Lukan journey narrative. Then it focuses on Lk 12:13-21 with particular attention to how the rich man can be called a "fool" and what it means to be rich toward God, and concludes with reflections on how preachers can tackle the parable of the rich fool in the culture of abundance.—D.J.H.

Lk 13:1-5, § 49-532.

262. P. E. ZELL, "Luke 15:7—Who Are the Ninety-Nine?" *Wisconsin Lutheran Quarterly* [Mequon, WI] 101 (3, '04) 216-219.

The "ninety-nine" in Lk 15:7 represent those persons who are righteous before God by faith in his promises. The malady addressed in the parable of the lost sheep is failure to see that each lost sinner is precious to Jesus.—D.J.H.

263. [Lk 15:11-32] L. BASSET, "'Un homme avait deux fils,'" *LumVie* 53 (262, '04) 7-15.

With reference to the parable of the father and his two sons in Lk 15:11-32, the article reflects on the sadness of the human condition, the question of culpability, and communicating the certitude of being.—D.J.H.

264. [LK 15:18] J. JOOSTEN, "'I have sinned against heaven and before you,'" *Theology Digest* [St. Louis] 51 (1, '04) 29-33.

A brief English version of an article that first appeared in French in 2003 in *Revue d'Histoire et de Philosophie Religieuses* [§ 48-260].—C.R.M.

265. S. PELLEGRINI, "Ein 'ungetreuer' οἰκονόμος (Lk 16,1-9)? Ein Blick in die Zeitgeschichte Jesu," *BibZeit* 48 (2, '04) 161-178.

The article examines the parable in Lk 16:1-9 as a concrete example that shows how interest in the historical environment of Jesus is awakened by the text and how knowledge of that history is necessary in order to understand it. It offers a reading informed by U. Eco's theory of the "model reader" that attempts to solve the difficulty of the master's commendation of the fraud. Thus it identifies the clues observable in the first reading, discerns the gaps in the narrative that can be filled in with the help of extratextual knowledge, and notes the descriptive junctions of the text that demand an interpretation and lead to a reconstruction of narrative coherence. It concludes with an interpretation of the parable's teaching on the intelligent use of goods.—C.R.M.

266. H. Roose and G. Büttner, "Moderne und historische Laienexegesen von Lk 16, 1-13 im Lichte der neutestamentlichen Diskussion," *ZeitNT* 7 (13, '04) 59-69.

Using Lk 16:1-13 as a test case, the article investigates the relationship between scientific biblical exegesis and readings done by "lay" or nonspecialist readers. After developing a theoretical framework and explaining the reasons for choosing Lk 16:1-13, the article considers how the text would be interpreted by experts in exegesis, by the early Christians, and by lay people today, respectively. Then it compares modern and historical "lay" exegeses of Lk 16:1-13, and reflects on the consequences for dialogue between biblical experts and lay readers.—D.J.H.

267. [Lk 16:13] D. E. Oakman, "The Radical Jesus: You Cannot Serve God and Mammon," *BibTheolBull* 34 (3, '04) 122-129.

After noting that critical sifting of the earliest traditions shows that at the core of the concern of Jesus of Nazareth was a politically charged critique of "mammon" carried on under the proclamation of God's ruling power, the article discusses Luke's moralistic treatment of the Q saying preserved in Lk 16:13, the meaning of mammon (wealth that becomes the object of trust for the powerful-wealthy to the exclusion of God and neighbor), Jesus' critique of mammon, the radical Jesus' historical resistance to imperial realities, and Jesus' vision and our situation today.—C.R.M.

Lk 16:16, § 49-105.

Lk 16:22, § 49-689.

268. H.-J. Venetz, "Zur Aktualisierung biblischer Perikopen. Am Beispiel von Lk 17,11-19," *FreibZeitPhilTheol* 50 (3, '03) 293-312.

After brief comments on getting to the core of biblical texts in order to actualize them, the article examines Lk 17:11-19 to see whether an initial assessment that its point could be summed up in the theme of "gratitude" is warranted. After presenting the text, it examines the passage verse-by-verse. Next it reviews the Lukan accents of the passage and discusses its relation to the parable of the Good Samaritan and Jesus' statement in v. 19 ("your faith has made you well"). Then it considers the "life behind the text"—why Luke sent this "signal" to his readers. Finally it reflects on what the passage has to offer for an analysis of our contemporary situation. It concludes that the narrative of Lk 17:11-19 does not thematize gratitude but its meaning remains open with the challenge of the stranger who puts our security in question.—C.R.M.

269. [Lk 22–23] C. P. Vogt, "Practicing Patience, Compassion, and Hope at the End of Life: Mining the Passion of Jesus in Luke for a Christian Model of Dying Well," *Journal of the Society of Christian Ethics* [Washington, DC] 24 (1, '04) 135-158.

The article first shows that Luke in chapters 22–23 intended his portrayal of Jesus' death to be a model for Christians as they approach their own death, and that Jesus' practices of patience, compassion, and hope are at the heart of that which is worthy of imitation. Then it reflects on some difficulties that would complicate a contemporary Christian appropriation of Luke's passion narratives as an *ars moriendi* text, as well as the benefits of such a move.—D.J.H.

Lk 22:1-38, § 49-253.

Lk 22:31-34, § 49-233.

Lk 22:45-47, § 49-50.

270. [Lk 24:13-35] C. DAGENS, "Pour une lecture pascale des épreuves de la foi à la lumière de l'évangile d'Emmaüs," *EspVie* 113 (94, '03) 3-7.

After reflecting on the challenge of faith today, the article considers the Emmaus pericope (Lk 24:13-35) with particular attention to the following three steps on the way of faith: Jesus travels along the way with the pilgrims (24:15); he opens up the Scriptures for them (24:25-27); and he takes bread, breaks it, and gives it to them (24:31).—D.J.H.

271. [Lk 24:13-35] S. MACKINLAY, "Eyes Wide Shut: A Response to Jean-Luc Marion's Account of the Journey to Emmaus," *ModTheol* 20 (3, '04) 447-456.

According to Marion's interpretation of Lk 24:13-35 [§ 46-1635], faith provides a conceptual interpretation of revelation after it has occurred. This response contests Marion's analysis of the journey to Emmaus and argues that what he describes is only a derivative sense of faith. It first treats the significance of revelation in Marion's phenomenology. Next it outlines his account of the journey to Emmaus and identifies difficulties in the conclusions that he draws about the relation between faith and revelation. Then it sets out the hermeneutical role of faith that Marion overlooks.—C.R.M.

## *John*

272. R. BERGMEIER, "Fragen zur Interpretation der johanneischen Schriften. Homogenität und Widersprüche," *TheolZeit* 60 (2, '04) 107-130.

After noting the presence of various tensions and contradictions in the Fourth Gospel, the article offers some critical reflections on the "Johannine question." It first discusses differences between the internal and external situations in the Johannine Gospel and 1 John, the association of the name "John" with these writings, and matters of Johannine style (with particular reference to the work of M. Hengel, E. Ruckstuhl, and P. Dschulnigg). Then it considers the difference between 1 John and the Fourth Gospel, the special place of 2–3 John over against the larger Johannine writings, and the eschatology of the Fourth Gospel.—C.R.M.

273. É. COTHENET, "De Jean-Baptiste au disciple Bien-aimé: la chaîne des témoins dans l'Évangile selon saint Jean," *EspVie* 113 (93, '03) 18-24; (94, '03) 16-21; (95, '03) 17-24; (96, '03) 10-16.

After introducing the Johannine theme of witness and its historical background, the first installment discusses the witness of John the Baptist to Jesus according to Jn 1:1-18 and provides a select bibliography for studying John's Gospel. The second installment deals with John the Baptist's witness before the Jews (Jn 1:19-28) and before the disciples (1:29-34), and reflects on the baptisms of John and of Jesus (3:22-30; 4:2). The third installment focuses on Jesus' meeting with Nicodemus in John 3 and his witness about being born from above. The fourth installment treats John 5, with special attention to the themes of the work of the Son and the witness of the Father on behalf of the Son.—D.J.H.

274. É. COTHENET, "De Jean-Baptiste au disciple Bien-aimé: la chaîne des témoins dans l'Évangile selon saint Jean," *EspVie* 114 (97, '04) 20-27; (98, '04) 18-25; (99, '04) 18-25; (100, '04) 14-21.

The fifth installment in this survey of the theme of witness in John's Gospel [see § 49-273] presents a literary analysis of John 7 and reflects on its major topics, with particular attention to Scripture as a witness to Jesus. The sixth installment considers Jesus' own witness in Jn 8:12-57 and Jesus as witness to the truth according to Jn 18:37. The seventh installment treats the witness of the Paraclete, the Spirit of Truth, in the Johannine farewell discourse. The eighth installment discusses the witness of the beloved disciple with particular attention to his presence at the cross of Jesus, and concludes with reflections on the theme of witness today.—D.J.H.

275. J. D. M. DERRETT, "The Buddhist Dimension of John," *Numen* 51 (2, '04) 182-210.

The article examines twelve instances of parallels between the Fourth Gospel and Buddhist texts that suggest that Buddhist traditions found in Hīnayāna and Mahāyāna sources, contemporary in essence with John, offered the latter an opportunity to make his Gospel attractive to contemporary targets of Buddhist missions. The comparisons are considered under the following headings: the eternity of Jesus, creation and heaven, life and light, miracles, eternal life, heavenly food, the devil, truth and freedom, the new commandment, the Paraclete, the fruit of the vine, and empowerment.—C.R.M.

276. V. H. DRECOLL, "Die Zitate aus dem Johannesevangelium in den Katachesen des Theodor von Mopsuestia," *Muséon* 117 (1-2, '04) 49-92.

The article aligns thirty-seven quotations of John's Gospel from Theodore of Mopsuestia's *Catecheses* with the Greek text, the most important Syriac versions of the NT, and the Syriac version of Theodore's commentary on John's Gospel. It concludes that the quotations are not from the Peshitta or another Syriac version but were translated together with the entire text of *Catecheses,* and are an important witness for the text of John's Gospel used by Theodore before A.D. 400 at Antioch (even if the Syriac text often does not make fully clear what the Greek text was).—D.J.H.

277. E. DURAND, "Λόγος, Μονογενής et Υἱός. Quelques implications trinitaires de la christologie johannique," *RevSciPhilThéol* 88 (1, '04) 93-103.

The article first considers the complementarity between the christological titles λόγος and μονογενής, respectively, in relation to the terms ὁ θεός and ὁ πατήρ in the context of the Johannine prologue. Then it discusses the sense of the title υἱός as it is qualified by μονογενής in John 3. It concludes that in the Fourth Gospel μονογενής makes possible a trinitarian rereading of the title υἱός.—D.J.H.

278. J. HARTENSTEIN, "Frauen im Johannesevangelium," *BibKirch* 59 (3, '04) 131-136.

This discussion of women in the Fourth Gospel treats the mother of Jesus (Jn 2:1-12;

19:25-27), the Samaritan woman (4:4-42), Martha and Mary of Bethany (11:1-46; 12:1-11), Mary Magdalene (19:25; 20:1-18), the perspective on women in the Fourth Gospel, the role of the Son and his Father in the Gospel, and whether the Evangelist was a woman.—C.R.M.

279. P. H. HEAD, "The Habits of New Testament Copyists. Singular Readings in the Early Fragmentary Papyri of John," *Biblica* 85 (3, '04) 399-408.

After a brief summary of earlier research on singular readings of the more substantial NT papyri as well as a previous study of singular readings in early papyri of the Synoptic Gospels [§ 36-613], the article examines singular readings in papyrus manuscripts of John's Gospel (nos. 5, 6, 28, 45, 52, 66, 90, 95, 106, 107, 108, 109) that can be dated to the 4th century or earlier. It observes that spelling variations account for the vast bulk of singular readings, and the evidence suggests that most early scribes were more likely to omit rather than to add material.—C.R.M.

280. B. KRANEMANN, " 'Lesejahr D'? Das Johannesevangelium in der Liturgie," *BibKirch* 59 (3, '04) 167-170.

While John's Gospel does not have its own year in the lectionary cycle, so significant is its place in the church's year that one can almost speak of a "Year D" for it. After discussing the use of the Prologue at Christmas, the article considers the Johannine pericopes read during Lent, the place of John's Gospel in the Easter triduum, and John's Gospel as Holy Scripture in the liturgy.—D.J.H.

281. J. KÜGLER, "Im Glauben an Christus das Leben haben (Joh 20,31). Johanneische Christologie im Kontext der frühchristlichen Glaubensentwicklung," *BibKirch* 59 (3, '04) 157-162.

After a survey of the titles applied to Jesus in early Christianity, the article discusses unity and diversity in NT Christology, and reflects on the Johannine voice in the "concert" of early Christologies with particular attention to Jesus as Logos/Sophia active in creation, ruling, and redemption.—D.J.H.

282. D. LEE, "In the Spirit of Truth: Worship and Prayer in the Gospel of John and the Early Fathers," *VigChrist* 58 (3, '04) 277-297.

After noting that as a text that had an increasingly large impact on the theological development of the early church it is as necessary to trace the Fourth Gospel's understanding of worship as it is to comprehend its Christology, the article treats the themes of worship and prayer in John under four headings: worship and the Samaritan woman, Jesus as the locus of worship, Jesus as the object of worship, and Jesus and prayer. It concludes that from the 2nd century onwards, the language of liturgy, apologetics, and credal formulation in the church upheld the biblical witness to the oneness yet plurality of the God revealed in Jesus, and that these centuries owe perhaps more to the Fourth Evangelist than to any other NT theologian, with the possible exception of Paul.—C.R.M.

283. Y. MARSONO, "Living by the Truth: The Christian Ethic in John and Its Application in the Islamic Context of Indonesia," *StulosTheolJourn* 11 (2, '03) 51-64.

Divine revelation and transformation are at the root of John's ethic. Living by the truth means responding to God's revelation of his truth in Christ in the right way. It involves rightness of speech, motive, and action based on the historical revelation of God in Christ. Living by the truth in an Islamic Indonesian context presents a challenge.—D.J.H.

284. D. Mieth, "Das Johannesevangelium in der 'Mystik': Meister Eckharts Kommentar," *BibKirch* 59 (3, '04) 163-166.

Meister Eckhart's commentary on John's Gospel occupies a central place in the Latin commentary tradition on the Fourth Gospel. The article places this work in its historical context, notes its focus on the Prologue, explains its methodology for deciphering the hidden meaning of Scripture, and reflects on its approach to the incarnation.—D.J.H.

285. S. Painadath, "An Asian Reading of the Gospel according to John," *East Asian Pastoral Review* [Quezon City] 41 (2, '04) 176-190.

After explaining what is meant by an "Asian reading," the article discusses the Gospel of John from this perspective with respect to the divine self-awareness of Jesus, poetic symbols that describe this self-awareness, the Father of Jesus as Mother, the experience of God as the true subject of Jesus' being, and the divinization of the human.—C.R.M.

286. B. E. Reid, "Friendship," *BibToday* 42 (3, '04) 167-171.

Friendship is a significant theme in John's Gospel. After discussing the virtue of friendship, the article considers some OT examples of friendship: David and Jonathan, and Ruth and Naomi. Then it reflects on friendship in John's Gospel with reference to laying down one's life for one's friends, Jesus and John the Baptist, and Christ's return to his friends.—D.J.H.

287. G. Segalla, "Gesù di Nazaret fondamento storico del racconto evangelico giovanneo," *Teologia* 29 (1, '04) 14-42.

The article contends that Jesus of Nazareth was the historical foundation of John's Gospel. After delineating the problem and the *status quaestionis,* it considers the possibility of reaching the historical Jesus from the Fourth Gospel, the historical tradition of Jesus' ministry and its specific background, the historical tradition of Jesus' sayings, and the integration of traits of Jesus into the Johannine narrative and within a universal vision of history. An appendix (pp. 40-42) provides M. Theobald's list of Jesus' sayings in John's Gospel.—D.J.H.

288. D. M. Smith, "John—Historian or Theologian?" *BibRev* 20 (5, '04) 22-31, 45.

John's Gospel presents an unusual weaving together of historical data and theological interests. While John has a distinctively theological view of history in which God is the prime mover, this does not necessarily mean that John creates narratives out of theology without regard for history. There are enough cases where John's differences from the Synoptic Gospels are more plausible historically to justify our giving the Fourth Gospel at least equal consideration.—C.R.M.

289. T. Söding, "Gottes Wohnung für die Menschen. Eine neutestamentliche Annonce," *IntKathZeit/Communio* 33 (3, '04) 236-244.

With reference to key Johannine texts and other NT passages, the article considers the NT theme of God's dwelling place for humans under the following headings: "Where do you dwell?" (Jn 1:38); "in the house of my Father there are many dwelling places" (Jn 14:2); and "the Son abides forever in the house" (8:35).—D.J.H.

290. A. TARASENKO, "Jesus and His Parables in the Context of Rabbinic Judaism," *Acta Patristica et Byzantina* [Pretoria] 12 ('01) 179-197.

Jesus is presented by the Evangelist John as the unquestionable authority for deciding halakic problems. However, the teacher from Galilee was independent from any rabbinical school. In research on Jesus' conflicts with the Pharisees, one should not focus on the prominence of the use of parables as a teaching method but rather on the content and meaning of Jesus' parables.—D.J.H.

291. M. THEOBALD, "Was man bei einer Begegnung mit dem Johannesevangelium wissen sollte . . . ," *BibKirch* 59 (3, '04) 118-124.

Although the Fourth Gospel has a main author, it is actually a community book. In the background stand the experiences of the Johannine Christians in their conflict with the Jewish synagogue. Jewish Christians in the synagogue, whose faith is represented by John as insufficient, rejected the high preexistence Christology of the Johannine Christians. The Evangelist tried to show that confession of Jesus as the Son of God did not contradict biblical monotheism. [The same issue (pp. 171-176) contains an overview of twelve books, all in German, including five commentaries, on the Gospel of John.]—C.R.M.

292. M. THEOBALD AND H.-U. WEIDEMANN, "Heilige Orte — heilige Zeiten. Die christologische Antwort des Johannesevangeliums," *BibKirch* 59 (3, '04) 125-130.

Jewish "holy times" and "holy places" emphatically shape the story of Jesus in John's Gospel. The article explores the appearance of the cycle of Jewish festivals in the Gospel, analyzes its portrayal of the Jerusalem Temple, and relates these topics to Johannine Christology.—C.R.M.

293. P. WICK, "Jesus gegen Dionysos? Ein Beitrag zur Kontextualisierung des Johannesevangeliums," *Biblica* 85 (2, '04) 179-198.

Not just the episode of the wedding at Cana (Jn 2:1-11) but the Fourth Gospel as a whole disputes in an implicit way the worship of Dionysus, which was widespread in Syria and Palestine. The article discusses the history of research on the wine miracle at Cana (2:1-11), the significance of the god Dionysus for the Hellenistic and Roman Near East, Jesus versus Dionysus in John, and the role of women as followers of Jesus and in the cult of Dionysus. John represents an earlier Jewish tradition of disputing the worship of Dionysus even as it critically integrates Dionysian elements in an effort to strengthen the identity of the Johannine Christians confronted by the Hellenistic world.—C.R.M.

294. W. H. WILLIMON, "Faithful to the script," *ChristCent* 121 (20, '04) 9-10.

Last year director P. Saville and the Canadian media company Visual Bible International released *The Gospel of John,* which follows (in a way reminiscent of P. Pasolini's *The Gospel according to St. Matthew*) the Good News Bible's rendition of the Gospel of John word for word. Here the Word is made celluloid and colloquial. The movie is disarmingly faithful to the Gospel of John.—C.R.M.

John, §§ 49-215, 372, 452–453.

295. G. Lafon, "Une foi d'alliance. À propos de Jean 1, 1-18," *RevThéolLouv* 35 (2, '04) 217-229.

This reading of Jn 1:1-18 highlights the fact that everything occurs as if the Word sought to be in this world that which it is in itself, namely a speaking word and a listening word, an integral word. When read against this background, faith and covenant are seen as part and parcel of the relations among human beings and the relations between God and humankind; indeed they belong to the being of God. In other words, the emphasis here is on the very process of communication.—C.R.M.

Jn 1:1–2:12, § 49-296.

Jn 1:35-51, § 49-219.

296. T. E. Phillips, "'The Third Fifth Day?' John 2:1 in Context," *ExpTimes* 115 (10, '04) 328-331.

The article explains the textual strategies at work within Jn 1:1–2:12 that provide significance to the seeming alternation of the temporal framework between chapter 1, where events follow one another on a daily basis (τῇ ἐπαύριον, 1:29, 35, 43), and chapter 2, where the first event occurs on the third day (τῇ ἡμέρᾳ τῇ τρίτῃ, 2:1). It argues that the third day at Jn 2:1 is a non sequitur in a well-crafted sequence echoing the days of creation in Genesis and that its departure from the expected form challenges the reader to think in new ways.—C.R.M.

297. [Jn 2:1-11] A. M. Galvão, "E a água se fez vinho. . . Lições de um fato aparentemente simples," *RevistEclBras* 64 (254, '04) 362-389.

The sign of the water turned into wine at Cana (Jn 2:1-11) heralds the presence of the messianic era and points to the secret of human fulfillment: the entry into the orbit of love. While apparently simple, the sign of Cana suggests the passage from formalism and coercion to the rule of affection and trust in human relations.—D.J.H.

298. T. Nicklas, "Biblische Texte als Texte der Bibel interpretiert: Die Hochzeit zu Kana (Joh 2,1-11) in 'biblischer Auslegung,' " *ZeitKathTheol* 126 (3, '04) 241-256.

To interpret biblical texts as texts of the Bible means to show how a "model reader" (U. Eco) of the whole Bible interprets a particular biblical text. "Biblical interpretation" (C. Dohmen) is a text-centered, reader-oriented approach in which texts are understood as open to various possible meanings. The body of the article shows the possible value of these approaches with reference to Jn 2:1-11 under three headings: procedural interpretation, structural interpretation, and the hermeneutical gain.—D.J.H.

Jn 2:1-11, § 49-293.

299. D. Hunn, "The Believers Jesus Doubted: John 2:23-25," *TrinJourn* 25 (1, '04) 15-25.

The article reexamines the meaning of Jn 2:23-25 and its statement that the people believed in Jesus' name but that Jesus did not entrust himself to them. The three groups of people who interact with Jesus in 2:23–3:12 (those who oppose him; those who believe in him; those who considered him something less than the Christ, e.g. Nicodemus) portend things to come.—C.R.M.

300. T. Veerkamp, "Die Frau am Jakobsbrunnen, Joh 4,4-42," *Texte & Kontexte* [Berlin] 27 (101-102, '04) 71-96.

This exposition of the narrative of the woman at the well in John 4 proceeds in three stages: "the one who is speaking to you" (4:4-30), "I have food to eat that you do not know about" (4:31-38), and "the deliverer of the world" (4:39-42). The first section receives the bulk of the attention, including discussion about Samaria and the OT background for the scenes and dialogue in the Fourth Gospel.—C.R.M.

301. S. Agourides, "Η συζήτηση του Ιησού και της Σαμαρείτιδας (Ιω. 4, 5-42) (Discussion of Jesus with the Samaritan Woman [Jn 4, 5-42])," *DeltBibMel* 19 (1, '00) 5-25.

The narrative of Jesus' visit to Samaria (Jn 4:5-42) is full of expressions with double meanings, a literary device characteristic of the fourth Evangelist. At the heart of the discussion is the rivalry between Judea and Samaria. Allegorically, the well symbolizes the Torah, the five husbands symbolize the five idolatrous nations of 2 Chr 17:24, and the "living water" is symbolic of eternal life and the human thirst for greater spiritual depth. The historicity of the pericope can be questioned, due to this allegorical interpretation, its theological content (which would not have been understood by the Samaritan woman), and the reported absence of any Christian presence in Samaria prior to Phillip's visit in Acts 8. The fourth Evangelist clearly has the apostolic mission to Samaria in mind in this pericope, especially considering his insertion of the allegory of the reapers and sowers (4:36-38).—J.A.H.

302. [Jn 5:1-9] I. Broer, "Die Teichanlage von Betesda und das Wunder von Joh 5," *BibKirch* 59 (3, '04) 147-151.

The story of the healing of the paralyzed man at the pool of Bethesda in Jn 5:1-9 is the oldest evidence for a bathing-complex in Jerusalem that was known from Hellenistic times as a place of healing. Nevertheless, the archaeological discoveries and the textual data in Jn 5:1-9 do not correspond exactly.—D.J.H.

303. U. C. von Wahlde, "He Has Given to the Son to Have Life in Himself (John 5,26)," *Biblica* 85 (3, '04) 409-412.

Wisdom 15:16-17 provides evidence of the Jewish conviction that because "life" (literally "spirit") is "lent" to human beings, they cannot give it to others. This passage illuminates Jn 5:26 insofar as the fact that the Father has life in himself allows him to give life to the Son, which provides the basis for the Son giving life to whomever he wishes (5:21).—C.R.M.

304. N. Mundhenk, "Boats and Barley Loaves: Translation Problems in John 6.1-25," *Bib Trans* 55 (3, '04) 328-339.

The wording of the Greek in parts of Jn 6:1-25 is sometimes ambiguous and confusing, presenting something of a trap for translators, at least in English. The article examines various difficulties in this passage and suggests that most of the problems can and should be solved if we assume that the author was trying to tell a story that hangs together and makes sense.—C.R.M.

Jn 6:44, § 49-386.

305. [Jn 6:52-59] P. Berthoud, "Le pain de vie," *RevRéf* 55 (228, '04) 67-78.

After general observations on the literary unity of John 6 and the structure of the discourse in vv. 22-71, the article focuses on the fourth part of the discourse in vv. 52-59. It first discusses biblical antecedents for the metaphorical employment of food and drink. Then it offers a commentary on vv. 52-59 with particular attention to the meaning of certain words and expressions (e.g. "flesh," "for the life of the world") and what is meant by the audacious and startling metaphor of eating the flesh and drinking the blood of Jesus.—C.R.M.

306. A. Reinhartz, "Johannes 8,31-59 aus jüdischer Sicht," *BibKirch* 59 (3, '04) 137-146.

Jesus' sharp words about "the Jews" in Jn 8:31-59 have historically contributed to anti-Semitism in various ways. This "resistant reading" of the text from the perspective of "the other" gives particular attention to the complaints of "the Jews" about Jesus and to monotheism as the principal theological issue that is at stake in the text. It concludes with reflections on the implications of this kind of reading for Christian-Jewish relations today.—D.J.H.

Jn 8:32, § 49-7.

307. D. Hunn, "Who Are 'They' in John 8:33?" *CathBibQuart* 66 (3, '04) 387-399.

Although Jn 8:30-59 begins with the many who believed in Jesus in 8:30, it ends with people trying to stone him in 8:59 and gives no clear indication of when or whether the subject changes between these two verses. The article explores the three main solutions to this problem. It notes that exegetes must answer three questions: Who are the believers in 8:30? Who are the ones who had believed in Jesus in 8:31-32? and Who are the ones who objected to Jesus' words in 8:33-59? It contends that 8:33 continues the pattern of chapters 7–8 in which only Jesus' opponents speak to him. Thus while Jesus addresses one group in 8:31-32, another answers; and the group that answers is defined not before they answer but afterward.—C.R.M.

Jn 8:58, § 49-518.

308. H. Ito, "Johannine irony demonstrated in John 9," *Neotestamentica* 34 (2, '00) 361-371, 373-387.

The first installment proposes a theoretical yet experimental outline for identifying and describing Johannine irony from a speech-act perspective. The second installment examines Johannine irony in John 9 by utilizing the outline with reference to the five cases of irony in Jn 9:16a; 9:24; 9:27b; 9:39; and 9:41, respectively.—D.J.H.

309. F. Oñoro, "The Excellence of the Shepherd. An interpretation of Jn 10:11-18," *Dei Verbum* [Stuttgart] 68-69 ('03) 16-20.

After providing the OT background for the image of the "shepherd," the article discusses the central theme of Jn 10:11-18—Jesus' willingness to give up his life for his sheep—under two headings: the true shepherd (10:11-13), and the excellence of the shepherd (10:14-18).—D.J.H.

Jn 12:1-8, § 49-232.

310. J. A. DRAPER, "Holy seed and the return of the Diaspora in John 12:24," *Neotestamentica* 34 (2, '00) 347-359.

The saying concerning the "seed of wheat" falling to the ground in Jn 12:24 comes in the context of the arrival of the "Greeks" (perhaps Diaspora Jews) in Jn 12:20-21. These two themes are linked by John's targumic reading of Isa 6:13 and 53:10. Jesus is the "holy seed" of David/Israel who ensures the ingathering of the scattered people of God. He is able to die and give life to the world because he contains the life within himself.—D.J.H.

311. M. L. COLOE, "Welcome into the Household of God: The Foot Washing in John 13," *CathBibQuart* 66 (3, '04) 400-415.

The article first establishes a structure for John 13: the prologue to the "hour" (vv. 1-3), the action of Jesus washing his disciples feet (4-5), dialogue with Peter (6-11, 36-38), teaching and "gift" (12-15, 31-35), and the betrayer (16-20, 21-30). Next it presents a narrative reading of the passage according to this outline. Then it offers an interpretation of the footwashing as a proleptic experience of the welcome into the Father's household that will be accomplished at the cross. The footwashing in its entirety may be described as a Johannine σημεῖον, which the rest of the farewell discourse will interpret.—C.R.M.

312. J. J. KANAGARAJ, "Johannine Jesus, the Supreme Example of Leadership: An Inquiry into John 13:1-20," *Themelios* 29 (3, '04) 15-26.

The article focuses on the portrayal of the exemplary significance of Jesus' leadership in Jn 13:1-20, where Jesus expresses his leadership qualities by love, humility, simplicity, and sacrificial service. Jesus sought to train, motivate, and influence those who were committed to him to become leaders with a servant attitude.—C.R.M.

313. R. LÓPEZ ROSAS, "'. . . ustedes necesitan lavarse los pies unos a otros' Jn 13,14," *EfMex* 22 (64, '04) 49-68.

After situating the footwashing (Jn 13:1-20) in the context of Johannine narrative, the article discusses the kind of meal that the text envisions the Last Supper to have been, and considers how footwashing would have been understood in Greco-Roman and Jewish milieus. Then it describes four different ways of interpreting Jn 13:1-20: sacramental, christological and soteriological, initiation into discipleship, and sociological. It notes that in the sociological interpretation Jesus abrogates ethnic and gender barriers, and shapes his own group of disciples (male and female), washing one another's feet, with all having the same status, rights, and responsibilities.—D.J.H.

Jn 13:31–17:26, § 49-451.

314. B. SCHWANK, "'Liebt einander, *weil* ich euch geliebt habe' (Joh 13,34; 15,12). Was haben die Texte zur Fusswaschung gemeinsam mit den Texten zur Weinstock-Bildrede?" *ErbAuf* 80 (4, '04) 319-326.

The article contends that καθώς in Jn 13:34 and 15:12 should be translated as "because" or "since" rather than "as": "Love one another, because I have loved you." After discussing the meaning of the Greek particle καθώς, it argues that in both 13:34 and 15:12 καθώς is best rendered as "because" or "since," and shows how the Johannine passage about the footwashing and the vine and the branches parable are linked.—D.J.H.

Jn 15:12, § 49-314.

Jn 18:33, § 49-50.

315. J. DUCATILLON, "Il vit et il crut (Étude critique de Jn 20, 2-9)," *Bulletin de l'Association Guillaume Budé* [Paris] 63 (1, '04) 228-233.

After discussing the disposition of Jesus' burial clothes in the tomb according to Jn 20:2-9, the article proposes that in 20:8 the verb εἶδεν ("saw") indicates a level of knowledge beyond visual perception, and that John "believed" (ἐπίστευσεν) in Jesus' resurrection as something beyond what he had previously believed from Jesus' own teachings.—D.J.H.

Jn 20:31, § 49-281.

Jn 21, § 49-453.

Jn 21:15-17, § 49-254.

316. E. MUKASA, "The Disciple Who Loved Jesus: A Reading of John 21:15-25," *Hekima Rev* 31 ('04) 37-47.

This reading of Jn 21:15-25 interprets the passage in light of the overall picture of the Gospel. After comments on the relation of chapter 21 to the rest of the Fourth Gospel, it considers the roles of Peter and the Beloved Disciple within the Johannine community. It contends that Peter is neither overshadowed by the Beloved Disciple nor opposed to him, but rather is clearly portrayed as the disciple who also loved Jesus and was able to follow him.—C.R.M.

## *Acts of the Apostles*

317. L. ALEXANDER, "'This is That': The Authority of Scripture in the Acts of the Apostles," *PrincetonSemBull* 25 (2, '04) 189-204.

After noting the contemporary trap of treating the Bible as a "dead" or "frozen" text, the article considers how the Bible itself treats Scripture, taking Acts as an example. It first sets out seven propositions on the role of Scripture in Acts. Then it examines the Cornelius episode (Acts 10:1–11:18; 15:13-21) as an example of Lukan exegesis to show how Luke's principles result in a surprisingly flexible and holistic approach to scriptural authority.—C.R.M.

318. C. CALDERÓN, "¿Qué es la llenura del Espíritu Santo en Hechos?" *Kairós* [Guatemala City] (34, '04) 27-41.

After reviewing the principal interpretations of the filling of the Holy Spirit in Acts, the article examines the relevant texts and the Greek terms employed (πίμπλημι; πληρόω or πλήρης). It concludes that Luke distinguishes between "being filled with the Spirit" to pronounce an inspired declaration and the spiritual virtue of being "full of the Spirit."—C.R.M.

319. I. H. MARSHALL, "The Religious Enemy: the Response of the Church to Religious Pressure in Acts," *Anvil* 21 (3, '04) 179-187.

This consideration of the various incidents involving opposition to early Christians both individually and collectively during the period covered by Acts discusses opposition to the church in Acts, the religious opponents the church faced and their reasons for opposition, the church's response to opposition, and the witnessing church today.—C.R.M.

320r. D. W. PAO, *Acts and the Isaianic New Exodus* [*NTA* 45, pp. 391-392; 46, p. 561].

G. K. BEALE, "Review Article," *TrinJourn* 25 (1, '04) 93-101.—This monograph is a very good example of an attempt to interpret a NT book in the light of the contextual use of its OT citations, allusions, and echoes. The article offers a detailed summary of the book's contents and argument, and raises questions about various parts of its analysis (the phrase "the word of God"; treatment of Acts 17). Pao's book should be welcomed as an important contribution to the field of "Old in the New" studies.—C.R.M.

321. S. RUZER, "Who Is Unhappy with the Davidic Messiah? Notes on Biblical Exegesis in 4Q161, 4Q174, and the Book of Acts," *CristStor* 24 (2, '03) 229-255.

The article first discusses two exegetical fragments from Qumran (4Q161 and 4Q174) in which a polemical reevaluation of the Davidic Messiah's role and status is achieved by means of biblical exegesis. Then it considers the exegetical situation with regard to the Davidic Messiah in early Christianity by examining Acts 2:22-35; 4:25-28; and 15:13-21, respectively. It suggests that both the Qumran community and the Jesus movement employed exegetical strategies to alleviate problems caused by their respective inheritance of an emphasis on Davidic messiahship. But whereas early Christianity insisted on presenting Jesus as the Davidic Messiah under the influence of a powerful group of Jesus' followers recruited from the Pharisaic milieu, Qumran exegetes bound by different loyalties did not hesitate at some points to turn the Davidic Messiah into a secondary figure.—C.R.M.

322. M. D. THOMAS, "The World Turned Upside-Down: Carnivalesque and Satiric Elements in Acts," *PerspRelStud* 31 (4, '04) 453-465.

In Luke's portrayal of events in Acts, God appears to scoff at the world system, mocking its presumed power through satire and in other ways that employ the methods of carnival. The article examines six events (mocking the Sanhedrin—chap. 5; reversing Saul of Tarsus—9; inverting Cornelius the centurion—10; the "uncrowning" of Herod—12; overturning a prison—16; the prisoner running the show—27) in which a satiric tone and/or the techniques of carnival (e.g. role reversal, uncrowning, inversion of structures of authority) may be perceived in order to give insight into an underlying satiric tone that supports a serious and socially subversive message in Acts.—C.R.M.

Acts, §§ 49-238–239, 243, 246–247.

323. [Acts 1–2] A. JOHNSON, "Resurrection, ascension and the developing portrait of the God of Israel in Acts," *ScotJournTheol* 57 (2, '04) 146-162.

As the testimony of Acts 1–2 unfolds, it (1) continues the process begun in Luke 24 [see § 48-1019] of moving its audience toward an incipiently triune portrait of Yahweh, (2) provides public testimony to the truth of God's inbreaking lordship by narrating its embodiment in a restored Israel, and (3) enlarges a trinitarian reader's imagination with regard to the nature of the triune life of God when that imagination is stimulated by Luke's portrait of the embodied risen and ascended Son.—C.R.M.

324. A. MULLOOR, "Ascension (Acts 1:1-11): A Challenge of the Indian Church to Start Afresh," *Jeevadhara* 34 (200, '04) 101-107.

After introductory comments on the state of the Indian church, the article characterizes the ascension account in Acts 1:1-11 as an overture to the book and then discusses its syntactic status, presents a semantic analysis of the text, highlights the author's practical purpose, and identifies Acts as an action model for every church.—C.R.M.

325. [Acts 2] P. CHEMPAKASSERY, "Jerusalem Pentecost: An Indian Reinterpretation and Challenges," *Jeevadhara* 34 (200, '04) 108-121.

This consideration of the theological meaning of the Jerusalem Pentecost episode in Acts 2 discusses its linguistic peculiarities, the structure of the narrative, the movement of ideas, the main thrust of the text, the current Indian context, and the strong challenges presented by the passage to the Indian church.—C.R.M.

326. [Acts 2] J. GALOT, "La Pentecoste e la chiesa," *CivCatt* 155 (3694, '04) 321-333.

After reflections on the relationship between Easter and Pentecost and on Pentecost as the birthday of the church, the article considers various dimensions of Pentecost: the presence of "all," the charisms, the differences, a sacramental event, forgiveness, and the sacerdotal aspect.—D.J.H.

327. [Acts 2] D. T. WILLIAMS, "Old Testament Pentecost," *Scriptura* 84 ('03) 498-511.

The events of Numbers 11, where it is recorded that God took some of the spirit that was on Moses and gave it to the elders so that they could help him, can shed light on the meaning of the Pentecost event in Acts 2, and on the claim by Christians today that they have personally experienced a repetition of the event in their own lives.—C.R.M.

328. SR. PREMA, "Acts 2:17-21: A Paradigm for a Collaborative Mission," *Jeevadhara* 34 (200, '04) 122-136.

The article first discusses Acts 2:17-21 as the foundation for collaborative mission with attention to the quotation from Joel 2:28-32, elements of prophecy in the Joel text, prophets/prophetesses in the primitive community, and the role of Christian prophets and prophetesses. Then it reflects on the situation of the church in India today with respect to fundamentalism, and outlines the challenges presented by a vision of collaborative mission.—C.R.M.

329. G. V. TRULL, "Peter's Interpretation of Psalm 16:8-11 in Acts 2:25-32," *BiblSac* 161 (644, '04) 432-448.

Peter's commentary on Ps 16:8-11 in Acts 2:25-32 reveals important insights into his understanding of this key OT passage. Peter quoted v. 10b of the psalm as a direct prophecy from David concerning the Messiah's resurrection. In Acts 2:32 Peter offered eyewitness testimony as evidence that Jesus fulfilled the prediction given in Ps 16:10b.—C.R.M.

330. M. THEKKEKARA AND T. PUNNAPADAM, "The Growth of the Community Through Struggles (Acts 2:42-4:37): Challenges of the Church in India," *Jeevadhara* 34 (200, '04) 137-145.

The article considers the struggles of the early Christian community as portrayed in Acts 2:42–4:37 and identifies the challenges that the text presents to the church in India today. After a note on literary forms, it treats Luke's presentation of Jesus and the apostles, the positive growth of the Jerusalem church (2:42-47), sharing (2:42-47; 4:32-35), the struggle with the Sanhedrin, etc.—C.R.M.

331. J. VADAKKEDOM, "The Work of the Holy Spirit: The Universalistic Approach in Acts 6-12," *Jeevadhara* 34 (200, '04) 174-183.

The article discusses the stories found between the summary statements of Acts 6:7 and 12:24 as portraying the beginning and development of the work of the apostles among non-Jews. It treats the Stephen event, Peter and the Samaritan mission, the conversion of the Ethiopian eunuch, Saul's encounter with Christ, and the Cornelius event and the justification of Gentile conversion. It concludes with observations on the universalistic approach of the gospel and reading Acts 6:8–12:24 in the Indian missionary context.—C.R.M.

332. H. VAN DE SANDT, "The Presence and Transcendence of God: An Investigation of Acts 7,44-50 in the Light of the LXX," *EphTheolLov* 80 (1, '04) 30-59.

This investigation of the line of argument in Acts 7:44-50 is concerned with the following themes: the relevance of the juxtaposition of the sanctuaries "tent" (σκηνή) and "house" (οἶκος) and their different qualities; the pertinence of the term σκήνωμα in these contrasting sanctuaries; and the intrinsically difficult connection of the word σκήνωμα with the textual reading "for the house of Jacob." It seeks to identify which LXX pericopes are the constituent components of Acts 7:44-50 and how Luke considered these passages to be connected with one another. It aims to establish that, in addition to Isa 66:1-4 (see Acts 7:47-50) and Ps 131:1-5 (see Acts 7:46), 2 Sam 7:1-7 (see Acts 7:45) and Exod 33:7-11, 12-17 (see Acts 7:44) also form part of the predominant LXX background. It concludes that Luke understood the tent as a guarantee of God's transcendence over against the implication of "residing" in the description of Israel's sanctuary as a house.—C.R.M.

333. J.-C. GIROUD, "Philippe et l'Eunuque. Actes 8/ 26-40," *SémiotBib* 114 ('04) 20-29.

This semiotic analysis of the narrative of Philip's encounter with the Ethiopian eunuch in Acts 8:26-40 is sensitive to the "rough" nature of the account. It focuses on the movement in the text from the Scriptures to the gospel and the act of reading that this journey requires. The "excursion" portrayed in this passage prior to the narration of the adventures of Paul represents the first steps of the advance of the gospel out of Judea and Samaria.—C.R.M.

334. [Acts 8:26-40] T. HENDERSON, "'What Is To Prevent Me From Being Baptized?' Reading Beyond the Readily Apparent," *Chicago Theological Seminary Register* [Chicago] 93 (3, '03) 14-22.

Paying too much attention to the "Ethiopian" or the "eunuch" dimensions of the traveler whom Philip meets on the wilderness road can distort the meaning of Acts 8:26-40. The fact that Luke-Acts is concerned mainly with the religious transformation of a community indicates that the story is about the religious transformation of an individual who is both an Ethiopian and a eunuch but is also becoming a Christian.—D.J.H.

335. [Acts 9:1-19] P. M. MEAGHER, "Paul's Experience of the Risen Lord: Reflections on Mission, Persecution and Religio-Cultural Loyalty," *Jeevadhara* 34 (200, '04) 146-161.

After introductory considerations about the accounts of Saul's transformation in Acts and anti-conversion bills in India today, the article treats the event of Saul's experience as narrated in Acts 9:1-19, transformation and mission versus conversion, the persecution of Paul and attempts to kill him (9:23-25, 29-30; 21:30-35; etc.), Paul's Jerusalem defense speech (22:3-21), his Caesarean defense speech (26:2-23), the accusations against Paul, Paul's defense as informed by the narrator, Paul's speeches, the final defense, and rereading Paul's experiences today.—C.R.M.

336. B. W. LONGENECKER, "Lukan Aversion to Humps and Hollows: The Case of Acts 11.27–12.25," *NTStud* 50 (2, '04) 185-204.

After considering evidence from Lucian and Quintilian about a technique useful for signaling that a transition is being made from one text unit to another, the study first notes three cases of "chain-link interlock": between Lk 24:47-49 and Acts 1:1-12; at Acts 8:1b-2; and at Acts 19:21-41. Next it examines in detail the chain-link interlock in Acts 11:27–12:25, where 12:25 assists the interlocked transition by adding transitional force just prior to 13:1. Then it suggests that if chain-link transitions are prioritized as structural indicators of the main text units, then four such units emerge in Acts: 1:1–8:3; 8:4–12:25; 13:1–19:41; and 20:1–28:31. It concludes with seven observations which suggest that when Luke required a transition to mark the main text-unit boundaries, it was the chain-link interlock that he chose.—C.R.M.

337. T. BROCKMANN, "Luther und das Apostelkonzil (Apg 15)," *ZeitKirchGesch* 114 (3, '03) 303-322.

The article traces Luther's discussions of Acts 15 and the Apostolic Council on the basis of key texts and inquires into the use and function of the Apostolic Council paradigm in his conciliar-theological argumentation. It treats the place of Acts 15 in medieval conciliar discourse, Acts 15 in the theology and journalism of the Reformation period, Luther's interest in Acts 15 and the Apostolic Council, his preaching on Acts 15 in 1524/26, the 1539 tractate *Von den Konziliis und Kirchen,* and skepticism about and longing for a council in 1539.—C.R.M.

338. P. KARIAMADAM, "The Jerusalem Council (Acts 15:1-35) - An Indian Re-reading," *Jeevadhara* 34 (200, '04) 162-173.

After noting the acute problem created by the influx of Gentiles into the early church, this consideration of the Jerusalem Council narrated by Luke in Acts 15:1-35 treats its occasion, the arguments and proposals advanced during the meeting, the letter to the Gentiles (vv. 23-29), and the pertinence of the Jerusalem Council to India in general and to the Indian church in particular.—C.R.M.

339. [Acts 15:20] C. H. SAVELLE, "A Reexamination of the Prohibitions in Acts 15," *BiblSac* 161 (644, '04) 449-468.

The article examines the origins, purposes, and significance of the four prohibitions in the apostolic decree of Acts 15. It considers the Greek text of 15:20, 29 and 21:25; compares the lists of the prohibitions in Acts; examines five key terms used by Luke; and discusses the source, nature, and purpose of the prohibitions. It concludes that the purposes of the decree and its prohibitions were to promote unity among believing Jews and believing Gentiles.—C.R.M.

Acts 15:29, § 49-339.

340. J. L. STALEY, "Reading Acts 16:6-40 on the Edges of the Navajo Reservation," *Word World* 24 (3, '04) 296-304.

Reading the two women of Acts 16:6-40 from the perspective of the Navajo Reservation in northern Arizona and two novels that deal with borderland characters offers a challenge to traditional interpretations of this text. Since Lydia and the pythonic slave girl are the first people Paul meets in explicitly defined Roman territory, they also reflect the conflicted status of colonized peoples as helper and betrayer. The author tries to force the reader to choose between the two opposing responses to Paul's message. Lydia, the good woman, welcomes Paul the conqueror, and the evil slave girl who challenges Paul is forever silenced. There is no place in this author's narrative repertoire for more complex border women like Rahab, the Canaanite/Syro-Phoenician woman, or the Samaritan woman.—C.R.M.

341. K. D. LITWAK, "Israel's Prophets Meet Athens' Philosophers: Scriptural Echoes in Acts 17,22-31," *Biblica* 85 (2, '04) 199-216.

This study focuses on the specific role of the scriptural intertexts that are echoed in Paul's speech in Acts 17:22-31 in order to contribute to a better understanding of the function of the Scriptures of Israel both in this passage and in Luke-Acts generally. It treats Paul as prophet in Acts, intertextual echoes of Scripture in 17:22-31, and the function of the scriptural texts in the speech. It observes that the intertextual echoes of Scripture in Paul's speech are used by Luke as part of a narrative technique known as framing in discourse, which highlights the continuity between Paul's message and prophetic oracles from Israel's Scriptures that emphasize anti-idol polemic. This continuity serves to validate the message of Paul as from God and implicitly validates the faith of Luke's audience who believe the message of the gospel.—C.R.M.

Acts 18, § 49-397.

342. A. MORENO GARCÍA, "Constituidos pastores por el Espíritu Santo: El discurso de Mileto (Hch 20,17-38)," *EstBíb* 62 (1, '04) 27-48.

This discussion of Paul's farewell address to the Ephesian elders at Miletus in Acts 20:17-38 treats the literary structure of the discourse, the place of pastors in the economy of the Trinity, pastors as those who govern, the paschal character of the pastor, the word of grace in 20:32, the saying of Jesus in 20:35, and the praying apostle in 20:36. It contends that the vocabulary of the discourse suggests that its advice concerning the ministry and service of the elders should be read in a trinitarian perspective.—C.R.M.

343. [Acts 20:18-35] P. ELBERT, "Paul of the Miletus Speech and 1 Thessalonians: Critique and Considerations," *ZeitNTWiss* 95 (3-4, '04) 258-268.

The article summarizes the argument of S. Walton's *Leadership and Lifestyle. The Portrait of Paul in the Miletus Speech and 1 Thessalonians* (2000) in the context of scholarly issues surrounding both the coherence of the Paul of Acts with the epistles and the state of

Luke's knowledge of the latter. It observes that when Walton combines his reliable conclusions about Luke's knowledge of the Pauline tradition with the additional assessment that it is improbable that Luke knew any of Paul's letters, he may have overreached the cumulative impression of all the strands of suggestive evidence.—C.R.M.

344. G. Jankowski, "Rom. Die Apostelgeschichte des Lukas. Dritter Teil (21,15–28,31)—Eine Auslegung," *Texte & Kontexte* [Berlin] 27 (101-102, '04) 1-70.

This final installment [see § 48-1066] of an exposition of Acts treats Acts 21:15–28:31 under the following headings: riot in Jerusalem (21:15–23:35), before kings and governors (24:1–26:32), on the way to Rome (27:1–28:16), and epilogue (28:17-31).—C.R.M.

Acts 21:25, § 49-339.

Acts 22:3-21, § 49-335.

Acts 26:2-23, § 49-335.

## EPISTLES—REVELATION

### *Paul*

345. G. Biguzzi, "Note di archeologia biblica," *EuntDoc* 57 (2, '04) 163-166.

This note discusses from the perspective of biblical archaeology (1) the lost significance of the city of Troas in the history of early Christianity in connection with Paul (see Acts 16:8; 20:6; 2 Cor 2:12; 2 Tim 4:13), and (2) Paul's travels on the *via Egnatia.*—C.R.M.

346. M. F. Bird, "Incorporated Righteousness: A Response to Recent Evangelical Discussion concerning the Imputation of Christ's Righteousness in Justification," *Journ EvangTheolSoc* 47 (2, '04) 253-275.

After a short history of the idea of imputed righteousness since the Reformation, the article describes recent evangelical discussions about imputed righteousness, seeks to clarify the debate, and focuses on Pauline passages that indicate that believers are incorporated into the righteousness of Christ (Rom 4:1-25; 5:18-19; 1 Cor 1:30; Phil 3:8-9; 2 Cor 5:21). It concludes that given the supremely christocentric ingredient in Paul's formulation of justification, it is far more appropriate to speak of incorporated righteousness than imputed righteousness, since the righteousness that clothes believers is not that which is somehow abstracted from Christ and projected onto them but is located exclusively in Christ as the glorified incarnation of God's righteousness.—D.J.H.

347. M. F. Bird, "Justified by Christ's Resurrection: A Neglected Aspect of Paul's Doctrine of Justification," *ScotBullEvangTheol* 22 (1, '04) 72-91.

In Paul's theology, justification flows not only from the cross but also from its kerygmatic sequel in the resurrection. Jesus' death and resurrection should be regarded as being inseparably part of the one redemptive event. The cross without the resurrection is sheer martyrdom, an act of solidarity with the persecuted nation. Conversely, the resurrection without the cross is a miraculous intrusion into history and a salvation-historical enigma. Together they constitute the fulcrum of God's righteousness in handing over Jesus to the cross and raising him for our justification. The justifying death of Jesus is not efficacious without the resurrection.—D.J.H.

348. L. S. BOND, "Preaching Paul," *QuartRev* 24 (3, '04) 236-248.

Much of the recent scholarship on Paul and related topics has opened the Pauline corpus to new interpretive possibilities. For preachers who have abandoned Paul, there is significant hope in recapturing Paul's vision of a redeemed world, his understanding of systems of domination, his communal ethics, and his love of Judaism.—C.R.M.

349. P. BONY, "Paul le converti. Apôtre ou apostat. Un universitaire de confession juive s'intéresse à Saint Paul," *EspVie* 114 (107, '04) 17-23.

The article discusses the French translation (2003) of A. F. Segal's *Paul the Convert. The Apostolate and Apostasy of Saul the Pharisee* (1990) with reference to five key themes: the language of "conversion," the ecstasy of Paul, the two powers in heaven, the provisional nature of the law, and Paul's lost struggle for one community of Jews and Gentiles. It concludes that Segal's work greatly illuminates Pauline literature, and observes that Paul appears more a mystic than an apostate and more a communitarian than a solitary.—D.J.H.

350. D. K. BUELL AND C. JOHNSON HODGE, "The Politics of Interpretation: The Rhetoric of Race and Ethnicity in Paul," *JournBibLit* 123 (2, '04) 235-251.

The article challenges the conceptualizations of race and ethnicity in interpretations of Paul and early Christianity that support the view that the identities of Christ-believers, in contrast to other Jews, transcend fixed, bodily characteristics we associate with ethnicity and race. Over against an understanding of ethnicity as natural, inherent, immutable, or otherwise "given," it holds that ethnicity and race are material and discursive concepts structured by the dynamic tension between claims to "realness" and fluidity. It first reviews prior racist and antiracist interpretations of Paul that emerge in response to modern, naturalized understandings of race and ethnicity. Then it shows, with particular attention to Gal 3:26-29, how a dynamic model of ethnicity and race can be used to read Paul's rhetoric in ways that avoid reinscribing some modern forms of racist and anti-Jewish logic.—C.R.M.

351. G. M. CARBONE, "Un percorso di teologia anagogica: San Paolo, Dionigi il mistico, Louis Chardon," *DivThom* 107 (2, '04) 11-51.

The article first discusses examples of anagogical contemplation in Paul's letters to the Romans, Colossians, and Ephesians, respectively. Then it considers further examples of anagogy in the writings of Dionysius the Mystic and of Chardon (1595-1651) and his *La Croce di Gesù*.—D.J.H.

352. A. DE MINGO, "Saint Paul and women," *Theology Digest* [St. Louis] 51 (1, '04) 9-18.

An abbreviated English version of an article originally published in Spanish in 2003 in *Moralia* [§ 47-1700].—C.R.M.

353r. J. D. G. DUNN (ED.), *The Cambridge Companion to St Paul* [*NTA* 48, p. 625].

R. B. COOK, "Paul Takes a First at Cambridge," *BibTheolBull* 34 (2, '04) 87-90.—While the essayists are not all British, their offerings accord with what could be called the British approach to Paul, that is, cautious scholarly conclusions founded on academic rigor. No scholar who might be described as "radical" is among the contributors to this volume. Some important scholarly perspectives about Paul have been left out of this volume, including a handful of arresting and idiosyncratic earlier treatments that are important and should not be neglected. The article offers summaries and critiques of various contributions to the volume.—C.R.M.

354. A. DU TOIT, "'In Christ', 'in the Spirit' and related prepositional phrases: their relevance for a discussion on Pauline mysticism," *Neotestamentica* 34 (2, '00) 287-298.

In Paul's letters "in Christ" and "in the Spirit" are all-encompassing terms, covering the objective and subjective dimensions of Christian existence. "Christ/the Spirit in us" puts special emphasis on the personal aspect of this relationship. When dealing with Christian life and action, Paul prefers "in the Lord." Although examples of ecstatic mysticism are present in Paul's writings, the typically Pauline brand of mysticism as presented in the ἐν-phrases is the daily, ongoing experience of God's presence through the indwelling of Christ and the Spirit. However, this is based on the faith reality of what God has done for the believers "in Christ."—D.J.H.

355. K. EHRENSPERGER, "Scriptural Reasoning — the Dynamic that Informed Paul's Theologizing," *IrBibStud* 26 (1, '04) 32-52.

After identifying "scriptural reasoning" as a discourse that is emerging in the wake of post-critical theology, the article describes what scriptural reasoning as the dynamic that informed Paul's theologizing involves with respect to the Jewish context of Paul's reasoning, the authority of Scripture for Gentiles in Christ, the three dimensions of Paul's scriptural reasoning, the Scriptures as formative of identity, and the examples of Rom 9:24ff. and Gal 3:28, respectively. It concludes that Paul's scriptural reasoning is a vivid process of dialogic interaction between the Scriptures, the Christ-event, and the ongoing life of the Christ believing communities in their social and political contexts.—C.R.M.

356r. D. HARINK, *Paul among the Postliberals* [*NTA* 47, p. 574].

E. J. MALCOLM, "Review Article," *Churchman* 118 (3, '04) 256-265.—The article discusses Harink's approaches to the interpretation of the phrase πίστις Χριστοῦ, Paul's theology of justification, the "works of the law," the notion of imputation, and modern worship with reference to the new perspective on Paul and the work of scholars such as N. T. Wright and K. Stendahl. It seeks to shed light on the following questions: Why was a challenge ever raised to the Reformed position, and why has it been so apparently successful.—C.R.M.

357. D. J. HARRINGTON, "The Collaborative Nature of the Pauline Mission," *BibToday* 42 (4, '04) 201-206.

Both in his missionary travels and in his local pastoral activities, Paul depended on a network of friends and associates. After discussing the historical setting of the Pauline mission, the article considers Paul's call, his missionary activity, its collaborative character, and the motivations for his mission.—D.J.H.

358. B. G. HJORT, "Paul brought into dialogue. Crossing the borders and establishing a dialogue between New Testament exegesis and systematic theology," *StudTheol* 57 (1, '04) 4-26.

In dealing with the foundation of ethics, the 20th-century theologian E. Brunner was deeply inspired by Paul and incorporated a Pauline heritage into his systematic theological reasoning. This was especially the case when Brunner was occupied with the relationship between dogmatics and ethics, including the interplay between the proclamation of God's mercy and human ethical responsibility, as well as when he moved from the question of doing into the question of being.—D.J.H.

359. J. M. HULLINGER, "The Historical Background of Paul's Athletic Allusions," *BiblSac* 161 (643, '04) 343-359.

Paul's use of athletic metaphors and allusions are based on the local games with which he and his readers would have been familiar. After reviewing the history of the games, the article considers specific athletic allusions made by Paul: the foot race, the serious nature of athletics, the crown, boxing, the herald, and disqualification.—C.R.M.

360. E. HURTH, "Der Apostel Jesu Christi. Paulus als literarische Figur," *TrierTheolZeit* 113 (1, '04) 69-77.

The article first describes the positive and (especially) negative images of Paul in the writings of philosophers, NT scholars, and theologians. Then it shows how these images (especially the negative ones) have been taken up in modern travel books, novels, and other literary productions. It observes that while the Paul of Gal 1:11-12 can again become an inspiring force in the Christian community, it is not clear whether contemporary literature might be willing to put forward such an image of Paul.—D.J.H.

361. L. T. JOHNSON, "Building the Church in love," *Priests & People* 18 (8-9, '04) 305-309.

The article examines Paul's language of edification and how he combined the two realms of faith community and architecture by speaking of the first in terms of the second, thus, "to build" (*oikodomein*) the "church" (*ekklesia*). It concludes with lessons that might be learned from Paul about building the church today.—C.R.M.

362. J.-P. LÉMONON, "Paul et l'expérience du Christ," *Études* 400 (5, '04) 637-649.

After describing the transformative character of Paul's experience of Christ on the Damascus Road, the article discusses some of the main themes in Paul's preaching about the effects of the Christ event: the universality of the message of faith; the double filiation of Christ; the cross as a disconcerting proclamation; the reality and expectation of salvation; justification, sanctification, and salvation; life under the movement of the Spirit; and belonging to the body of Christ.—D.J.H.

363. J. A. LOUBSER, "Media criticism and the myth of Paul, the creative genius, and his forgotten co-workers," *Neotestamentica* 34 (2, '00) 329-345.

With the aid of a media-critical analysis, the article argues that corporate authorship of the Pauline letters, inclusive of the co-workers, has priority over individual authorship. It also proposes that the voices of Paul's co-workers have been repressed because of a typical western individualist bias, aided by modern media culture. It concludes that much of present Pauline scholarship is overdue for being recast in a new mold.—D.J.H.

364. D. MACLEOD, "The New Perspective: Paul, Luther and Judaism," *ScotBullEvangTheol* 22 (1, '04) 4-31.

If K. Stendahl, E. P. Sanders, J. D. G. Dunn, and N. T. Wright are correct about the "new perspective," then Luther and Calvin are profoundly wrong and Protestant theologians have seriously miscued the whole doctrine of salvation. While our greater knowledge of tannaitic literature demands considerable fine-tuning of Luther's perspective, this does not detract from the fact that anyone who comes from the NT to the Mishnah or the Talmud finds herself in the foreign world of halakah that lays down meticulous instructions and promises life on the basis of obedience. The NT's alternative to self-righteousness found in the imputed righteousness of Christ is not to be found in Judaism.—C.R.M.

365. S. E. MCGINN, "Women Co-Workers of Paul," *BibToday* 42 (4, '04) 213-217.

Paul had many women among his companions in missionary work. After sketching the historical evidence about women in early Christianity, the article discusses the contributions made by Lydia, Prisca, Phoebe, and other women to the Pauline mission.—D.J.H.

366. F. L. MILLER, "Paul the preacher," *HomPastRev* 105 (1, '04) 56-60.

The article discusses Paul the preacher under five headings: commission from Christ to preach, preaching with authority, preaching as spiritual fatherhood, suffering for the gospel, and preaching for all people.—D.J.H.

367r. J. MURPHY-O'CONNOR, *Paul. His Story* [*NTA* 48, p. 628].
B. CHILTON, *Rabbi Paul. An Intellectual Biography* [*NTA* 49, pp. 185-186].

D. J. HARRINGTON, "Fervent Servant," *America* 191 (11, '04) 22-24.—The authors are accomplished senior scholars and well suited to write a biography of Paul. Although both are good books, Murphy-O'Connor's work is more engaging and stimulating, though occasionally infuriating in its ingenuity. Reading these learned biographies of Paul together reveals the irresistible challenge of writing the biography of an important person, as well as the limits of the biography genre.—D.J.H.

368. C. PALLESEN, "Paulus og Nietzsche — et tværfagligt tema for nytestamentlig eksegese og systematisk teologi" [Paul and Nietzsche — A Cross-disciplinary Topic for New Testament Exegesis and Systematic Theology], *DanskTeolTids* 67 (3, '04) 179-206.

The article reviews recent philosophical and theological research on F. Nietzsche's ethics, epistemology, ontology, and theology with particular attention to the interpretations of W. Stegmaier and D. Havemann. They convincingly draw attention to Paul's importance to Nietzsche and challenge widespread modern and postmodern readings of Nietzsche. They also shed a critical light on new paradigms in biblical studies inspired by post-Nietzschean theories, such as H. Tronier's interpretation of Paul from the perspective of rhetorical, cultural, and social studies. The article offers a critical discussion of these exegetical approaches and considers the interrelationship between systematic theology and NT exegesis from a perspective informed by G. W. F. Hegel, H.-G. Gadamer, and N. Luhmann. [In the same issue, Tronier offers a response (pp. 207-236) that sketches a demythologizing of Paul's ideas of revelation and Christ based on a typological reading of Paul and Nietzsche.]—C.R.M.

369. M. PASCUZZI, "The Church Without Israel? No Way!" *Living Light* [Washington, DC] 40 (3, '04) 6-17.

After noting the perception of some that Paul was the originator of Christian anti-Judaism and supersessionist thought, the article points out that there was more continuity between Judaism and Paul's Christianity than the term "conversion" ordinarily suggests. Then it discusses Israel and the church in Paul, the problem of Gentile Christian exclusivity, Romans 9–11 as a warning to the Gentiles, and reappropriating Paul to heal the division between Judaism and Christianity.—C.R.M.

370. M. PATELLA, "Paul in the Holy Land," *BibToday* 42 (4, '04) 225-229.

Before and after his conversion Paul had many connections with sites in the Holy Land, including Jerusalem and its Temple precincts, the road to Damascus, and Caesarea Maritima. Eight photographs accompany the main text.—D.J.H.

371. J. PUNT, "Paul and the Scriptures of Israel: How much hermeneutical awareness did he display?" *Neotestamentica* 34 (2, '00) 311-327.

The value that Paul attached to Scripture through his frequent allusions to and citations of its texts and images is underwritten by Paul's explicit claims for the continuing importance of Scripture in the communities for which he accepted responsibility. Paul clearly understood received tradition to be of great value for maintaining his communities and sustaining the lives of their people. Paul's approach to Scripture can be explained further by the more recent contrast between seeing it as "prototype" or "resource" rather than as "archetype" or "source." Scripture was the air that Paul breathed but not his theological dictionary or sourcebook.—D.J.H.

372. G. RÖHSER, " 'Christus ist mein Leben'. Leben und ewiges Leben nach dem Neuen Testament," *ZeitNT* 7 (13, '04) 22-32.

This consideration of life and eternal life in the NT first presents a structured translation of Phil 1:12-14 and 1:18d-26, discusses its content, and compares it with Paul's statements in Phil 3:10-11; 1 Thess 4:13-17; and 1 Cor 15:22-23, 51-54. Then after noting central concepts for understanding Pauline eschatology and anthropology, it treats realized eschatology in Paul and John. It concludes that eternal life is not the infinite extension of the present life, and also not its intensification, but rather its fulfillment in the sense of a qualitative change.—C.R.M.

373. K. O. SANDNES, "Between Idolatry and Virtue: Paul and Hellenistic Religious Environment," *Mishkan* [Jerusalem] 38 ('03) 4-14.

In line with OT traditions Paul urged his converts to flee from idolatry. But he recognized that Greco-Roman culture was more than paganism, and so he stressed the need to make distinctions (see Phil 4:8). Believing in God the creator demands that pagan cultures be critically judged by finding what is useful and conformable to Christ and Christian faith.—D.J.H.

374. C. STETTLER, "Paul, the Law and Judgement by Works," *EvangQuart* 76 (3, '04) 195-215.

The article analyzes Paul's statements about the criteria of the eschatological judgment by works (see Rom 2:9-10; 2 Cor 5:10) under the following headings: material criteria of judgment without explicit reference to the Torah, the Torah of Moses as criterion of judgment, the Torah and the judgment of Jews, and the Torah and judgment of unbelieving Gentiles. It concludes that the same criteria apply to believers and unbelievers, whether Jewish or Gentile, namely, the will of God as expressed in creation and the Torah as interpreted by the teaching and example of Jesus and as summarized in the double commandment of love.—C.R.M.

375. C. TASSIN, "Saint Paul et le temps: l'horizon d'un jugement," *Spiritus* [Paris] 175 ('04) 211-220.

For Paul, time now has a new center (the cross of Christ) and an end or goal (the parousia). The time between these two points demands ethical conversion and struggle, and implies a certain concept of mission.—D.J.H.

376. S. K. TURNBULL, "Grace and Gift in Luther and Paul," *WordWorld* 24 (3, '04) 305-314.

S. Peura's suggestion that the doctrine of grace and gift offers a revealing look into Luther's soteriology raises the possibility that there may be more fruitful points of contact between Luther and the "new perspective on Paul" than might otherwise have been apparent. The "new perspective" categories of forensic righteousness by faith and participation/mysticism are similar to the combination of grace and gift that Luther appropriates and develops from Rom 5:15. The similarities are surprisingly strong on the gift side of the matter where both proposals envision ethical transformation and a supernatural union of Christ with the Christian. A very important difference of emphasis remains, however, in how the two proposals relate the two sides of their soteriologies.—D.J.H.

377. P. VON DER OSTEN-SACKEN, "'Zum Bilde Gottes geschaffen'. Der Mensch — Stellvertreter Gottes?" *UnaSanc* 59 (2, '04) 189-201.

After noting that the very beginning of the OT describes humankind as created in the image of God (see Gen 1:26-31), the article discusses the Pauline concept of the new creation with reference to Christ as the image of God and the possibility of humans sharing in the new creation with Christ. Then it reflects on some theological implications of these OT and NT perspectives for Jews and Christians today.—D.J.H.

Paul, §§ 49-133, 238, 383, 567, 671, 747.

## *Romans, 1–2 Corinthians*

378. M. D. BAKER AND J. R. WAGNER, "Reading Romans in Hurricane-Ravaged Honduras: A Model of Intercultural and Interdisciplinary Conversation," *Missiology* 32 (3, '04) 367-383.

The article describes interactions between a Bible scholar, a missionary, and people at the grass roots level in the context of the effects of a powerful hurricane that hit Honduras in 1998, with particular attention to the theme of the justice of God in Paul's letter to the Romans.—D.J.H.

379. P. BARNETT, "Why Paul Wrote Romans," *Reformed Theological Review* [Doncaster, Australia] 62 (3, '03) 139-151.

Paul's greatest goal in writing his letter to the Romans was to achieve practical expression of the unity of Jews and Gentiles in the church. Culpable before God in sin, Jews and Gentiles alike find God's righteousness in Christ crucified and salvation in the one God.—D.J.H.

380. B. BYRNE, "Interpreting Romans: The New Perspective and Beyond," *Interpretation* 58 (3, '04) 241-252.

After commenting on two developments in the interpretation of Romans that to some extent prepared the way for the "new perspective" (the 1970s "Romans Debate," and the view of Romans as a theodicy or justification of God), the article sets out a list of ten principal features of the new perspective, and assesses these insights and tenets with reference to Romans from an essentially theocentric standpoint. While one cannot quarrel with the desire of the new perspective to interpret Paul in an ethically responsible way, this is not achieved by minimizing the radicality of Paul's critique of the total human situation prior to the grace of Christ.—C.R.M.

381. B. R. GAVENTA, "The Cosmic Power of Sin in Paul's Letter to the Romans: Toward a Widescreen Edition," *Interpretation* 58 (3, '04) 229-240.

A number of recent studies concerned with the interpretation of Romans underinterpret or neglect entirely the larger apocalyptic dynamic of Paul's theology, particularly the cosmic character of his remarks about Sin. That apocalyptic framework is not only essential for understanding the letter as a whole and the place of Sin as a power that sets itself over against God, but also crucial for understanding the urgency of Romans in the contemporary context.—C.R.M.

382. T. G. LONG, "Preaching Romans Today," *Interpretation* 58 (3, '04) 265-275.

When Romans is viewed as an elaboration of Paul's claim "I will not be put to shame by the gospel," all of its pieces begin to fall into place. Every paragraph is about how people are free to live, believe, and hope when they are confident that God's life-giving victory is sure. The whole letter concerns working and hoping for all that the gospel promises, and knowing that such work is not in vain, such hope is not misplaced, and we will not be put to shame. [The same issue contains expository articles by J. L. Haddix on Rom 3:21-31 (pp. 277-279), R. P. Carlson on 8:12-17 (pp. 280-282), G. W. Charles on 11:1-10 (pp. 283-286), and R. A. Bryant on 12:1-8 (pp. 287-290).]—D.J.H.

383. R. L. OMANSON, "'Righteousness of God' in Paul's Letters," *BibTrans* 55 (3, '04) 339-348.

In the context of Paul's ministry to the Gentiles, his letter to the Romans is best understood as a defense of God's covenant faithfulness. Paul is talking about God as "righteous" in the sense that God is faithful to his covenant promises (see Rom 1:17; 3:21-22). He did not write Romans to tell how individual sinners become righteous before God, that is, by receiving righteousness as a gift from God.—D.J.H.

384. S. WESTERHOLM, "The Righteousness of the Law and the Righteousness of Faith in Romans," *Interpretation* 58 (3, '04) 253-264.

Some of the confusion that surrounds "justification by faith" in contemporary Pauline scholarship is related to the widespread failure to find a place in Paul's thought for the righteousness of the Law with which he compares it. Paul speaks of the righteousness of faith as an emergency measure introduced by God to offset human unrighteousness and to offer life to those otherwise condemned. The (ordinary) "righteousness" that is spelled out in the Law is, for Paul, the more basic righteousness from which the "righteousness" of faith paradoxically borrows its name. The message of justification by faith pertains in the first place to how sinners—Jews and Gentiles alike—who are threatened by God's wrath may enjoy God's approval.—D.J.H.

Romans, § 49-398.

385. J. W. Taylor, "From Faith to Faith: Romans 1.17 in the Light of Greek Idiom," *NTStud* 50 (3, '04) 337-348.

This consideration of the meaning of Rom 1:16-17 focuses on the disputed phrase ἐκ πίστεως εἰς πίστιν, suggests a possible interpretation, and indicates how that interpretation affects debate over Paul's citation of Hab 2:4 in v. 17b. When the subject of the Greek idiom ἐκ+noun+εἰς+noun is an abstract noun, the sense is one of progression or increase. Thus "from faith to faith" is Paul's excited report of the success of the gospel and the growing number of believers, especially among the Gentiles. He uses Hab 2:4, which in the context of Rom 1:17 refers to the generic believer (ὁ δίκαιος) or all believers, to substantiate the significance of the growing response of faith in the gospel.—C.R.M.

386. D. L. Daiber, "L'agnosteismo e l'analogia come chiave di lettura di Rm 1, 20 e di Gv 6, 44," *Angelicum* 81 (3, '04) 639-657.

With reference to Rom 1:20 and Jn 6:44, the article discusses how Thomas Aquinas approached the questions whether humans can know God from creation, and how they may express their knowledge of God. It gives particular attention to the analogy of knowledge and the analogy of faith in dealing with Scripture.—D.J.H.

387. J. Lambrecht, "The Line of Thought in Romans 7,15-20," *Biblica* 85 (3, '04) 393-398.

In Rom 7:15-20 it appears that Paul's line of reasoning progresses from 7:14b-16 to 7:17-20. The thesis of 7:14b ("I am fleshly, sold into slavery under sin") gives way to the more sophisticated pronouncement of 7:17 ("as a matter of fact it is not I that do evil, but the indwelling sin"). In each section the thesis is followed by motivations (7:15 and 18-19) and a conclusion (7:16 and 20).—D.J.H.

388. E. B. Powery, "The Groans of 'Brother Saul': An Exploratory Reading of Romans 8 for 'Survival,'" *WordWorld* 24 (3, '04) 315-322.

After noting that reading Scripture through a "hermeneutics of survival" has become the dominant mode of reading Scripture within African American communities, the article examines Romans 8 and the role of the Spirit there that may be of service to an African American liberationist reading. It suggests that the Spirit's activity of groaning, particularly the act of "groaning" and "sighing" through the entire created order (8:22, 23, 26), is a catalyst for sociopolitical action and change.—C.R.M.

389. C. L. Rossetti, "'Se Cristo è in voi. . .'. Ricerca storico-esegetica su Rm 8,10," *Ann StorEseg* 20 (2, '03) 321-335.

The customary causative rendering of the double διά in Rom 8:10 ("because of sin . . .

because of justice/justification") corresponds to the anthropolgical-hamartiological exegetical approach that characterizes the western tradition. But another, preferable approach ("related to"), which is well documented among authors in the Greek language from Origen onward and is favored by some illustrious exegetes today, interprets the text within a positive, christological, pneumatological, and baptismal perspective.—D.J.H.

390. [Rom 11:25-26] R. VASHOLZ, "The Character of Israel's Future in Light of the Abrahamic and Mosaic Covenants," *TrinJourn* 25 (1, '04) 39-59.

The answer to what Paul's statement in Rom 11:25-26 that the future holds salvation for "all Israel" entails resides in a proper understanding of two pivotal covenants in the OT, the Abrahamic and Mosaic covenants. Moreover it is perfectly compatible with the apostle's teaching in Romans 11 to say that any future role in God's kingdom for the nation of Israel is conditioned on its acceptance in humble faith of the good news of Jesus Christ.—D.J.H.

391. M. PALINURO, "Rm 12,1-2: le radici dell'etica paolina," *RivistBib* 52 (2, '04) 145-181.

Rom 12:1-2 offers the possibility of understanding the relation between the kerygmatic and paracletic sections of Romans insofar as it reprises the important themes of the kerygmatic section in an ethical key. The article first offers a detailed exegesis of Rom 12:1-2 and highlights formal and logical connections with Romans 6. Then it suggests that "worship in conformity with reason" (λογικὴ λατρεία) in Rom 12:1-2 represents a positive restatement of the disorder of worship presented in 1:19-32. The restoration of worship in conformity with reason and of the discernment of God's will, a restoration produced by justification, becomes the cornerstone of Paul's ethics.—C.R.M.

392. T. L. CARTER, "The Irony of Romans 13," *NovTest* 46 (3, '04) 209-228.

After raising reasons why one might suspect the straightforward meaning of Rom 13:1-7 to be recognizably implausible or unacceptable, the study critiques the consensus that the text should be understood as an endorsement of the Roman authorities by suggesting that Paul here employs the rhetorical device of irony as a covert way of exposing and subverting the oppressive authority structures of the Roman empire. It treats the rhetoric of irony, the social context of the Roman congregations, the literary context of Rom 13:1-7, and irony in Rom 13:1-7. It concludes that when read against the social context of the original readers of Paul's letter, it is apparent that the way in which political power was exercised in Rome would not have predisposed Paul's readers simply to accept what he wrote at face value.—C.R.M.

393. A. GIGNAC AND A. GAGNÉ, "N'est pas fort qui croyait l'être, et sa foi n'est pas celle qu'il convenait d'avoir! Ambiguïté discursive et programmation de lecture en Romains 14," *Theoforum* 35 (1, '04) 21-46.

After noting the problematic nature of approaches to Romans 14 that depend on hypothetical historical reconstructions, the article adopts a synchronic approach and reads the text without precisely identifying the protagonists and their quarrel, since this imprecision itself characterizes the argument. It treats the structure of Romans 14, the discursive ambiguities of the passage, and the movement of the text (vv. 1, 2-10a, 10b-13a, 13b-21, 22-23). It suggests that the text transforms the identity of the reader by means of a threefold strategy: the ambiguity of the identification of the actors in view (strong/weak), the modification of the spatial relations that exist between them, and the displacement of the discourse from a "legalistic" perspective to an ethical perspective. Thus as the identity of the "strong" progressively shifts through the passage, the reader is compelled to redefine his/her own Christian identity.—C.R.M.

394. S. CROFT, "Text Messages: The Ministry of Women and Romans 16," *Anvil* 21 (2, '04) 87-94.

The article first treats Rom 16:1-16 as an extraordinary testimony to the ministry of women in the earliest Pauline churches, with particular attention to Phoebe, Prisca and Mary, and Junia, and considers how this passage compares with similar passages in the Pauline epistles. Next it suggests that a good case can be made for taking Rom 16:1-16 as the foundation for our understanding of women's ministry in the NT. Then it reflects on the model that Paul offers to men as having a role in commending the ministry of women in contemporary churches.—C.R.M.

395. [Rom 16] J. MURPHY-O'CONNOR, "The Pauline Network," *BibToday* 42 (4, '04) 219-223.

Romans 16 gives a glimpse, in miniature, of the varied network of people who together with Paul established the beginnings of the Christian movement: individuals such as Phoebe, those who opened their houses to other Christians, old friends, hard workers, and those who were with Paul in Corinth.—D.J.H.

396. [Rom 16:2] E. Y. L. NG, "Phoebe as *Prostatis,*" *TrinJourn* 25 (1, '04) 3-13.

The article examines the three ways in which the word προστάτις has been understood in Rom 16:2: (1) Phoebe as a helper; (2) Phoebe as leader or president of the church at Cenchreae; and (3) Phoebe as patroness, protectress, and benefactress. It concludes that it is best to conceive of Phoebe as having provided hospitality to Paul (though not as a patron in a juridical sense) and many others, and as having rendered practical help congruent with her duty as a deacon (not the leader or congregational president) in the church of Cenchreae.—C.R.M.

397. [1–2 Cor] S. MUELLER, "Paul the Pastor," *BibToday* 42 (4, '04) 207-212.

With reference to 1 and 2 Corinthians and Acts 18, the article discusses Paul's pastoral strategies, and notes how he built the Christian community at Corinth by networking for known Christians, gathering new Jewish and Gentile members, and finding wealthy patrons. Then it shows how Paul provided for the maintenance of the community, and reflects on the significance of Paul's pastoral strategy for today.—D.J.H.

398. C. HARTWIG AND G. THEISSEN, "Die korinthische Gemeinde als Nebenadressat des Römerbriefs. Eigentextreferenzen des Paulus und Kommunikativer Kontext des längsten Paulusbriefes," *NovTest* 46 (3, '04) 229-252.

After noting that Paul's letter to the Philippians is stamped by the circumstances of the place from which he wrote (whether Rome or Ephesus) and proposing that Paul's letter to the Romans is embedded in the oral communication at Corinth, the article attempts a reading of Romans as the Corinthians would have read it with attention to the resumption of themes from 1–2 Corinthians: prescript and proem (Rom 1:1-17)—authority, travel plans, and the wisdom of Paul; soteriology (1:18–5:21)—natural theology and the Adam-Christ typology; anthropology (6:1–8:39)—continuation of baptismal teaching and new interpretation of the

"Spirit" and glossolalia; Israel (9:1–11:36)—conflict between Paul and Judaizers, Christians and Jews in Corinth; and paraenesis (12:1–15:13)—the image of the body of Christ and the dispute between the strong and the weak in a new light. Both Romans and those elements of it that were part of the oral communication situation at Corinth represent a resumption of Paul's discussion with the Corinthians in which he corrects and supplements the views he expressed earlier. Thus Romans has dialogical references to the Corinthians.—C.R.M.

399. A. Rakotoharintsifa, "L'unité par la concentration christologique. Une exégèse postcoloniale de 1 Co 2,1-5," *ÉtudThéolRel* 78 (3, '03) 339-350.

The article first notes examples of complicity between colonialism and missionary Protestantism, highlights the basic assumptions of postcolonial literary critique, and describes the approaches of two major exponents of this type of exegesis (M. Dube and R. S. Sugirtharajah). Then it presents the outlines of a postcolonial exegesis of 1 Cor 2:1-5 with particular attention to its theological and socioethical dimensions. It argues that for the Third World theologian, the most adequate way to revisit the heritage of the past is to view Christian missions in historical perspective, fight resentment and ethnocentrism, and find a rallying point in the figure of the crucified Christ.—C.R.M.

400. J. F. M. Smit, "'That Someone Has the Wife of His Father': Paul's Argumentation in 1 Cor 5,1-13," *EphTheolLov* 80 (1, '04) 131-143.

The article examines the coherence of Paul's argumentation in 1 Cor 5:1-13 and the origins of the arguments that he employs. It treats the pattern of the argumentation, its coherence, the persuasive strategy part by part, and the Jewish origin of the arguments. While the form of Paul's discourse belongs to Hellenistic rhetoric, its content stems from Jewish life and thought. Paul imposes a prescription from Jewish law together with the corresponding sanction on non-Jewish believers. Outsiders probably regarded the church at Corinth as a Jewish synagogue.—C.R.M.

401. C. Blumenthal, "Die Satzstruktur von 1Kor 5, 3-5 in der sahidischen Übersetzung des Neues Testaments," *ZeitNTWiss* 95 (3-4, '04) 280-283.

The Greek text of 1 Cor 5:3-5 raises questions pertaining to the construction of the sentence with regard to the direct object of the verb in 5:3 and to the referents of the prepositional expressions in 5:4 and of the infinitive in 5:5. Examination of the Sahidic Coptic version of the text shows how this translation has recognized and resolved these problems: The main verb is κέκρικα, and the prepositional expressions and the infinitive παραδοῦναι are connected to the participle συναχθέντων.—D.J.H.

402. R. K. Molvaer, "St Paul's Views on Sex According to 1 Corinthians 7:9 & 36-38," *StudTheol* 58 (1, '04) 45-59.

In 1 Cor 7:9 and 7:36-38 Paul permits sex between partners committed to each other, even if they are unmarried and have not promised each other marriage. He seems to be addressing the situation of unmarried persons (not necessarily engaged) who had a sexual relationship prior to their conversion, and now wonder whether they can continue this relationship or must desist from sex. Paul's answer is that they can go on as before if need be (it is no sin) but it is better if they can desist (until they are married). Paul strongly recommends binding, indissoluble marriage rather than a lover's union in the long run.—D.J.H.

1 Cor 7:36-38, § 49-402.

403. P. Farla, "The Rhetorical Composition of 1 Cor 8,1–11,1," *EphTheolLov* 80 (1, '04) 144-166.

The article presents a critique of J. F. M. Smit's analysis of 1 Cor 8:1–11:1, in which he uses the model of classical deliberative rhetoric, and proposes instead the following alternative: 8:1-3—a summarizing "address" by way of introduction; 8:4a—*exordium;* 8:4b-7—*narratio;* 8:8-13—*propositio;* 9:1–10:13—*argumentatio;* and 10:14–11:1—*peroratio.* This structure suggests that although Paul knows of no theological reason to forbid the consumption of sacrificial meat (for idols do not exist), he nevertheless encourages the Corinthians not to take part in sacrificial meals on practical grounds.—C.R.M.

404. J. Kloha, "Idols, Eating, and Rights (1 Cor. 8:1-11:1): Faithful and Loving Witness in a Pluralistic Culture," *ConcJourn* 30 (3, '04) 178-202.

The article examines how conforming to societal expectations in the matter of idol temples and food (1 Cor 8:1–11:1) led both to a fractured community and to individuals who were at risk of falling from faith. After general comments on Roman Corinth and on the structure of the passage, it discusses four situations treated in the text: eating in the temple dining rooms (8:4-13), temple worship (10:14-22), the marketplace (10:23-26), and an invitation to an unbeliever's home (10:27–11:1). An appendix (pp. 200-202) discusses the Pauline understanding of "conscience."—D.J.H.

1 Cor 8:5, § 49-623.

405. D. Sangiorgio, "Liberi per servire: la gratuità nella vita apostolica in 1Cor 9," *Laós* [Catania] 11 (1, '04) 19-38.

In 1 Corinthians 9 Paul presents himself as an example of the gratuity of apostolic service. After suggesting a division of the text, the article considers Paul's use of rhetorical figures and argumentative techniques, provides an exegetical analysis of the text, and offers observations on its alternations of singular and plural forms and of affirmations and negations.—D.J.H.

406. S. Joubert, "1 Corinthians 9:24-27: An agonistic competition?" *Neotestamentica* 35 (1-2, '01) 57-68.

A culturally sensitive understanding of the athletic metaphors in 1 Cor 9:24-27 against the backdrop of the agonistic 1st-century Greco-Roman world suggests that Paul is engaged in a "not too friendly" intratextual debate with the Corinthians. In response to what Paul perceived as a negative challenge to his honor regarding his apparent refusal to receive financial support from the Corinthians, he engages in an agonistic defense of his apostolic integrity by referring to his deeds of honor and by posing a challenge to his readers' lack of moral integrity.—D.J.H.

407. [1 Cor 10:25-29] C. M. McDonough, "The Christian in the Ancient Meat Market: Neglected Evidence for the Pricing of Idol Meat," *SewaneeTheolRev* 47 (3, '04) 278-289.

Understanding a discrepancy between the remarks of Servius, the late antique commentator on the poetry of Virgil, and those of Servius Auctus, an unknown Virgilian commentator of earlier date whose work is commingled with that of Servius in the manuscript tradition, on *Aeneid* 8.182-183, which deals with the cultic treatment of meat at the Ara Maxima in Rome's Forum Boarium, can help us to clarify the distinction in pricing between sacrificial and nonsacrificial meat. The Christians of Paul's Corinth need not have worshiped pagan gods to know that the animals offered to them in sacrifice would be the very finest and thus able to command a higher price (see 1 Cor 10:25-29).—C.R.M.

408. [1 Cor 10:31–11:1] A. Cowan, "The Glory of God, Evangelism, and the Imitation of Paul," *StulosTheolJourn* 12 (1, '04) 57-67.

In order to gain a greater understanding of Paul's command in 1 Cor 10:31 to "do all to the glory of God," the article explores the broader context of 1 Corinthians 8–10 and then examines verses 10:31 through 11:1 in detail. It concludes that the command means to do all things with the aim of seeing God praised by others.—C.R.M.

409. J. D. K. Ekem, "Does 1 Cor 11:2-16 legislate for 'head covering'?" *Neotestamentica* 35 (1-2, '01) 169-176.

After surveying important approaches to the interpretation of 1 Cor 11:2-16, the article discusses the debates about the issue at stake (veils or hair-styles) and the reference to the angels. It concludes that underlying the text is the profound thought that decent and orderly worship can occur within a multicultural context. Paul's argumentation can be understood as a plea for the cultivation of propriety by the worshiping community, mindful of divine-human relations as well as cultural sensibilities regarding male-female relations.—D.J.H.

410. [1 Cor 11:17-34] D. G. Horrell, "Domestic Space and Christian Meetings at Corinth: Imagining New Contexts and the Buildings East of the Theatre," *NTStud* 50 (3, '04) 349-369.

When NT scholars (e.g. J. Murphy-O'Connor) have tried to imagine the kind of domestic space in which the divisions at the Lord's Supper arose at Corinth (1 Cor 11:17-34), they have generally thought in terms of a Roman villa with triclinium and atrium or peristyle. But there are a number of reasons (chronological, methodological) to question whether such a reconstruction offers a typical or even plausible domestic setting for the Corinthian Lord's Supper. Excavations at Corinth in the 1980s of a series of buildings east of the theater allow us to imagine a kind of domestic space in 1st-century Corinth that is rather different from the "sumptuous" villas described by Murphy-O'Connor. Such buildings with their upper-story rooms represent one form of urban accommodation that existed during the time of Paul's visits to Corinth, a type likely to have been occupied by nonelite, though not the most impoverished, urban residents (e.g. small traders and business folk), and it fits well with the scene Luke depicts in Acts 20:9.—C.R.M.

411. [1 Cor 13:2] M. Philonenko, "Rhétorique paulinienne et terminologie qoumrânienne," *RevHistPhilRel* 84 (2, '04) 149-161.

After noting the legitimacy and necessity of research into the Semitic models behind the argumentation and underlying the Greek expressions of Paul, the article takes up the example of 1 Cor 13:2. It suggests that the phrases τὰ μυστήρια πάντα and πᾶσαν τὴν γνῶσιν in this verse are simple calques of Qumran expressions, and that Paul alludes polemically to *Pesher on Habakkuk* 7:4-5, an allusion that is evident to some of his addressees but concealed from others by rhetorical devices.—C.R.M.

1 Cor 14:33-36, § 49-523.

1 Cor 14:34-35, § 49-51.

1 Cor 15, § 49-162.

412. N. C. CROY, "A note on 1 Corinthians 15.1-2," *BibTrans* 55 (2, '04) 243-246.

The clause τίνι λόγῳ εὐηγγελισάμην ὑμῖν in 1 Cor 15:2b is most naturally construed as an indirect question and object clause of γνωρίζω ("I remind") in 15:1a. Thus "with what sort of message I preached to you" in 15:2b is parallel to "of the gospel that I preached to you" in 15:1a, and the three relative clauses in 15:1b, 1c, and 2a are parenthetical.—D.J.H.

413. C. A. VLACHOS, "Law, Sin, and Death: An Edenic Triad? An Examination with Reference to 1 Corinthians 15:56," *JournEvangTheolSoc* 47 (2, '04) 277-298.

This examination of 1 Cor 15:56 weighs the various attempts to explain its presence in the epistle and proposes that it contains in epigrammatic form an essential dogma likely known to Paul's churches, and that the theological soil from which Paul molded this epigram was the garden of Eden. Such an understanding is supported by the relation that v. 56 appears to share with the edenic context of 1 Corinthians 15 as well as comparison with the law-sin-death triad found in the edenic contexts of Romans 5 and 7.—C.R.M.

414. T. SCHMELLER, "Die Cicerobriefe und die Frage nach der Einheitlichkeit des 2. Korintherbriefs," *ZeitNTWiss* 95 (3-4, '04) 181-208.

In light of the current stagnation of scholarly discussion concerning the (dis)unity of 2 Corinthians, the article proposes that the textual basis for evaluating the issue can be broadened by considering how the extensive correspondence of Cicero might illuminate the situation of 2 Corinthians. It first summarizes a recent study by H.-J. Klauck (in a *Festschrift* for A. J. Malherbe [see *NTA* 48, p. 396]) on the compilation of letters in Cicero's correspondence. Next it explores the issue of the early, regular editing of Cicero's correspondence: the structure and origin of the letter corpora, from letters to letter compilations (with reference to formal, structural, and thematic tensions), basic types of letter compilations, and grounds and motives for compilations (coincidental, technical, and calculated). Then it considers what the examination of the redaction of Cicero's letters yields for the evaluation of 2 Corinthians. It concludes that the compilations that we find in the Ciceronian letter corpora allow a chronologically arranged fusion of Pauline letters in 2 Corinthians to appear plausible.—C.R.M.

415. J. A. LOUBSER, "Paul and the politics of apocalyptic mysticism: an exploration of 2 Cor 11:30–12:10," *Neotestamentica* 34 (1, '00) 191-206.

The article first engages in a structural and contextual analysis of 2 Cor 11:30–12:10 (11:30-33; 12:1-7a; 12:7b-10) and discusses assumptions with respect to apocalypticism and legalism, mysticism, and politics, respectively. Then it considers Paul and his opponents in 2 Corinthians and the rhetorical force of Paul's argument in 11:30–12:10. While Paul's opponents employed the full force of apocalyptic rhetoric to further their ethnocentric version of Christianity, Paul ironically subverted this ideology by reconstructing it as a rhetoric of weakness, a rhetoric of the cross.—C.R.M.

2 Cor 12:2-4, § 49-747.

416. [2 Cor 12:7] D. Abernathy, "Paul's thorn in the flesh: A messenger of Satan?" *Neotestamentica* 35 (1-2, '01) 69-79.

Because there is precedent in the Septuagint for interpreting the entire phrase "thorn in the flesh" (2 Cor 12:7) figuratively, we should consider the possibility that Paul was saying that harassment from a literal demon was his thorn in the flesh. Such an understanding is not inconsistent with autobiographical information about Paul in his epistles and with the account of Paul's life and ministry in Acts.—D.J.H.

## *Galatians–Philemon*

417. D. Rhoads, "Children of Abraham, Children of God: Metaphorical Kinship in Paul's Letter to the Galatians," *CurrTheolMiss* 31 (4, '04) 282-297.

This interpretation of Paul's letter to the Galatians uses "children of Abraham" as the primary lens and organizes other dynamics of the letter around it. This approach highlights the proclamation of a gospel that generates righteous justice, the priority of God's grace, the power of the Spirit, the impulse toward inclusion of all, the ringing call to freedom from any form of enslavement, the invitation to serve one another with mutual love, and the formation of strong familial bonds among all who have been grasped by God's grace to be God's children.—D.J.H.

Galatians, § 49-215.

418. [Gal 2:1-5] J. R. Harrison, "Why did Josephus and Paul Refuse to Circumcise?" *Pacifica* 17 (2, '04) 137-158.

Josephus' prevention of the forcible circumcision of two non-Jewish nobles by Galilean Jews (see *Life* 113) is reminiscent of Paul's refusal of certain "false brethren" who wanted Titus forcibly circumcised at Jerusalem (see Gal 2:1-5). After a survey of cases of forcible circumcision in Second Temple Judaism, the article analyzes the contribution of the Josephan episode (*Life* 112-113, 149-156) to our understanding of Gal 2:1-5 within the rhetorical, historical, and theological contexts of each work. It argues that pro-Jewish sentiment contributed to the agitators' understanding of the "works of the Law" at Jerusalem and (perhaps) at Antioch. It concludes that comparison of the episodes documented by Paul and Josephus allows us to discern the differences between the pro-Jewish sentiment of late 40s Jerusalem and the nationalism of late 60s Galilee.—C.R.M.

419. W. O. Walker, "Galatians 2:8 and the Question of Paul's Apostleship," *JournBibLit* 123 (2, '04) 323-327.

While the latter part of Gal 2:8 may be an ellipsis, neither the meaning nor the wording to be supplied is obvious. Although it is clear that τὸ εὐαγγέλιον is to be repeated in 2:7, it is by no means clear that ἀποστολήν is similarly to be repeated in 2:8. A literal translation of the latter reads simply: "he worked also in me for the Gentiles." It is possible that Paul himself may not have included 2:8 in his letter to the Galatians.—C.R.M.

420. E. E. Popkes, "'Bevor *einer* von Jakobus kam . . . ': Anmerkungen zur textkritischen und theologiegeschichtlichen Problematik von Gal 2,12," *NovTest* 46 (3, '04) 253-264.

The reading of Gal 2:12 in P$^{46}$ very likely represents the original text: "for until a certain person came from James, they used to eat with the Gentiles. But after he came, he [Cephas] drew back. . . .” Only one emissary from James came to Antioch, and before that a group (not Peter alone) had been practicing table fellowship with Gentile Christians. The reading of Gal 2:12 in the major manuscripts may reflect the secondary influence of Acts 15:1, 24, but these texts are not talking about the same events.—D.J.H.

421. S. M. BAUGH, “Galatians 3:20 and the Covenant of Redemption,” *WestTheolJourn* 66 (1, ’04) 49-70.

The article contends that Gal 3:20 can be seen as biblical warrant for an intratrinitarian *pactum salutis* as described in classic Reformed covenant theology through careful exegesis and good and necessary inference. It treats current opinions on Gal 3:15-22, the testamentary analogy in 3:15, the “seed” in 3:16, the inviolable nature of the Abrahamic covenant in 3:17-18, the Law as personal obligation, Paul’s christocentric orientation in 3:19, the assertion of the unity of God in 3:20, and potential misunderstandings.—C.R.M.

Gal 3:26-29, § 49-350.

422. D. HUNN, “The Baptism of Galatians 3:27: A Contextual Approach,” *ExpTimes* 115 (11, ’04) 372-375.

The article takes a contextual approach to understanding the place of Gal 3:27, which contains the sole reference to baptism in Galatians, in the argument of 3:1–4:27. Although the most common use of the word “baptism” in the NT might suggest that water baptism is in view in 3:27, Paul’s point that baptism proves God’s acceptance of a person requires God himself to do the baptizing; and this, in the context (the repetition in 4:3-7 of the argument in 3:23-29 and the complementary emphases of 3:27 and 4:6), is baptism in the Spirit.—C.R.M.

423. M. C. DE BOER, “Paul’s Quotation of Isaiah 54.1 in Galatians 4.27,” *NTStud* 50 (3, ’04) 370-389.

The article explores how and why Paul used Isa 54:1 in Gal 4:27 as part of his so-called allegory of Hagar and Sarah in Gal 4:21–5:1 to articulate his own eschatology which, unlike that of Second Isaiah, is both profoundly christological and apocalyptic. It concludes that Isa 54:1 with its picture of two contrasting women provided Paul with a pair of opposites (or, better, an apocalyptic contrast or antinomy) that enabled him to find other pairs in the Genesis story: two covenants instead of one, slave/free, flesh/promise, flesh/Spirit, and even two Jerusalems. Paul’s reversal of the family relationships of the descendants of Abraham was thereby brought into the service of an eschatology that is both christological and apocalyptic.—D.J.H.

424. M. Y. MACDONALD, “The Politics of Identity in Ephesians,” *JournStudNT* 26 (4, ’04) 419-444.

With a special focus on Eph 2:11-22, the study first considers conceptions of society in Ephesians and the manner in which boundaries are articulated. Next, in light of recent work on the circumstances of Jews and Gentiles living in the Roman world, it explores the plausible correlations between this articulation of boundaries and actual cultural negotiations at the historical level. Then it suggests that the persistent interest in the identity of the *ekklēsia* in Ephesians can only be understood in light of the “political” perspective of the author and the points of contact (both in terms of appropriation and rejection) between the text and imperial ideology. It concludes that awareness of the political perspective adopted by the author in 2:11-22 strengthens the case for seeking to understand the text in relation to the circumstances of Jews (and, by association, emerging Christian communities) at the end of the 1st century A.D., and that the emphasis on "spiritual transcendence" in Ephesians may represent less of an adjustment to the imperial order than a particular pattern of resistance.—C.R.M.

425. T. G. GOMBIS, "Ephesians 2 as a Narrative of Divine Warfare," *JournStudNT* 26 (4, '04) 403-418.

The narrative pattern of divine warfare found in the ancient Near East, developed in the OT, widespread in the 1st century, and reflected in several other places in the NT informs the structure and argument of Eph 1:20–2:22. The pattern is as follows: lordship (1:20-23), conflict-victory (2:1-16), victory shout (2:17), celebration (2:18), and house-building (2:20-22). In this passage the author announces the exaltation of Christ to cosmic lordship and then delineates his triumphs over the powers that rule the present fallen age.—C.R.M.

Eph 2:11-22, § 49-424.

426. J. BECKER, "Zur Variante *tês pisteôs* in Eph 4,29," *BibNotiz* 119-120 ('03) 8-9.

This note on the change from χρεία to πίστις in the textual tradition of Eph 4:29 suggests that the context of Paul's discussion of "evil talk" in this verse and elsewhere in Ephesians (see 5:4, 12) in combination with the possible sexual connotation of the word χρεία (the cognate verb can mean "have sexual intercourse with someone," and the substantive χρῆσις in Rom 1:26-27 has a corresponding meaning) led someone to change the text to the natural and simple reading πρὸς οἰκοδομὴν τῆς πίστεως. There is a certain unmistakable material correspondence with the phrase οἰκονομίαν θεοῦ τὴν ἐν πίστει in 1 Tim 1:4, where the variant οἰκοδομήν is found. One might wonder whether the variants have a common origin.—C.R.M.

427. S. BITTASI, "La prigionia di Paolo nella lettera ai Filippesi e il problema di una sua morte possibile. 1. Una lettura di Fil 1, 12-26," *RassTeol* 45 (1, '04) 19-34.

After establishing that Paul's letter to the Philippians was written from Rome, the article considers how Paul's imprisonment in Rome was for the advantage of the gospel (Phil 1:12-18a) and of the Philippians (1:18b-26), raises the possibility of thoughts of suicide (the Socratic topos), asks whether Paul's chains could be construed as a refutation of the gospel, and reflects on how Paul's imprisonment was for the advantage of Paul himself.—D.J.H.

428. [Phil 1:27-30] S. BITTASI, "La prigionia di Paolo nella lettera ai Filippesi e il problema di una sua morte possibile. 2. Il nuovo sguardo sul potere imperiale," *RassTeol* 45 (2, '04) 189-206.

The second installment takes as its starting point the themes of Christians as "citizens" struggling to live worthily of the gospel (Phil 1:27-30) and as "citizens" of heaven (3:17–4:1). Then it considers the relationships between these two exhortations and the examples of Christ and Paul. Next it discusses the situation existing between Paul, the Roman community, and the Philippian community. Then it reflects on Paul's concept of giving his life not as denial of the gospel message but rather as its paradigm. Finally it discusses an ethic of freedom from the civil authorities and the theology of the cross.—D.J.H.

429. W. Popkes, "Philipper 4.4-7: Aussage und situativer Hintergrund," *NTStud* 50 (2, '04) 246-256.

After introductory considerations on the unity of Philippians and its political and warlike language, the article considers Phil 4:4-7 and politics and Paul's theological strategy in this passage, respectively. It contends that Phil 4:4-7 is best understood against the background of a society with an imperial ideology. Paul's strategy is to strengthen the unity of the church, which is under pressure from its social environment, by calling upon Christians to behave nobly toward their fellow citizens in light of the fact that the peace of God surpasses the *pax Romana*.—C.R.M.

1 Thessalonians, §§ 49-215, 343.

430. R. S. Ascough, "A Question of Death: Paul's Community-Building Language in 1 Thessalonians 4:13-18," *JournBibLit* 123 (3, '04) 509-530.

This attempt to explore further the contours of the Christian community at Thessalonica through an examination of the social context of Paul's eschatological description in 1 Thess 4:13-18 considers the nature of the issue that Paul responds to in this text in light of the pervasiveness of death in the community-building discourse of the living members of voluntary associations in Macedonia. It treats the practices concerning the dead within associations, the social implications of burial within associations, and the social issues behind 1 Thess 4:13-18. It concludes that in this passage Paul reassures the Thessalonians that the dead members of the Christian association still belong to the community and will have a part in the anticipated return of their patron deity.—C.R.M.

431. J. Barclay, "Θάνατος και πρώτη χριστιανική ταυτότητα (Ερμηνεία του A' Θεσσαλονικείς 4:13 - 5:11) (Death and Early Christian Identity [Interpretation of A' Thess. 4:13 - 5:11])," *DeltBibMel* 19 (1, '00) 26-53.

This exegesis of 1 Thess 4:13–5:11 considers the crisis in the Thessalonian community regarding the deaths of some of its members before the parousia. Paul's response to the crisis—his sharp contrast between the eschatological fate of Christian believers and nonbelievers—is fundamental to the strategy of the letter and to the self-definition of the early Christian community. By comparing how believers and nonbelievers deal with death (4:13), Paul aims to transform the early Christian parousia-enthusiasm into something enduring. The article also explores the distinctly Christian approach toward death, which first appears in this passage, and its echoes in later Christian writings.—J.A.H.

432. B. Oestreich, "Leseanweisungen in Briefen als Mittel der Gestaltung von Beziehungen (1 Thess 5.27)," *NTStud* 50 (2, '04) 224-245.

The article first considers the directive in 1 Thess 5:27 that the recipients of the letter are to read it to the entire assembled community. Then it takes up the question whether this directive, which is part of the text, was intended for the entire community. It suggests that the listeners would recognize the implication of this instruction, namely, that all should have the same information and the same direct access to the apostle. Thus the directive to read the letter shapes the relationship of the community members to the apostle and to one another. The goal is the unity of the faithful. Comparison of the present text with Col 4:6 and extrabiblical letters confirms this interpretation.—C.R.M.

433. C. KENFACK, "Le 'rétenteur' de 2 Th 2,6-7," *Hokhma* 85 ('04) 57-69.

What restrains (τὸ κατέχον) the antichrist according to 2 Thess 2:6 is the proclamation of the gospel (evangelization). The "one who restrains" (ὁ κατέχων) in 2 Thess 2:7 is best understood to be a mighty angel (as in Rev 20:1-9).—D.J.H.

434. M. GOURGUES, "La première lettre à Timothée, témoin d'une 'domestication' et d'une adaptation de la foi et de l'expérience ecclésiale," *SciEsp* 56 (1, '04) 5-18.

The article investigates the extent to which 1 Timothy gives evidence of transformations in the way Christian faith was lived and experienced, individually and communally, and the degree to which these transformations reflect an adaptation to the surrounding sociocultural environment. It suggests that the image of "domestication" is an appropriate one for 1 Timothy with respect to the "stabilization" of the Christian message and the life of the church found within it. The letter also witnesses to an adaptation to the surrounding culture in the way it renders Christian faith and experience in terms familiar to the Greek religious tradition and in its espousal of certain standards of the social order, especially those concerned with the place and role of women in society (e.g. 1 Tim 2:8-15).—C.R.M.

1 Tim 1:4, § 49-426.

1 Tim 2:8-15, §§ 49-434, 523.

435. P. ARZT-GRABNER, "'Bitten für' oder 'Bitten um'? Zur Problematik des Textvergleichs am Beispiel von Phlm 10," *ProtoBib* 13 (1, '04) 49-55.

J. Knox was the first to propose that παρακαλῶ περί with the genitive in Phlm 10 be read "I ask for" rather than the traditional "I ask on behalf of," and was followed by several scholars who aimed to support this translation with examples from literary works and documentary papyri. But careful attention to the latter evidence as well as additional comparative material confirms the traditional understanding as correct.—C.R.M.

## *Hebrews*

436. C. L. BLOMBERG, "Better Things in This Case: The Superiority of Today's New International Version in Hebrews," *BibTrans* 55 (3, '04) 310-318.

The article examines all 109 significant changes in the TNIV translation of Hebrews from that of the NIV. It observes that apart from two special cases, there are only seven texts in which the TNIV's change from the NIV is both less literal and less probable or creates potentially greater confusion or ambiguity than the NIV did. Thus the vast majority of the changes make the text of Hebrews more literal, clearer, and easier to understand for the contemporary reader.—C.R.M.

437. R. F. COLLINS, "A Reading from the Letter to the Hebrews," *Living Light* [Washington, DC] 40 (3, '04) 61-69.

The article seeks to make the letter to the Hebrews better known to Christian readers and to highlight its unique contribution to the development of Christology. A comparison of Hebrews with the Pontifical Biblical Commission's 2001 document on the Jewish people and their Sacred Scriptures in the Christian Bible [*NTA* 47, p. 177] shows that some hesitancy still exists among Christians and Jews to face all of the issues in our mutual histories.—C.R.M.

438. S. E. Docherty, "The Use of the Old Testament in the New Testament. Reflections on Current Trends and Future Prospects with Reference to the Letter to the Hebrews," *ScriptBull* 34 (2, '04) 60-70.

This consideration of current issues in research on the use of the OT in the NT with reference to Hebrews discusses progress in research into the Septuagint, developments in the fields of intertestamental literature and Jewish studies (with a focus on A. Samely's work on targumic and mishnaic exegesis), and intertextual approaches.—C.R.M.

439. P. Stephens, "Bullinger's Commentaries on Hebrews: In Comparison with the Commentaries of Luther and Calvin," *BibTrans* 55 (3, '04) 401-408.

Comparison of the commentaries on Hebrews by H. Bullinger (1504-75) and those of Luther and Calvin shows that, for all that they had in common, there are interesting differences among them in the style of their commentaries, in their exposition of the text, in the way their underlying theology emerges, and in their views on authorship.—D.J.H.

440. G. J. Steyn, "A quest for the *Vorlage* of the 'Song of Moses' (Deut 32) quotations in Hebrews," *Neotestamentica* 34 (2, '00) 263-272.

Two quotations of the Song of Moses are found in Hebrews: Deut 32:43 is quoted in Heb 1:6, and Deut 32:35-36 is quoted in Heb 10:30. Analysis of these and related texts shows that the different readings to be found in the Hebrews quotations in comparison with the readings of the MT and LXX of Deuteronomy are not necessarily an indication of the author's own hand but could be due to alternative versions (textual traditions, oral versions from liturgical usage).—D.J.H.

441. P. Trudinger, "Abel's Blood: The Contemporary Relevance of Themes in the Letter to the Hebrews," *DownRev* 122 (427, '04) 129-134.

The article suggests that if we look through all the minute and subtle comparisons and contrasts alluded to by Hebrews in setting forth the ancient OT story alongside that of Jesus, we will see clearly the relevance of Jesus' death to our secular world situation. It treats two examples of this by an exposition of Heb 12:22a and 24b, and an exegesis of 13:10 and 13.—C.R.M.

442. D. Abernathy, " 'God Has Spoken Through His Son': The Theology of Sonship in Hebrews 1," *DavarLogos* [Libertador San Martín, Argentina] 3 (1, '04) 23-35.

After noting that Hebrews 1 opens with a very high Christology with its assertion that God has spoken through his Son in a way that supersedes all previous divine communication, the article discusses Psalm 2 and the theology of sonship in the NT, the theology of sonship in the 1st century, and the theology of sonship and Bible translation.—C.R.M.

443. [Heb 2:5-18] P. Bony, "Le Christ, frère des hommes. Épître des Hébreux," *Spiritus* [Paris] 176 ('04) 371-380.

The article examines two passages in Hebrews that insist on the necessary communion of Jesus as the "Son" with the human condition so that he can accomplish his mission, as a way of shedding light on the church's mission today. It first treats Jesus as the Son joined with his brothers and sisters (2:5-18), and then considers the meaning of "fulfillment" for Christ the priest (5:1-10).—D.J.H.

Heb 5:1-10, § 49-443.

Heb 6:19, §§ 49-54, 633.

Heb 9:11-12, § 49-633.

444. S. W. HAHN, "A Broken Covenant and the Curse of Death: A Study of Hebrews 9:15-22," *CathBibQuart* 66 (3, '04) 416-436.

After reviewing the arguments for taking the Greek word διαθήκη in Heb 9:16-17 according to its secular Hellenistic meaning "testament" or its Septuagintal meaning "covenant" (*bĕrît*), the article suggests that while the rendering "covenant" is superior, it is essential to recognize that the particular covenant that occupies the author's thought in Heb 9:15-22 is the first (or Sinai) covenant seen as a broken covenant. It is not covenants in general but the broken Sinai covenant that forms the context within which the statements in Heb 9:16-17 should be understood. A broken covenant demands the death of the covenant maker (9:16); it would invalidate the covenant if the covenant breaker were to remain alive (9:17).—D.J.H.

Heb 12:22, 24, § 49-441.

445. A. J. M. WEDDERBURN, "The 'Letter' to the Hebrews and Its Thirteenth Chapter," *NTStud* 50 (3, '04) 390-405.

Arguments from style, vocabulary and motifs, the setting presupposed, and the attitude toward the cult and Judaism suggest that Hebrews 13 was written with the knowledge of chapters 1–12 but by a different author and for a different situation.—D.J.H.

Heb 13:10, 13, § 49-441.

## *Catholic Epistles*

446. M. AHRENS, "Mit Jakobus für die Republik. Martin Dibelius' Kommentar des Jakobusbriefs als politische Stellungsnahme," *ProtoBib* 13 (1, '04) 57-64.

Many exegetes today fault Dibelius's commentary on the letter of James for not appreciating James as an author and therefore of not being able to recognize its coherence and theological scope. But whoever takes seriously the location of Dibelius's commentary in the ideological discourse of his time will see no deprecation of the epistle in it.—C.R.M.

447. A. BATTEN, "God in the Letter of James: Patron or Benefactor?" *NTStud* 50 (2, '04) 257-272.

During the 1st century A.D., patronage and benefaction were not universally identified as one and the same throughout the entire Roman empire. Such distinctions have implications for how the description of God in the letter of James should be interpreted. The combination of James' criticism of the rich, the scenario of James 2, and the use of language and concepts associated with friendship, and in this case friendship with God, suggest that James is deliberately contrasting patronage and the status system that it upheld with the relationship to God and the conduct such an alliance would promote. The image of God that James presents (see Jas 1:5-8, 12-15, 16-18; 2:14-26; 3:13–4:10) conforms more to the description of an ideal benefactor and friend to a community of the faithful than to a patron who forms alliances with individuals and potentially exploits power differentials.—C.R.M.

448. [Jas 5:11] P. GRAY, "Points and Lines: Thematic Parallelism in the Letter of James and the *Testament of Job*," *NTStud* 50 (3, '04) 406-424.

*Testament of Job* is the only extant composition that consistently presents Job in such a way as to commend him to James as a suitable exemplar of patience (see Jas 5:11). Rather than insisting on a relationship of literary dependence between the two documents, the article explores the thematic parallelism between them with regard to the virtue of endurance, the importance of care for the poor, and the superiority of the heavenly world.—D.J.H.

449. M. BOYLEY, "1 Peter — A Mission Document?" *Reformed Theological Review* [Doncaster, Australia] 63 (2, '04) 72-86.

The article contends that 1 Peter was written to encourage its readers to engage in mission, and that its missionary character can be discerned from its approaches to suffering, proclamation, blessing for the nations, missionaries, and apologetics.—D.J.H.

450. [1 Pet 2:18–3:11] B. J. BAUMAN-MARTIN, "Women on the Edge: New Perspectives on Women in the Petrine *Haustafel*," *JournBibLit* 123 (2, '04) 253-279.

A reexamination of the form and content of the *Haustafel* in 1 Pet 2:18–3:11 and the social circumstances of the 1st-century Christian communities demonstrates that the exhortations to the women in 1 Peter did not expressly encourage assimilation but addressed specific situations of persecution, may have encouraged forms of antipatriarchal activity in which the women were already participating, and potentially offered a means of resistance to the suffering that was already occurring. The women's situation of marginalization and persecution was so different from situations of domestic abuse today that inflexible modern interpretations of the text (either feminist or fundamentalist) should not be imposed on the ancient women. An appendix on pp. 277-279 discusses the use of the "imperatival participle" in 1 Peter.—D.J.H.

451. [1–3 John] D. M. REIS, "Jesus' farewell discourse, 'otherness,' and the construction of a Johannine identity," *StudRel/SciRel* 32 (1-2, '03) 39-58.

The Johannine epistles create metonymical and topographical/cosmographical binarisms in order to distinguish certain "others" who no longer participate in community life. Moreover, these letters draw on the traditions contained in Jn 13:31–17:26 in an attempt to establish a distinctive Johannine identity. Through this "rereading," the author of the Johannine epistles both exhorts his audience to remain true to the group's formative teachings and attempts to heighten his own status by echoing the final words of Jesus.—D.J.H.

1–3 John, § 49-272.

452. K. SCHOLTISSEK, "Die relecture des Johannesevangeliums im ersten Johannesbrief," *BibKirch* 59 (3, '04) 152-156.

1 John is the first independent witness of the *Wirkungsgeschichte* of the Fourth Gospel. Through its beginning, its ending, and its language 1 John refers directly to the Fourth

Gospel, which it presupposes as normative, and in the style of a rereading freshly expounds its message. The article treats some interpretative issues in the study of 1 John and the solutions proposed in recent research, and describes in what sense and on the basis of which textual observations the epistle can be read as a rereading of John's Gospel.—C.R.M.

453. [1 Jn 1:1-4] T. K. HECKEL, "Die Historisierung der johanneischen Theologie im Ersten Johannesbrief," *NTStud* 50 (3, '04) 425-443.

Exegesis of 1 Jn 1:1-4 shows that 1 John anchors the Johannine tradition in past history and presupposes a reader who knows John 1–20. Like its prologue the rest of 1 John ties its Christology expressly to the earthly Jesus and anchors its pneumatology historically. The complete collection of Johannine writings corresponds to this historicizing program in which the Johannine tradition finds its conclusion after 1 John in John 21.—C.R.M.

## *Revelation*

454. D. AYUCH, "La instauración del Trono en siete septenarios. La macronarrativa y su estructura en el Apocalipsis de Juan," *Biblica* 85 (2, '04) 255-263.

The article examines the function of the number seven as a narrative device and as the main structural pattern in the macronarrative of Revelation. It discusses the number seven in the biblical literary context, the structure of Revelation (two cycles of visions featuring six different septets—e.g. churches, seals, trumpets), and the connection of the septets with the scenes of the throne. Given that the final restoration of the holy throne in heaven and on earth is the plot of the story, the structuring of the book in septets leads the reader through a gradual fulfillment of the new creation and to the ultimate destruction of evil.—C.R.M.

455. G. CAMPBELL, "Findings, Seals, Trumpets, and Bowls: Variations upon the Theme of Covenant Rupture and Restoration in the Book of Revelation," *WestTheolJourn* 66 (1, '04) 71-96.

The inaugural septet of oracles for churches in Revelation functions both formally and thematically as an overture for which the septets of seals, trumpets, and bowls provide threefold symphonic variations. Both the formal idea (four septets) and the controlling theme (covenant violation, repentance, and renewal) originate in the OT, especially in the second half of Leviticus 26.—D.J.H.

456. S. A. DUNHAM, "The ecological violence of apocalyptic eschatology," *StudRel/SciRel* 32 (1-2, '03) 101-112.

Among its themes Revelation calls upon persecuted Christians to remain faithful to God in their actions because of eschatological hope. In doing so it does not support a pessimistic account of creation but instead implies that the faithful must act in accord with God's goal for creation. By examining how the apocalyptic vision of Revelation is presented with respect to the status of nature, one finds that other scriptural resources for positive ecological practice (such as the Sabbath and Jubilee laws) can then be understood within the apocalyptic framework. Apocalyptic eschatology supports (rather than negates) such resources.—D.J.H.

457. Y. JANG, "Narrative plot of the Apocalypse," *Scriptura* 84 ('03) 381-390.

Since Aristotle the plot of a narrative has been defined in terms of causality and effects.

The fivefold narrative scheme (namely, constituents of a plot) proposed by T. A. Van Dijk may well be applicable to the book of Revelation: preparation (1:1-8) and setting (1:9–4:11), complication (5:1–11:19), resolution (12:1–16:21), evaluation (17:1–22:5), and moral/coda (22:6-21).—D.J.H.

458. L. L. LICHTENWALTER, "Creation and Apocalypse," *JournAdventTheolSoc* 15 (1, '04) 125-137.

Revelation's vibrant and sustained confession of God as creator reveals a highly reflective consciousness of God that elicits both worship and moral response. His creation, sovereignty, life and self-existence, holiness, throne, righteous acts, justice, and transcendence presuppose the Genesis narrative. They posit the overarching worldview that the whole of finite reality exists by God the creator's gift of existence.—D.J.H.

459. E. LUCCHESI, "D''Une étrange recension de l'Apocalypse,'" *Aegyptus* 81 (1-2, '01) 333-336.

The Coptic text in MS Parisinus Copticus 131$^6$, f. 10, pp. 3-4 (G-D) that was published in 1930 by L. T. Lefort seems to have been, if not a homily of the classic type, at least one of those apocalypses or visions of the "beyond" set in a biographical framework, recalling John's inaugural vision in Rev 1:9-20. The article also comments on the numbering system of the pages in comparison with the similar systems used in other Coptic manuscripts.—D.J.H.

460. S. MOYISE, "Intertextuality and the use of Scripture in the Book of Revelation?" *Scriptura* 84 ('03) 391-401.

In recent years John's use of Scripture, especially the book of Ezekiel, has been the subject of intense debate. Questions about continuity and discontinuity and about the usefulness (or otherwise) of intertextuality have figured prominently in studies by R. Farmer, R. Royalty, G. Beale, P. Decock, A. Jack, S. Bøe, P. Lee, and D. Mathewson. From a review of this debate, the article concludes that (1) John's use of Ezekiel is surprising/sensational, (2) John's lion and lamb juxtaposition remains a matter of debate, (3) intertextuality is a useful concept for studying John's use of Scripture, and (4) theological explanations need to be related to literary explanations.—D.J.H.

461. P. POUCOUTA, "L'Apocalypse: chant d'espérance et de victoire," *EspVie* 114 (104, '04) 16-22; (105, '04) 20-26; (106, '04) 18-24.

The first installment discusses Rev 1:9-19 with reference to John as prophet, brother, and witness to the Lord of life. The second installment places in context the hymn to the Lamb in Rev 5:11-14, and reflects on the reign of the Lamb and the Lamb's liberating mission. The third installment takes its starting point from the claim "I am making all things new" (Rev 21:5), and considers chapters 21–22 with reference to the passage from death to life and to the church as the witness of this newness.—D.J.H.

462. G. ROJAS-FLORES, "The *Book of Revelation* and the First Years of Nero's Reign," *Biblica* 85 (3, '04) 375-392.

The article first argues that the external evidence dating the composition of Revelation ca. A.D. 95 is not conclusive, and notes that there is an important patristic tradition in favor of its composition during Nero's reign. Then it contends that the internal evidence affirms that the definitive version of Revelation was redacted after Nero's ascent to power in A.D. 54 and before the earthquake in Laodicea in A.D. 60. It maintains that when John wrote his prophecy Jerusalem and its Temple had not yet been destroyed, the rebels had not yet taken control of the Temple, the Jewish-Christian community had not yet left Jerusalem, the martyrs (James, Peter, Paul) had not yet been executed, Laodicea had not yet been destroyed, and Nero Caesar (666) was still the reigning emperor.—D.J.H.

Rev 1, § 49-1.

463. I. MAZZAROLO, "As visões. Exegese e hermenêutica do livro do Apocalipse, cc. 4–8," *RevistEclBras* 64 (255, '04) 571-587.

Visions are moments of enlightenment, intuition, and revelation for individuals and communities. Visions are at the heart of the book of Revelation, and the whole text is to be understood as a revelation. The vision of Christ as the Lamb in Revelation 4–8 with its codified language is of extreme importance for understanding the life of Christian communities at the end of the 1st and the beginning of the 2nd century A.D.—D.J.H.

464. J. A. DU RAND AND Y. M. SONG, "A partial preterist understanding of Revelation 12–13 within an intertextual framework," *ActaTheol* 24 (1, '04) 25-44.

After evaluating the two partial preterist interpretations (consistent and transitional, respectively) of Revelation 12–13, the article considers the sociohistorical context, the semantic analysis of John and his audiences' intertextualities, and the pragmatic analysis in terms of the reaction of John and his audiences to Revelation 12–13 in the extramural context. It observes that the problem of the two lines of partial preterism is not a matter of either/or but of both/and. Nevertheless, for Jewish audiences the judgment of Jerusalem is still a matter of priority, while for Gentile audiences God's judgment on Rome takes precedence.—C.R.M.

Rev 12:7-9, § 49-468.

465. S. J. FRIESEN, "Myth and Symbolic Resistance in Revelation 13," *JournBibLit* 123 (2, '04) 281-313.

This examination of the use of myth in Revelation 13 contends that John drew on a range of mythic traditions from Jewish and Gentile sources, and that John deployed myths in creative and disorienting ways for the purpose of alienating his audiences from mainstream society. After surveying remythologizing studies of the book of Revelation, the article lays out comparative material from the mythology of imperial cults in Asia, and examines the use of myth in Revelation 13. It argues that in this classic text of symbolic resistance to dominant society John placed distinct Leviathan traditions side by side, reused the Leviathan/Behemoth pattern in an unprecedented way, wove Danielic themes into the mix and took liberties with the details, compressed originally distinct symbols (Leviathan and the beasts of Daniel 7), and mythologized social institutions and legendary material.—D.J.H.

466. [Rev 13:18] M. G. MICHAEL, "'For it is the number of a man,'" *DeltBibMel* 19 (1, '00) 79-89.

After noting examples of cryptology from antiquity (including the OT), the article focuses on the famous 666 cryptogram in Rev 13:18, and observes that besides the gematria, symbolic-theological, and arithmetic interpretations one should add the possibility that it is a riddle (as in Dan 5:25) involving concealment (from the unworthy) and divulgement (to the elect) in the form of "deciphering" or "decoding."—D.J.H.

467. J. T. SANDERS, "Whence the First Millennium? The Sources behind Revelation 20," *NTStud* 50 (3, '04) 444-456.

Given the strong possibility of the existence of Zoroastrian millennial thinking at a time considerably before the Zoroastrian concepts appeared in surviving texts, and given the close fit between the Zoroastrian concepts and the millennium of Revelation 20, it would appear to be more appropriate to assume a Zoroastrian background for the millennium than to maintain the unconvincing argument that it arises out of speculation on Ps 90:4.—D.J.H.

Rev 20:1-9, § 49-433.

468. [Rev 20:1-10] P. G. R. DE VILLIERS, "Prime evil and its many faces in the Book of Revelation," *Neotestamentica* 34 (1, '00) 57-85.

This investigation of the binding and unbinding of Satan in Rev 20:1-10 approaches the passage from a literary point of view, focusing on the naming of Satan in chapter 20 and the similar list of names in 12:7-9. Thus it examines the portrayal of evil in Revelation through the character of the dragon, first in terms of the inherent structure of the unit in 20:1-10 and the descriptions in vv. 1-3 and vv. 7-10, and then in terms of its place in the book as a whole. It concludes that the names illustrate how the many faces of evil in the book can all be traced to a coherent form of opposition to and rejection of God.—C.R.M.

469. [Rev 21:1–22:5] R. MÜLLER-FIEBERG, "Literarische Rezeptionen des 'neuen Jerusalem' (Offb 21f.) als Impuls für Theologie und Praxis," *ZeitNT* 7 (13, '04) 33-42.

After describing the "New Jerusalem" text in Rev 21:1–22:5 as a test case for an exegesis oriented toward the text and the recipients, the article examines different ways in which this passage has been received through the centuries, with particular attention to the perspective of Christian hope and to efforts at transferring Jerusalem to everywhere (or nowhere). Then it reflects on the theological consequences of the many dimensions of the Jerusalem symbolism and the great diversity of its potential for reception. It concludes with comments on the implications for hermeneutics and actualization.—D.J.H.

470. M. R. BREDIN, "Hate Never Dispelled Hate: No Place for the *Pharmakos* (Revelation 22:15)," *BibTheolBull* 34 (3, '04) 105-113.

The φάρμακοι in Rev 22:15 are situated outside the holy city to indicate that there is no place in a peaceful society for blaming others for the fault that is their own. This idea of blame and revenge lies at the heart of society, and Jesus in his death as a φάρμακος uncovers the mechanism of blame and revenge that generates violence. The message is simply: "No more innocent deaths." Also, the practice of blame and revenge is connected with politics and economics. John views those who compromise with Rome to be practicing sorcery through excessive consumption of the resources of the provinces.—D.J.H.

471. R. M. ROYALTY, "Don't Touch *this* Book!: Revelation 22:18-19 and the Rhetoric of Reading (in) the Apocalypse of John," *BibInt* 12 (3, '04) 282-299.

Rev 22:18-19 is emblematic of John's attack on his Jewish and Christian opponents and the way he uses the Bible. John attempts to control interpretation of his text even as he deconstructs the Hebrew Scriptures, the scroll that he has swallowed. He subversively reinscribes the Hebrew Scriptures to eliminate effectively the prophets as authoritative texts and circumscribes his audience for the purpose of ideological condemnation. Reading is a political act. Revelation threatens plagues and taking away salvation from anyone who attempts to act as a strong reader and dares to allegorize, interpret, connect—in short, to read.—D.J.H.

## BIBLICAL THEOLOGY

472. C. R. Bovell, "Historical 'Retrojection' and the Prospect of a Pan-Biblical Theology," *ExpTimes* 115 (12, '04) 397-400.

The article considers the prospect of a "pan-biblical theology," a theology primarily bent on adequately meeting both the critical and devotional demands of Christians for the Hebrew Scriptures, in light of the premise that one of the intended mythic effects of the Genesis Eden narrative was the reinforcement of a sense of ethnic and religious legitimation. It argues that the historical realities that attended the making of biblical stories severely limit the possibilities for a respectable pan-biblical theology.—C.R.M.

473. G. Goldsworthy, "The Ontological and Systematic Roots of Biblical Theology," *Reformed Theological Review* [Doncaster, Australia] 62 (3, '03) 152-164.

After noting the rising popularity of biblical theology, the article describes the pitfalls of the diachronic synthesis. Then it considers the relationship of biblical theology to systematic theology, the dogmatic foundations of biblical theology, and biblical theology in relation to ontology and systematics.—D.J.H.

474r. F. Hahn, *Theologie des Neuen Testaments* [*NTA* 47, p. 582].

T. Söding, "Ferdinand Hahns 'Theologie des Neuen Testaments,'" *EvangTheol* 64 (3, '04) 235-238.—After situating Hahn's work in the context of his long academic career, the article locates his conception of NT theology with reference to other approaches, and describes his success at conveying both the diversity of theological perspectives within the NT and the thematic unity of the NT. It concludes that Hahn's integration of the historical and thematic dimensions of the NT is a great hermeneutical step forward, and suggests that he might have emphasized more the church as the life-setting of the NT writings.—D.J.H.

475. P. Lampe, "Neutestamentliche Theologie für Atheisten? Konstruktivistische Perspektiven," *EvangTheol* 64 (3, '04) 201-211.

After describing our post-logical-empiricist situation and constructivism as its fruit, the article reflects on the consequences of this development for theological discourse in dialogue with atheists. Then it considers how the NT texts about Jesus' resurrection (especially 1 Cor 15:5-8) and the emergence of early Christianity might be understood from this perspective.—D.J.H.

476. J. Punt, "The New Testament, theology and imperialism: Some postcolonial remarks on *Beyond New Testament Theology*," *Neotestamentica* 35 (1-2, '01) 129-145.

In *Beyond New Testament Theology* (2nd ed., 2000) H. Räisänen insists that the task of NT scholarship is historical theology. But it is questionable whether the distinctions made by J. P. Gabler (between biblical and normative theology) and W. Wrede (between history and theology) are consistently appropriate. The very insistence on these distinctions can be viewed as inclinations of the imperial tendency, working hand in hand with securing the ostensible hegemony of the academic mandate for the "proper" or even "true" but at any rate "best" understanding of the NT documents.—D.J.H.

477. G. SELLIN, "Zwischen Deskription und Reduktion. Aporien und Möglichkeiten einer Theologie des Neuen Testaments," *EvangTheol* 64 (3, '04) 172-186.

The article first discusses the dilemmas facing a current "theology of the NT," which tends toward the kind of abstraction and systematization that has led in the past to the presentation of "systems" that depart both from historical reality and the statements of the various texts. Next it suggests that the dangers of reductionism, standardization, and criterionless diversity may be avoided by approaching the NT less in terms of concepts and more in terms of metaphorical language, symbolism, narrativity, and the mythic function of the texts. On this level, which lies closer to the texts, differentiated traditions can be outlined and some "basic structures" (e.g. the Pauline indicative and imperative) can be constructed.—C.R.M.

478. G. THEISSEN, "Widersprüche in der urchristlichen Religion. Aporien als Leitfaden einer Theologie des Neuen Testaments," *EvangTheol* 64 (3, '04) 187-200.

Religions can be characterized like people by their contradictions. In early Christianity universal human oppositions were codified in religious language: the contradiction of history and myth, particularism and universalism, radicalism and relativism, and so on. The uncovering of such contradictions does not expose an irrationalism, but allows us to perceive a rational structure of religion insofar as these contradictions belong to human existence. One can interpret the post-NT belief in the Trinity as a handling of a contradiction (monotheism and faith in Christ) that is consistent in itself.—C.R.M.

479r. U. WILCKENS, *Theologie des Neuen Testaments.* Band 1, *Geschichte der urchristlichen Theologie.* Teilband 1, *Geschichte des Wirkens Jesus in Galiläa* [*NTA* 49, pp. 182-183]; Teilband 2, *Jesu Tod und Auferstehung und die Kirche aus Juden und Heiden* (2003).

C. BÖTTRICH, "Ulrich Wilckens' 'Theologie des Neuen Testaments,'" *EvangTheol* 64 (3, '04) 228-234.—Wilckens conceives NT theology in terms of the word of God and its relevance for everyday life, and offers many fresh and original observations while taking account of the Bible as a whole and integrating historical criticism into a theological perspective. The article describes Wilcken's planned three-volume project, comments on important features in the first two parts of Band 1, and looks forward to what the author will do in the second and third volumes. It notes that this well conceived work is not a textbook but rather a book about the story of Jesus and early Christianity that deserves to be read straight through.—D.J.H.

## *Christology*

480. P. BARNETT, "The Birth of Christianity," *Buried History* [Burwood, Australia] 39 ('03) 11-20.

The first twenty years of Christianity are not a blank space. Rather, various NT documents provide windows into early Christianity, and show that earliest Christianity had a high Christology and was back-to-back with Jesus. Logically the Christology of the first Christians articulated the Christology of Jesus himself, authenticated by the powerful realities of the resurrection and the coming of the Spirit.—D.J.H.

481. J. COSTADOAT, "Cristología latinoamericana: Bibliografía (1968-2000)," *TeolVida* 45 (1, '04) 18-61.

The article provides bibliographical information for books (pp. 18-31) and articles (pp. 31-61) on Christology published between 1968 and 2000 in Latin America.—D.J.H.

482. G. DAUTZENBERG, " 'Christology in the Making'. Drei Rekonstruktionsversuche im Vergleich," *BibZeit* 48 (2, '04) 229-244.

The article describes and evaluates three recent contributions to research on the early development of Christology: M. Hengel and A. M. Schwemer, *Der messianische Anspruch Jesu und die Anfänge der Christologie* (2001); J. Schröter, *Jesus und die Anfänge der Christologie* (2001); and S. Vollenweider, *Horizonte neutestamentlicher Christologie* (2002).—D.J.H.

483r. L. W. HURTADO, *Lord Jesus Christ* [*NTA* 48, p. 189].

M. CASEY, "Lord Jesus Christ: A Response to Professor Hurtado," *JournStudNT* 27 (1, '04) 83-96.—Taken as a whole, this is a very good book, which makes some important points about early Christology. It is in general well written, and should be regarded as compulsory reading for anyone interested in the origins and early development of Christianity. But while the evidence for "binitarian" devotion to Jesus is real and important, there are points where Hurtado exaggerates it and accompanies it with evangelical rather than analytical comments. Also, Hurtado does not sufficiently associate christological development with the shift of Christianity from the Jewish to the Gentile world. [The same issue (pp. 97-104) contains Hurtado's "grateful, clarifying, and critical response" to Casey.]—D.J.H.

484. H. KOESTER, "Suffering servant and royal messiah: from Second Isaiah to Paul, Mark, and Matthew," *Theology Digest* [St. Louis] 51 (2, '04) 103-124.

The article first considers messianic expectations from the Babylonian exile to the Bar Kokhba revolt and the role of the Servant of God in Second Isaiah, respectively. Then it takes up the question of why and when Jesus was given the title "Messiah" and discusses the Suffering Servant and the story of Jesus' suffering and death, Suffering Servant and Messiah in Paul, Messiah and Servant of God in Mark, and from belief in Jesus as the Davidic Messiah for Israel to an understanding of Jesus as the Servant and Son of God and Savior for the Gentiles.—C.R.M.

485. W. A. MEEKS, "Inventing the Christ: Multicultural Process and Poetry Among the First Christians," *StudTheol* 58 (1, '04) 77-96.

In order to understand historically how the formative beliefs about Jesus emerged, one must begin with interpretations of Jesus' death and the process that yielded poetry such as Phil 2:6-11. The "quest of the historical Jesus" in all its varieties suffers from fallacies of a peculiarly modern conception of human identity. We will understand the identity of Jesus in the early church better if we adopt a social model of the self and conceive of identity not as essence but as transaction and process. The process by which Jesus' identity was formed in the communities of his followers was at its heart an interpretive process. The key that may open it to our observation is to be found in the interaction among sacred texts, hermeneutical traditions, provocative events, and communal experience. The interpretative strategies of the Qumran group in the face of events that challenged their belief in a God-ordered universe can illuminate the fundamental interpretative move of the first followers of Jesus who believed that God had overruled Pilate's action by raising the crucified Messiah from the dead and exalting him to share God's rule in heaven until all his enemies are defeated.—C.R.M.

486. R. J. Miller, "Literal Incarnation or Universal Love? Virgin Birth, Incarnation and Atonement," *The Fourth R* [Santa Rosa, CA] 17 (3, '04) 9-11, 14.

The article discusses problems with the doctrines of the virgin birth, incarnation, and atonement. Compared to the metaphysical complexity of a literal incarnation, a nontraditional Christian faith that accepts incarnation as a metaphor is genuinely simple.—C.R.M.

487. G. C. Pagazzi and R. Vignolo, "Su *'il Figlio dell'uomo',* l'autoaffezione prediletta di Gesù. In margine ad uno studio recente," *Teologia* 29 (2, '04) 180-200.

On the occasion of the Italian translation (2003) of J. Mateos and F. Camacho's *El Hijo del Hombre. Hacia la plenitud humana* [*NTA* 40, p. 523], the article offers some clarifications and updatings on the basis of recent studies about the question of the Son of Man. It views Jesus' designation of himself as the Son of Man as an attitude by which Jesus wins back and elaborates his own freedom (his own "self") while in conflict with his foes, and as an indication of his unconditional obedience to God's plan.—D.J.H.

488. A. Pragasam, "The Uniqueness of Jesus Christ: State of Affairs in Post-modern Theology," *Vidyajyoti* 68 (4, '04) 245-258.

In our attempts to know Jesus Christ's uniqueness, two things are constantly changing: the ever-growing massive information about Jesus, and the way we mingle with people of other religions. However, if Jesus Christ is reduced to one way that mediates saving grace from God or communicates God-experience to some people, then he is not the savior that Christianity preaches. One cannot simply abandon the uniqueness of Jesus Christ. We question it only to elucidate it better.—D.J.H.

489. M. Press, "Jesus, der Christus des Geistes," *EvangTheol* 64 (4, '04) 304-314.

A Spirit-Christology tries to understand the significance of Jesus Christ as his presence in the Holy Spirit. In connection with the NT it can avoid an adoptionist model of Christology. The presence of the Spirit in Jesus is primarily eschatological (insofar as God's reign comes with and through him) and relational (Jesus is the Son of God and the Messiah in relationship to God and to believers who share in his history).—D.J.H.

490. R. Pritz, "A Divine Messiah," *Mishkan* [Jerusalem] 39 ('03) 29-35.

The article discusses the doctrine that Jesus the Messiah is God on three tracks: Jesus' own words and actions, what others said about him, and the atonement imperative that the Messiah be God himself.—D.J.H.

491. J. Punt, "Biblical Allusion in the Matrix: Messiah and Violence," *JournTheolSAfric* 119 ('04) 90-107.

The article first shows how the science-fiction thriller *The Matrix* (1999) can be seen to explore biblical themes through allusion and intertextual play, and in particular how the film poses and interrogates the link between the messianic figure and violence. Then it uses *The Matrix* as an interpretive grid for investigating the link between the Messiah of the NT and violence.—C.R.M.

492. M. SPECKMAN, "Feminist Notions in Christian Portraits of Jesus: Implications for a Gender Inclusive Christology," *Acta Patristica et Byzantina* [Pretoria] 12 ('01) 158-178.

While it is legitimate for feminists to seek a more contextual and gender-inclusive Christology, their proposed alternatives (which include Logos, Sophia, Logos of Sophia, Christ-Sophia, participatory Christology, etc.) are abstract and therefore not viable, because they remove Jesus from history. A viable Christology is a concrete one, that is, one that is cognizant of the reality of the incarnation (the historical Jesus) and Mary's role in it, the role of the cross, and the individual's participation in the history of salvation.—D.J.H.

493. B. A. STRAWN, "And These Three Are One: A Trinitarian Critique of Christological Approaches to the Old Testament," *PerspRelStud* 31 (2, '04) 191-210.

A thoroughly trinitarian perspective on God necessarily involves a revisioning of narrow christological interpretations of the OT. The fact is that there is more to the triune God than just the second member, incarnate in Jesus Christ. Christ can be found in the OT because of its witness to God whom Christians know to be triune—thanks to the Christ-event but not it only.—D.J.H.

494. C. B. TKACZ, "Women as types of Christ. Susanna and Jephthah's Daughter," *Gregorianum* 85 (2, '04) 278-311.

Susanna's history provides a narrative template for the Synoptic account of the passion of Christ. Her strong typological association with Christ led to her pairing with John 8 in the lectionary, and this in turn seems to have created a context in which the peripatetic pericope of the women taken in adultery at last settled. Study of Jephthah's daughter (see Judges 11) as a type of Christ shows how biblical women as christological types pertain to all four Gospels, for the connotation of sacrifice that accrues to the adjective ἀγαπητός/ἀγαπητή due to its distinctive use for her and for Isaac in the Septuagint nuances the Gospel's use of the word in the Synoptic accounts of Jesus' baptism and transfiguration and his parable of the beloved son of the vineyard owner.—D.J.H.

Christology, § 49-114.

## *Church and Ministry*

495. A. DAWSWELL, "A Biblical and Theological Basis for Collaborative Ministry and Leadership," *Anvil* 21 (3, '04) 165-178.

The article demonstrates in the different strands of the biblical material a common thread of the importance for local churches in having both individual and collegial dimensions to leadership. This material can act as a sharp critique of the domination of local churches by a single cleric that has prevailed throughout much of Christian history. However, the repeated biblical emphasis on individual leadership surely calls into question some of the current understandings of collaborative ministry and leadership that appear to leave no real role for individual leadership.—D.J.H.

496. K. P. FISCHER, "Die Bibel als Kritik des Vorurteils," *Orientierung* 68 (10, '04) 109-110.

With reference to biblical texts such as Numbers 11 and Acts 10:45-48, the article discusses the free activity of the Holy Spirit and its challenge to the church today, with particular attention to relations with non-Christian religions and to ecumenical and interconfessional differences.—D.J.H.

497. J. GNILKA, "Die urchristliche Hausgemeinde," *Revista Española de Teología* [Madrid] 64 (1, '04) 5-19; "La comunità domestica nella cristianità primitiva," *EuntDoc* 57 (2, '04) 27-38.

After noting that to a large extent early Christianity was constructed on the foundation of the household and surveying references to Christian households in the NT, the article considers the ancient *oikos,* the role of the house in Jesus' activities, life in the early Christian house-based communities, and the letter to Philemon as evidence for an early Christian house community. It observes that the Christian house community was not a mere cell of faith, but also a germ of a particular culture that developed over time.—C.R.M.

498. D. P. LEYRER, "New Testament Pastoral Leadership," *Wisconsin Lutheran Quarterly* [Mequon, WI] 101 (2, '04) 83-94.

With reference to various NT texts, the article reflects on pastoral leadership in terms of mature faith, proclaiming the gospel, humility, and focus on people.—D.J.H.

499. U. LUZ, "Absolutheitsanspruch und Aggressionspotential im frühen Christentum," *EvangTheol* 64 (4, '04) 268-284.

While the peace-potential of the early Jesus movement was extraordinarily high, one must also acknowledge the potential for aggression and its links to absolute claims in early Christianity. After general reflections on these matters, the article focuses on some NT examples: the covert, fantasized expressions of aggression in the book of Revelation; the connections between mission and aggressivity (e.g. Mt 28:16-20 and various Pauline texts); and the responses in the NT epistles to problems of heresy and apostasy.—D.J.H.

500. F. J. MOLONEY, "The Catholic Priesthood. A New Testament Reflection," *NewTheol Rev* 17 (3, '04) 5-18.

While there is no evidence for a specifically Christian priesthood in the NT, the NT communities celebrated the Eucharist and the Christian priesthood eventually emerged from the eucharistic context. A eucharistic paradigm for priesthood today should reflect the NT perspectives that the Eucharist is a gift of God given through Jesus' death and resurrection, is "for others," provides access to the saving power of Jesus' death and resurrection, summons participants to break their own bodies and spill their own blood "in memory" of Jesus, and serves as the lived experience of Jesus' self-gift and his new commandment of mutual love.—D.J.H.

501. M. W. Petty, "'We're in a Mell of a Hess': Does the Episcopal Church Really Understand the Gospel?" *ProEccl* 13 (3, '04) 323-336.

Jesus understood himself to be gathering the eschatological people of God, and the church as a communion of persons who pray for and witness to God's kingdom. Jesus was inclusive in the sense that he called everyone to discipleship and obedience. For both Jesus and Paul, sexual morality was a matter of what is appropriate to God's new Israel. The Episcopal Church does not have the authority to go against the divinely authorized pattern for human sexuality. The fact that it has done so suggests not an advancement of knowledge but rather a loss of faith.—D.J.H.

502. A. von Dobbeler, C. Böttrich, and M. Ebner, "Petrus — Bischofsamt — Kirche," *ZeitNT* 7 (13, '04) 43-58.

After von Dobbeler's introduction to the history of controversies about the "Petrine office" of the Pope (p. 43), Böttrich ("Petrus — Bischofsamt — Kirche," pp. 44-51) contends that the NT authors put forward the figure of Peter as the model of a ministry for the unity of the church. After reviewing various portrayals of Peter in the NT, he discusses approaches to Peter in the NT from O. Cullmann to the present, and reflects on impulses for further dialogue. Then Ebner ("Petrus — Papstamt — Kirche," pp. 52-58) surveys the role of Peter in individual NT writings, notes that they show some resistance to the concentration of power in a single figure, and suggests that this point should play a decisive role in rethinking the Petrine office in the church.—D.J.H.

503. J. P. Wilson, "From House Church to Home Groups," *Reformed Theological Review* [Doncaster, Australia] 63 (1, '04) 1-15.

The early church met in private homes. The article first discusses the NT evidence for house churches, and considers how this phenomenon has been illuminated by sociological studies, archaeological evidence, and NT scholarship. Then it describes the revival of small group churches in 18th-century Methodism and today.—D.J.H.

504. A. Yannoulatos, "Rediscovering Our Apostolic Identity in the 21st Century," *StVladTheolQuart* 48 (1, '04) 3-20.

With reference to various NT texts, the article first shows that apostolicity is an essential feature of the church insofar as it was established by the one sent from God, his Son, Jesus Christ, and its foundations were laid by the apostles. Then it reflects on how the church's apostolic identity might be lived out in our age.—D.J.H.

Church and Ministry, § 49-128.

## *Various Themes*

505. S. J. Baez, "El desierto en el Nuevo Testamento," *Teresianum* 55 (2, '04) 301-324.

The article considers the fundamental characteristics of the NT references to the desert and describes its theological and spiritual significance. It first presents a series of lexicographical observations on the terminology involved (the synonymous ἔρημος and ἐρημία). Then it discusses the four perspectives from which the NT presents the desert in connection with Israel in the OT, John the Baptist, Jesus, and the Christian community, respectively.—C.R.M.

506. N. BAUMERT, "'Charism' and 'Spirit-Baptism': Presentation of an Analysis," *Journ PentTheol* 12 (2, '04) 147-179.

This summary of the results of *Charisma — Taufe — Geisttaufe* [*NTA* 45, p. 605] contends that the term "Spirit baptism" as used within the Pentecostal-charismatic movement means neither the sacramental grace of initiation nor the setting-free of it, but is a term on the experiential level denoting a special kind of infilling with the Holy Spirit in our time. It is not "normative" but—although very widespread—something that the Holy Spirit distributes as he wills. Thus the early Pentecostal two-stage model is far more appropriate than the sacramentalistic interpretation. In that sense Spirit-baptism—normally with the gift of tongues—is a special grace of God.—D.J.H.

507. B. E. BOWE, "Beyond Anger," *BibToday* 42 (4, '04) 235-240.

After reflecting on the many faces of anger, the article discusses biblical examples of jealous anger (Cain, Joseph's brothers), pouting and sulking anger (Amos, Jeremiah, Jesus), and the anger of an apostle (Paul). Then it considers the need for moving beyond anger to reconciliation.—D.J.H.

508. K. A. BURTON, "The Faith Factor: New Testament Cosmology in its Historical Context," *JournAdventTheolSoc* 15 (1, '04) 34-46.

The essay investigates the NT writers' treatment of the Genesis account of creation. After an overview of cosmological theories in the Greco-Roman world, it considers the scriptural basis of NT cosmology. It concludes that NT references to Genesis 1–2 leave no doubt that early Christian writers accepted the OT creation account at face value.—C.R.M.

509. E. CAMPBELL, "'Not my will but Thine be done,'" *Caribbean Journal of Evangelical Theology* [Kingston, Jamaica] 8 ('04) 42-56.

With reference to various Johannine texts, the article first discusses the believer's responsibility in prayer: testifying to the lordship of Jesus Christ, and praying in the name of the Lord Jesus Christ. Then after looking at some OT exemplars of prayer (Moses, Elijah, Jeremiah), it considers God's responsibility to produce character in his saints according to Paul.—D.J.H.

510. W. T. CAVANAUGH, "'Killing in the Name of God,'" *NewBlackfr* 85 (999, '04) 510-526.

After examining critically the common opinion that killing in the name of God is taboo, the article argues that in the biblical view (according to which life is God's alone to give and to take) killing in the name of God is the only kind of killing that can possibly be justified. Then it examines arguments that religion exacerbates the problem of violence, and shows how these arguments serve to legitimate the transfer of loyalties to false gods. Finally it reflects on what God actually commands of us with regard to killing, and concludes that Jesus Christ takes the commandment against killing to its broadest and most complete extent.—D.J.H.

511. D. CERBELAUD, "Bulletin d'études juives et judéo-chrétiennes. Le Nouveau Testament et les racines de l'antisémitisme païen et chrétien," *RevSciPhilThéol* 88 (1, '04) 163-181.

Descriptions and evaluations of twelve recently published books, mainly in French, pertaining to the NT and the roots of anti-Semitism.—D.J.H.

512. T. J. CHAKKUVARACKAL, "Biblical Perspectives on 'Peace.' A Paradigm for the Multi-religious Context of India," *Vidyajyoti* 68 (6, '04) 435-444.

This reflection on the biblical theme of peace treats the etymology of peace, the concept of *shalom* in the OT, εἰρήνη and cognates in the NT, and peace-talk in the Indian context. It observes that biblical teachings, especially from Jesus, urge the establishment of human fellowship and communal harmony.—C.R.M.

513. E. G. CHÁVEZ, "Welcoming the Foreigner: A Biblical Theology View," *Josephinum Journal of Theology* [Columbus, OH] 11 (2, '04) 226-234.

Residing in a foreign land, waiting to go back, or to enter a place of promise, with all the vulnerability, empathy, and hope that this implies, is a very important and profound theme in the Bible. In the NT the distinction between foreign and native is eliminated, and the theme of sojourning and awaiting entry into the definitive place of rest and well being is developed theologically. The Bible provides deeply spiritual reasons for welcoming and identifying with foreigners, and for working with them in building a world that better reflects God's blessings.—D.J.H.

514. C. J. COLLINS, "The Eucharist as Christian Sacrifice: How Patristic Authors Can Help Us Read the Bible," *WestTheolJourn* 66 (1, '04) 1-23.

A review of NT texts that refer to the Eucharist against their OT backgrounds indicates that the peace offering is the right category for understanding the Christian Eucharist. The language of the early Church Fathers is consistent with the apostolic view that the Eucharist corresponds to the peace offering. The article concludes with reflections on church practice in light of this approach and three appendixes (on NT passages on the Lord's Supper, with OT background; εὐχαριστία in Philo and Josephus; and sacrificial images for the death of Christ).—D.J.H.

515. J. E. COOK, "The New PBC Document: Continuity, Discontinuity, and Progression Revisited," *Living Light* [Washington, DC] 40 (3, '04) 30-44.

The article briefly summarizes the most notable contributions that the new Vatican document (2001) on the Jewish people and their Sacred Scriptures in the Christian Bible [*NTA* 47, p. 177] makes to the ongoing Christian-Jewish dialogue, summarizes the comments of scholars regarding the three areas that have been most frequently quoted and cited (the theme of fulfillment/progression, the discussion of the Jews in the NT, the conclusions), and notes several ways in which the Pontifical Biblical Commission's document can enhance teaching in Catholic schools and parishes.—C.R.M.

516. P. A. CUNNINGHAM, "Christians and Jews: Children of a 'Covenanting' God," *Living Light* [Washington, DC] 40 (3, '04) 46-60.

The article explores some of the ramifications of the contemporary Catholic recognition of the Jewish people's covenantal life with God. It concludes that although the Pontifical Biblical Commission did not settle all the theological questions in its 2001 document on the Jewish people and their Sacred Scriptures in the Christian Bible [*NTA* 47, p. 177], it went a long way in formally acknowledging the Jewish people's enduring covenanting with God.—C.R.M.

517. P. B. ELY, "Forgiveness in Christianity," *Ultimate Reality and Meaning* [Toronto] 27 (2, '04) 108-126.

After noting how through Paul's transformation of the story of Adam and Eve the Adamic myth has become a privileged expression of the logic of salvation in Christianity, the article discusses the NT teaching on forgiveness in seven points: the universality of sin, sin as a turning away from God, the universal consequences of sin, the inability of humans to reverse the consequences of sin on their own, accepting the grace of Christ for empowerment to live according to the law, the obligation to forgive others, and God's ability to bring good out of evil. Then it considers three elements of salvation embodied in both the Hebrew and Christian traditions: (1) the restoration of intimacy with self, God, and neighbor; (2) renunciation, the law of the cross, and forgiveness; and (3) the hope of the resurrection. Finally it sets the NT teaching about forgiveness in the context of a conversation with the teachings of other religions and with contemporary psychology.—D.J.H.

518. G. GÄDE, "Bevor Abraham wurde, bin Ich (Joh 8,58). Überlegungen zur Biblischen Theologie im Zeitkontext des Verstummens Gottes," *ZeitKathTheol* 126 (3, '04) 297-324.

The article first reflects on problems pertaining to biblical theology with reference to the silence of God, the meaning of the Bible as "the word of God," and the divisions between the OT and the NT within a biblical theology of the communication of the one God. Then it contends that only through the differentiation of both Testaments and again relating them to each another can the *logos* of God in both covenants be understood. Here Jn 8:58 ("before Abraham was, I am") serves as the hermeneutical key to a biblical theology.—D.J.H.

519. O. GENEST, "La Bible relue par les animaux," *Théologiques* [Montreal] 10 (1, '02) 131-177.

In light of the use of biblical texts in ethical debates concerning the treatment of animals, the article presents a survey of their status in the OT and NT. It first considers the Lord of the animals (Genesis 1–3), the animals of the covenant (Gen 9:9-17), and food for God and humans (Leviticus). Then it treats animals under the new covenant: Jesus, Peter, Paul, etc. Finally it reflects on the use of the Bible as a guideline for how one should treat animals.—C.R.M.

520. G. GHIBERTI, "Documento della Pontificia Commissione Biblica sul popolo ebraico e le sue Sacre Scritture nella Bibbia cristiana," *StudBibFranLibAnn* 51 ('01) 213-232.

After describing how the Pontifical Biblical Commission's 2001 document on the Jewish people and their Sacred Scriptures in the Christian Bible [*NTA* 47, p. 177] was prepared, the article discusses the contents of the document and its reception. Particular attention is given to the Jewish and Christians readings of the Hebrew Bible, and to issues of continuity and discontinuity and of completeness and incompleteness.—D.J.H.

521. A. GIGNAC AND E. BELLAVANCE, "Goûter et humer Dieu. Approche olfactive et gustative de quelques textes bibliques," *LumVit* 59 (2, '04) 125-132.

The article illustrates how the Bible uses odors, perfumes, and flavors to speak about both God and the spiritual experience of human beings. It treats the following three themes with respect to tastes or smells: sacrifices offered to God, spiritual experience (e.g. Heb 6:4-6; 1 Pet 2:2-3; Rev 10:9-10), and Christian identity (see 2 Cor 2:14-16).—C.R.M.

522. F. HAHN, "Der christliche Gottesglaube in biblischer Sicht," *MünchTheolZeit* 55 (3, '03) 194-206.

God's revelation and human knowledge of God correspond with each other. While knowledge of God may grow, it can also be darkened. Starting from the patriarchs, it was gradually enriched in Moses and the prophets, and eventually found its full form in Jesus Christ. In Christ God has revealed himself in unreserved love as savior from forlornness and death.—D.J.H.

523. R. K. HAWKINS, " 'I Permit Not a Woman to Teach': Women's Roles as a Test Case for Biblical Authority," *QuartRev* 24 (3, '04) 289-299.

The article considers the role of women as a test case for C. J. Sprague's accusation that conservatives have been lenient on scriptural interpretation in the case of women's roles but legalistic in terms of how they respond to homosexuality. It briefly examines 1 Cor 14:33b-36 and 1 Tim 2:8-15, and argues that the acceptance of increased roles for women in the church, including ordination, is the result of careful and consistent biblical study. [In the same issue T. Sample offers a response (pp. 300-303) and Hawkins a rejoinder (pp. 303-305).]—C.R.M.

524. K. HELLER, "Mann und Frau: so eins und doch verschieden. Biblisch-theologische Hintergründe für ein theologisches Verständnis der Geschlechter," *MünchTheolZeit* 55 (3, '04) 207-221.

In the ancient Near East the relationship between man and woman was linked to the concept of the "sacred marriage" between heaven and earth. In the OT Israel reflected theologically on the man-woman relationship in light of its understanding of God and humankind, and this in turn shaped the later Christian understanding of the man-woman relationship. This results not in an assertion of the strict equality of man and woman but rather in an understanding of their unity in their difference as a reflection of God's agape-love for his people revealed in Jesus Christ.—D.J.H.

525. D. HERCSIK, "Bᵉrit Adonai. Biblische Anmerkungen zur Bundestheologie," *Gregorianum* 85 (2, '04) 219-241.

Against the background of recent discussions about the relationship between the OT and the NT, the article seeks to clarify the phenomenon of the "covenant" (*bĕrît*) in the OT, examines the various ways of translating the concept and their implications, and reflects on the meaning of *bĕrît* in our understanding of Scripture and theology today.—D.J.H.

526. J. S. HORRELL, "Toward a Biblical Model of the Social Trinity: Avoiding Equivocation of Nature and Order," *JournEvangTheolSoc* 47 (3, '04) 399-421.

As rooted in the NT, a social model of the Trinity is one in which the one divine being eternally exists as three distinct centers of consciousness, wholly equal in nature, genuinely personal in relationships, and each mutually indwelling the other. However, in Scripture, neither the ontological equality of the members of the Godhead, nor their reciprocal indwelling, necessarily precludes an eternal relational order among the Father, the Son, and the Holy Spirit.—D.J.H.

527. E. M. HUMPHREY, "What God Hath Not Joined. Why Marriage Was Designed for Male and Female," *ChristToday* 48 (9, '04) 36-41.

In Rom 1:18-32 Paul portrays homoerotic activity as symptomatic of the primal rebellion against God. Both the biblical evidence and the moral tradition are emphatic that homoerotic behavior is against the will of God. Husband and wife, representing Christ and the church, can only be parodied in same-sex "marriage."—D.J.H.

528. A. S. JENSEN, "Bible and Law in the Discussion of Sexuality: A Conversation with the Reformers," *Search* 27 (3, '04) 178-185.

On the basis of his understanding of the natural law, Paul strongly rejected homosexual actions. However, the current debate about homosexuality cannot be simply a quoting of prooftexts but demands that we wrestle with the interpretation of the natural law for our own situation. As we have two or more different interpretations of the natural law among Christians, this disagreement must be settled on the basis of ethical debate, not mutual condemnations.—D.J.H.

529. J. JENSEN, "The Jewish People in the Christian Bible," *Living Light* [Washington, DC] 40 (3, '04) 18-29.

The article outlines the contents of the Pontifical Biblical Commission's 2001 document on the Jewish people and their Sacred Scriptures in the Christian Bible [*NTA* 47, p. 177], points out its strengths and weaknesses, and indicates how it contributes to Christian-Jewish dialogue. While the document deserves an "A" for effort, readers can find grounds for having reservations about it.—C.R.M.

530. N. KING, "The power of the New Testament," *Priests & People* 18 (7, '04) 261-266.

What sets the NT apart from other literature and gives it its "raw power" is (1) the fresh experience of the one God in the resurrection of Jesus, (2) the continuation of the God of the OT as the protagonist in the NT as "Father," (3) the powerful impact of the Spirit, and (4) the generation of a new way of telling the story of God that provides us with "stories to live by."—C.R.M.

531. J. KLEINIG, "What's the Use of Praising God?" *LuthTheolJourn* 38 (2, '04) 76-88.

A survey of songs of praise in the OT and NT indicates that singing songs of praise is a way of preaching the gospel. In praise the church not only announces that heaven has come to earth in Jesus, but also receives a foretaste of heaven as it gives thanks and adores the triune God.—D.J.H.

532. L. J. LIETAERT PEERBOLTE, "De toren bij Siloam: Theodicee in het Nieuwe Testament (The Tower of Siloam: Theodicy in the New Testament)," *NedTheolTijd* 58 (3, '04) 210-225.

After introducing the problem of theodicy with reference to Jesus' comment about the tower of Siloam in Lk 13:1-5, the article discusses the following approaches to the problem of evil in the NT with reference to various texts: sin and punishment (Jn 9:1-41; Mk 2:1-12;

Acts 5:1-11; 12:20-23), the devil and evil (Lk 13:16; 2 Cor 12:7; Mt 6:13; Revelation 13), the power of Satan broken (Lk 10:17-20; Revelation 12), Paul's anthropology (Rom 7:13-26), and making up one's mind (Lk 13:1-5). Theories about the origin of evil are less important in the NT writings than the presentation of its defeat through Christ.—C.R.M.

533. J. LOZA VERA, "L'Ancien Testament dans l'Église: Perspectives du récent document de la Commission Biblique Pontificale," *StudBibFranLibAnn* 51 ('01) 233-250.

With reference to the Pontifical Biblical Commission's 2001 document on the Jewish people and their Sacred Scriptures in the Christian Bible [*NTA* 47, p. 177], the article discusses the inclusion of the Scriptures of the Jewish people within the Christian Scriptures and the Christian interpretation of the OT. It notes that in the Christian theological perspective the OT is the announcement and preparation of that which Jesus would fulfill definitively, and that the NT is the fulfillment and full realization of the promises announced by the OT.—D.J.H.

534. I. MACDONALD, "Hope for the Countryside: A Theology of the Land," *ScotBullEvang Theol* 22 (1, '04) 51-71.

An adequate biblical theology of the land must take account of the creation, life on the farm, the fall, redemption, and restoration. Neither the "urban" model nor the "wilderness" model for the environment does justice to the biblical evidence. However, the "jubilee" model in which humankind dwells in a stable, protective relationship with the land and rules it in a way that reflects God's rule of humankind does give appropriate stress to the need to maintain the human component of the countryside.—D.J.H.

535. S. MCKNIGHT, "Jesus Creed. What is the focus of spiritual life?" *ChristCent* 121 (18, '04) 22-24.

For disciples of Jesus the focus of spiritual life must be his double command to love God and love others (see Mk 12:28-31 parr.). Discipleship must be about radical love, and spiritual formation must be love formation.—D.J.H.

536. J. MOSKALA, "Toward a Biblical Theology of God's Judgment: A Celebration of the Cross in Seven Phases of Divine Universal Judgment (An Overview of a Theocentric-Christocentric Approach)," *JournAdventTheolSoc* 15 (1, '04) 138-165.

On the basis of biblical evidence the article argues for seven phases of God's universal judgment, one pre-eschatological (before the first coming of Jesus), and six eschatological (on the cross, during our lifetime, the pre-advent judgment, at the second coming of Christ, during the millennium, the last judgment). All are explained from the perspective of time (history) and nature (content), and are centered in the cross of Jesus.—D.J.H.

537. P. MOURLON BEERNAERT, "Regards bibliques sur l'être humain. 'J'ai un corps'? ou 'Je suis mon corps'?" *LumVit* 59 (2, '04) 133-148.

Neither the language of possession ("I have a body . . . I have a soul") nor the language of composition ("the human person is composed of a soul and a body") adequately expresses the organic unity of the person according to the Scriptures. One of the keys to reading the Bible correctly is to revalorize the human person in terms of one heart, one tongue, and two hands.

This approach has important implications for how we think about the human condition in the face of death and resurrection.—D.J.H.

538. E. MUELLER, "Creation in the New Testament," *JournAdventTheolSoc* 15 (1, '04) 47-62.

The paper first surveys the NT references to creation with reference to the distribution of the creation theme in the NT, quotations from Genesis 1–2, and use of the word family κτίσις, κτίσμα, and κτίζω. Next it discusses the contribution of Jesus and his disciples to the theology of creation. Then it identifies some implications for the current faith-science debate.—C.R.M.

539. S. R. MUNZER, "Childlikeness and Simplicity," *DownRev* 122 (427, '04) 135-152.

The Bible contains at least two understandings of childlikeness that readily qualify as Christian virtues: trustfulness, and lowliness parsed as a ready and willing availability for God's action. The article focuses on a third understanding, simplicity, understood as directness in prayer, speech, and action that cuts through superficiality in ways informed by the Gospels and the early Church Fathers.—C.R.M.

540. G. M. NALUNNAKKAL, "Overcoming Violence: Biblical and Theological Perspectives," *BangalTheolFor* 35 (2, '03) 1-18.

In both Testaments "violence" implies transgression of any norm that is directed toward the promotion, regulation, and preservation of life in all its bounty. Nonviolence epitomized on the cross was Jesus' panacea for violence. When peace with justice is established and the integrity of creation is affirmed, violence is ultimately overcome.—D.J.H.

541. E. O. NWAORU, "Poverty Eradication: A Divine Mandate," *AfricEcclRev* 46 (3, '04) 198-213.

With reference to various OT and NT texts, the article argues that poverty eradication is a definitive response to the divine mandate found in Deut 15:4: "Let there be no longer any poor among you." It maintains that poverty eradication should aim at empowering the poor to be self-reliant and then remain in firm solidarity with the poor.—D.J.H.

542. V. G. NYOYOKO, "The Biblical and Theological Foundations for Inculturation," *Mission Today* [Shillong, India] 6 (3, '04) 246-260.

After defining the relevant terms, the article investigates the intercultural process in the world of the OT and NT in order to ascertain how far God's plan for the salvation of humankind was accomplished through the interaction of cultures, thereby establishing a scriptural background for inculturation. Then it considers how Jesus related to the culture of his time in terms of assimilation, fidelity, creativity, and rupture. It concludes that the cross that inculturation may entail will lead to resurrection as in the case of Christ.—D.J.H.

543. J. J. PILCH, "Earth in the Bible," *BibToday* 42 (5, '04) 311-314.

The essay considers the understanding of the earth in the Bible and explores how it relates to the trunk of the tree of life, a shamanic concept for understanding the cosmos, under four headings: the tree of life, the earth, the "real" world, and on earth as in heaven.—C.R.M.

544. J. J. PILCH, "Heaven in the Bible," *BibToday* 42 (4, '04) 241-245.

In the Bible "heaven" refers either to the physical sky above the earth or to the realm of God, while in theology it usually refers to the eternal destiny and destination of believers. Readers of the Bible cannot go wrong by substituting "sky" all the time, whether referring to the physical sky or to the abode of God and the spirits.—D.J.H.

545. J. J. PILCH, "Hell in the Bible," *BibToday* 42 (3, '04) 178-182.

The article first reviews the origin, meaning, and history of the terms "hell," "Sheol," "abode of the dead," and "Gehenna." Then it shows how many of the biblical ideas about "hell" were combined and amplified in doctrinal debates and statements in postbiblical times.—D.J.H.

546. J.-M. POFFET, "La Bible au risque de la lecture et de la relecture," *StudBibFranLibAnn* 51 ('01) 251-256.

With reference to the Pontifical Biblical Commission's 2001 document on the Jewish people and their Sacred Scriptures in the Christian Bible [*NTA* 47, p. 177], the article focuses on the fundamental perspective of the Christian reading of the OT and on the relation of Christians to the Jewish people in the context of the NT writings. It also discusses the ancient and modern translations of 1 Thess 2:14-16.—D.J.H.

547. P. POKORNÝ, "Das Neue Testament und die Frage nach dem Volk," *CommViat* [46] (1, '04) 15-25.

After methodological reflections pertaining to "the people" in the Bible, the article shows how in the NT there is a relativizing of the concept, and observes that in spite of everything "the people" in the Bible remains an extraordinarily important reality.—D.J.H.

548. J. SEIDEL, "Gentechnik aus biblischer Sicht," *MünchTheolZeit* 55 (3, '04) 222-233.

Since the Neolithic Age, through cattle breeding and cultivation of plants, humans have intervened in the "given creation" and modified it. With creative manipulations of genomes humans are intensifying their rule of nature. According to Gen 1:26-27 humans are created in the image of God and act toward creation as God the creator does. The aim of all creation is the kingdom of God, a vision which creates a standard for human actions and omissions, including decisions concerning gene technology.—D.J.H.

549. V. SMITH, "Envy and Its Friends," *BibToday* 42 (5, '04) 305-310.

With reference to various OT and NT texts, the article shows that envy seldom stands alone but most often appears in company with or lurking behind some of its closest friends such as greed, pride, lust, and anger.—D.J.H.

550. T. SÖDING, "Eros und Agape. Liebe und Sexualität im Licht des Neuen Testaments," *GeistLeb* 77 (4, '04) 248-260.

The article discusses the relationship between love and sexuality according to the NT in five steps: only love counts; the language of love; love of God and love of neighbor; sexuality; and the ethos of sexuality. It concludes that *eros* is not made evil or suspect or pushed aside in *agape,* but rather *eros* is raised up in *agape* and transformed by it.—D.J.H.

551. E. TAMEZ, "Migración y desarraigo en la Biblia," *Vida y Pensamiento* [San José, Costa Rica] 24 (1, '04) 69-84.

After reflecting on migration as foundational for ancient Israel, the article shows that migrations were a constant feature in the history of salvation from Abraham to the Diaspora in NT times. Then it considers the attitudes of the Jewish people toward the "stranger" in the Hebrew Bible, the Septuagint, and the NT. Finally it draws conclusions and theological implications from the biblical and historical evidence.—D.J.H.

552. K. TANNER, "In Praise of Open Communion: A Rejoinder to James Farwell," *AnglTheolRev* 86 (3, '04) 473-485.

Farwell's case [§ 48-1875] against open communion (the practice in some Episcopal parishes of inviting everyone to the Lord's table whether they are baptized or not) significantly raised the bar for theological reflection on this topic. Yet many of the assumptions and arguments that he brings to bear against open communion can be turned around to provide theological support for the changes. The article treats the crucial issues by discussing three questions: How do we relate baptism, Eucharist, and mission to the world? What prompts the trend to open communion? and Does open communion have unacceptable implications for Christian life?—C.R.M.

553. M. THOMSEN, "Reflections on the Priority of Belonging," *CurrTheolMiss* 31 (4, '04) 316-320.

In the biblical tradition communal and personal values create and affirm the priority of "belonging." According to the OT, to be human is to be a participant in a caring community. Numerous NT images echo the belonging and counting of everyone. This affirmation of the priority of belonging leads to two of the most radical theological formulations in the Christian tradition: the call to love the enemy, and the justification of the sinner.—D.J.H.

554. C. TINKER, "God's Foreknowledge and Prophecy: An Application—Part 2," *Churchman* 118 (2, '04) 139-150.

With the help of the principle of logical indeterminism, the article considers the relationship between divine foreknowledge and human responsibility with reference first to general and nonspecific OT and NT prophecies, and then to specific and detailed prophecies (with particular attention to Hezekiah's prayer and Peter's denial).—D.J.H.

555. B. T. VIVIANO, "Good and Bad Zeal and the Bible," *BibToday* 42 (3, '04) 160-165.

The Bible contains a tradition of violent zeal that is dangerous and has often given religious adherence a negative connotation. However, there is also a broad stream of good, nonviolent zeal in the Bible and the Christian tradition that must be recognized and acted upon.—D.J.H.

## THE WORLD OF THE NEW TESTAMENT

556. R. S. ASCOUGH, "The Canadian Society of Biblical Studies' Religious Rivalries Seminar: Retrospection, reflection, and retroversion," *StudRel/SciRel* 32 (1-2, '03) 155-173.

The article summarizes the findings of the religious rivalries seminar inaugurated in 1995 under the auspices of the Canadian Society of Biblical Studies with regard to what its members did, what they learned (from studies of Caesarea Maritima, Sardis, Smyrna, and North Africa), and what they need to do again. It notes that though there are some examples of conscious competition and conflict, more predominant is the phenomenon of "religious coexistence." What examples there are of competition and conflict are at least equally divided between inter-group and inner-group conflict.—D.J.H.

557. J. ASHER-GREVE WITH M. F. WOGEC, "Women and Gender in Ancient Near Eastern Cultures: Bibliography 1885 to 2001 AD," *Nin* [Leiden] 3 ('02) 33-114.

This bibliography presents a comprehensive survey of studies published between 1885 and 2001 concerning women, gender, and related subjects in the ancient cultures of Anatolia, Syria, Mesopotamia, and Iran. The main sources for these topics are legal and economic texts, law collections and legal documents, family archives, letters, incantations, and omens. The bibliography is organized alphabetically and chronologically for each author.—D.J.H.

558. P. J. J. BOTHA, "Submission and violence: exploring gender relations in the first-century world," *Neotestamentica* 34 (1, '00) 1-38.

After introductory comments on context and "background" studies and picturing gender relations, the article discusses "love" in the context of ancient daily life; context and historical understanding; NT perspectives (Col 3:18-19; Gal 3:28; 1 Pet 3:1-7); and submission, violence, and ancient texts. It concludes that NT perspectives on gender relations both reflect and interact with the powerful and dangerous interconnections in the ancient world of domination, hierarchy, violence, and a magical worldview.—C.R.M.

559. E. B. CONNOCK AND F. J. VAN RENSBURG, "The Literary Context of the Husband-Wife Code in the New Testament," *Acta Patristica et Byzantina* [Pretoria] 12 ('01) 68-85.

The article investigates key examples of the husband-wife code found in the writings of Greco-Roman and Jewish authors in order to better understand the origins of the NT *Haustafeln* forms (e.g. Eph 5:21–6:9; Col 3:18–4:1; 1 Pet 2:17–3:9). It first considers the writings of Greco-Roman antiquity (Plato and the Middle Platonists, Aristotle and the Peripatetics, independent writers). Then it briefly treats Josephus and Philo. It concludes that the NT is clearly seen to echo the use of the household codes, especially the husband-wife codes, as evidenced in earlier ethical and philosophical writings.—C.R.M.

560. E. DVORJETSKI, "Healing Waters. The Social World of Hot Springs in Roman Palestine," *BibArchRev* 30 (4, '04) 16-27, 60.

The thermo-mineral springs in the Levant were places of bathing, ritual, therapy, and entertainment. They were social institutions with a wide range of activities. The aggregation of sacred springs, therapeutic baths, and cultic installations offered a combination of religious, medicinal, and social conveniences to the many peoples—pagans, Jews, and Christians—who visited the sites during the Roman and Byzantine periods.—C.R.M.

561. M. GOODMAN, "Trajan and the Origins of Roman Hostility to the Jews," *Past & Present* [Oxford] (182, '04) 3-29.

The Romans initially had a relationship with the Jews that was not significantly different from those they had with other eastern Mediterranean peoples, but from the mid-1st century

A.D. on that relationship grew steadily more fraught. This article seeks to explore why. It first reviews how the relationship developed across time from the 2nd century B.C. on, with attention to the flourishing of Judaism in the Roman climate of multicultural tolerance. Then it investigates the causes of the change in Jewish-Roman relations up to the suppression of the Bar Kokhba revolt in A.D. 135. It suggests that a decisive factor in the eventual hostility of the Roman state to the Jews had little to do with the Jews themselves, but was the result of the self-image projected to a Roman public by a series of emperors between A.D. 69 and 135. In particular the public persona of Trajan was of pivotal significance in this context.—C.R.M.

562r. A. LAATO AND J. C. DE MOOR (EDS.), *Theodicy in the World of the Bible* [*NTA* 48, p. 458].

J. W. ROGERSON, "Book of the Month," *ExpTimes* 115 (12, '04) 410-412.—The article offers a summary of the essays included in the volume along with evaluative comments. The book is a welcome addition to a growing body of recent literature that connects the Bible with theological and existential issues. It will provide readers with an enormous fund of information and insight organized around a theme of perennial importance.—C.R.M.

563. I. MILLER, "Idolatry and the Polemics of World-Formation from Philo to Augustine," *JournRelHist* 28 (2, '04) 126-145.

This examination of the association of idolatry with erroneous ideas about the natural world in the writings of late antique Jewish and Christian authors focuses on two genres. The hexaemeral commentaries composed by Philo, Basil, and Augustine positioned the hexaemeron against the background of natural philosophy and used various critiques of idolatry to revise or refute pagan natural philosophy. The heresiologies were initiated by Irenaeus and adapted by Augustine to refute gnostic and Manichaean cosmological myths and disregard for the creation account in Genesis.—D.J.H.

564. K. C. PATTON, "'Great and Strange Correction': Intentionality, Locality, and Epiphany in the Category of Dream Incubation," *HistRel* 43 (3, '04) 194-223.

The ancient and widespread practice of sleeping in a special place in order to receive a god-given dream was the centerpiece of a complex of charged ritual elements that is practiced to the present day. After reflecting on the nature of "dream incubation," the article notes three elements that constituted incubation in the ancient Near East and Greece: intentionality, locality, and epiphany. Then it considers some modern examples of "true" or "classical" dream incubation, the consequences of incubation, royal incubation, the theology of incubation and its tensions with monotheism, survivals of incubation in monotheism, and what is at stake in monotheism's resistance to it. Finally it proposes a phenomenology of dream incubation that views gods and humans as cocreators of dreams in the darkness of mutual sleep.—D.J.H.

## *Archaeology*

565. J. ADLER AND A. UNDERWOOD, "Search for the Sacred," *Newsweek* [New York] August 30 ('04) 37-41.

Taking its starting point from S. Gibson's claim to have discovered a cave at Kibbutz Tzuba in Israel where John the Baptist may have performed his baptisms, the article discusses the value of archaeology in general and comments on various discoveries in the Holy Land relevant to both the NT and the OT.—D.J.H.

566. D. L. BALCH, "Rich Pompeiian 'Domus', Shops for Rent, and Huge 'Insula' in Herculaneum. A Response to Prof. Michele George," *AnnStorEseg* 20 (2, '03) 443-452.

With reference to their implications for understanding Pauline house churches, the article discusses George's treatments of the following topics: a rich Pompeiian *domus;* the huge *insula* in Herculaneum; a slave *lararium* in the House of the Vettii; and Julia Felix's entertainment complex, the influence of Isis, and the *gorgoneion.*—D.J.H.

567. D. L. BALCH, "Rich Pompeiian Houses, Shops for Rent, and the Huge Apartment Building in Herculaneum as Typical Spaces for Pauline House Churches," *Journ StudNT* 27 (1, '04) 27-46.

Archaeological investigation of *domus* in Pompeii and Herculaneum does not sustain the current consensus that early Pauline house churches were necessarily small or that they were private. While the size of many Christian assemblies may have been small, Pompeiian *domus* could have accommodated numbers far greater than forty persons. Both *domus* and *insulae* (apartment buildings) often incorporated shops, thus relating owners and slaves to the same spaces. Women owned some *domus,* the goddess Isis was influential in some wealthy Pompeiian *domus,* and many owners displayed gorgons to ward off evil influences.—D.J.H.

568. D. BARSHAD, "Mʿrt qbwrh bḥwrbt ʾendwr, ʿl mwrdwtyh šl gbʿt hmwrh (A Burial Cave at Ḥorbat Indur, on the Slopes of Giv'at Ha Moré)," *'Atiqot* 46 ('04) 15-25, 128*.

In the northwestern part of Ḥorbat Indur a *kôkîm* cave used for burials in the 1st-2nd centuries A.D. was exposed. In the burial chamber there were eight rock-cut *kôkîm,* and in the southern wall were apparent unsuccessful attempts to hew an additional two *kôkîm.* Bones and fragments of a single ossuary were found scattered throughout the cave.—D.J.H.

569. G. BIJOVSKY, "A Hoard of Coins of Mattathias Antigonus from ʿEin Feshkha," *Isr ExplJourn* 54 (1, '04) 75-76.

A hoard of eight bronze coins of Mattathias Antigonus (the last Hasmonean king, who reigned between 40 and 37 B.C.) was discovered at 'Ein Feshkha in 2001 [see § 49-579]. Their provenance suggests that the coins of Mattathias Antigonus circulated in an area extending east from Jerusalem to the Dead Sea. They were probably deposited at 'Ein Feshkha to ensure good luck beneath a threshold or in a niche in a wall when a building was erected or repaired. Deposits of this kind are characterized by coins that were no longer in circulation and were therefore worthless.—D.J.H.

570. M. BROSHI AND H. ESHEL, "Zias' Qumran Cemetery," *RevQum* 21 (83, '04) 487-489.

This response to J. Zias's critique [§ 48-1312] of the authors' work in the Qumran cemetery treats the following topics: responsibility, mapping, the mourning enclosure, the zinc coffin, skeletal material, and federal funding.—D.J.H.

571. A. CHANIOTIS, "New Inscriptions from Aphrodisias (1995-2001)," *AmJournArch* 108 (3, '04) 377-416.

The thirty-three Greek inscriptions found at Aphrodisias between 1995 and 2001 and published in this article include an honorary decree, honorary inscriptions of other types, statue bases, dedications, building inscriptions, epitaphs, and a sundial. The most important new text is an honorary inscription on a statue base set up by the prominent philosopher Alexander of Aphrodisias for his father. An unusually early inscription is a posthumous honorary decree for a prominent local citizen, which records his achievements probably during the wars and diplomatic exchanges of the 1st century B.C.—D.J.H.

572. B. W. CONKLIN, "The Meaning of {pqdwn} in the Nabataean Inscription of *Qabr at-Turkmān*," *JournSemStud* 49 (1, '04) 59-70.

In 1959 J. T. Milik proposed that the Nabataean term *pqdwn* in line 4 of the *Turkmāniyeh* grave inscription (mid-1st century A.D.) from Petra should be understood to mean "responsibility." But this article contends that the traditional meaning of "order" or "command" fits better with the Jewish Aramaic and Syriac usage of *pqdwn,* the relative roles of gods and humans in other Nabataean tomb inscriptions, and the logic of the situation. The sentence in which it appears should be rendered as follows: "Now the order of Dushara and his throne and all the gods, which is in accordance with those documents of consecration, must be carried out."—D.J.H.

573. P. F. CRAFFERT, "Digging up *Common Judaism* in Galilee: *Miqva'ot* at Sepphoris as a test case," *Neotestamentica* 34 (1, '00) 39-55.

The article focuses on the way in which stepped pools are used to identify the cultural identity of the inhabitants of Sepphoris within the larger debate over the Jewishness of 1st-century Galilee. It discusses *miqwa'ôt* in archaeological research, the assumptions of archaeological scholarship that frame the data, and the presentation of Judaism in the archaeological scholarship of Galilee. It concludes that it is no longer possible simply to assume "common Judaism" as the proper setting for dealing with the archaeological record of Palestine—the assumed picture that allows all stepped pools to become *miqwa'ôt* does not apply that easily.—C.R.M.

574. P. FABIAN AND H. GOLDFUS, "The Cemetery of Ḥorbat Rimmon in the Southern Judean Shephelah," *'Atiqot* 46 ('04) 87*-98*.

The article describes six burial caves excavated in 1976 and 1985 from the Jewish cemetery of the ancient settlement of Ḥorbat Rimmon. The dates of the six burial caves roughly correlate with the chronological sequence of occupation in the ancient settlement. These remains in combination with evidence from other sites attest to permanent Jewish presence in this region from the Second Temple period to the 7th century A.D. [In the same issue V. Sussman (pp. 99-112) discusses the pottery and small finds from the cemetery at Ḥorbat Rimmon, and Y. Gorin-Rosen (pp. 113-124) treats the glass vessels found there.].—C.R.M.

575. K. GALOR, "Domestic Architecture in Roman and Byzantine Galilee and Golan," *NearEastArch* 66 (1-2, '03) 44-57.

Since the early 1970s, excavations in the Golan have exposed the architectural remains of numerous private dwellings that attest the existence of a dense, primarily Jewish population, that spans more than six hundred years, from its inception in the time of Herod the Great (37-4 B.C.) to the Arab conquest (A.D. 670). The article treats the sources of data (surveys, excavated sites), three-dimensional reconstructions of dwellings (plan, elevation, decoration), technical considerations (building materials, construction methods), and the function of space.—C.R.M.

576. M. George, "Domestic Architecture and Household Relations: Pompeii and Roman Ephesos," *JournStudNT* 27 (1, '04) 7-25.

As the context for diverse private and public activities, the Roman *domus* was also a critical locus for domestic relations among members of the nuclear family, including dependents such as freedmen and slaves as well as nonresidents. Through discussion of house types from Pompeii and Ephesus, this article examines the value and the limitations of the social analysis of domestic architecture, with a particular focus on family life.—D.J.H.

577. G. Hadas, "Mkrh pyryt wlymwnyt lyd mʿyyn ʿyn gdy — qbwrh mymy hbyt hšny wmmṣʾym nwspym (A Pyrite and Limonite Mine near the Spring of ʻEn Gedi—A Second-Temple-Period Burial and Other Finds)," *ʻAtiqot* 46 ('04) 5-14, 127*-128*.

Among the finds from excavations and explorations of a pyrite and limonite mine carved about fifteen meters into the Fault Cliff near the ʻEn Gedi spring are an inscription from the 3rd century B.C., as well as the remains of a wooden coffin, beads, a coil of rope, and nineteen pieces of linen fabric from the Second Temple period.—D.J.H.

578. F. N. Hepper and J. E. Taylor, "Date Palms and Opobalsam in the Madaba Mosaic Map," *PalExplQuart* 136 (1, '04) 35-44.

The Madaba mosaic map shows two main vegetal motifs: the date palm and a mysterious bush. The inclusion of the date palm testifies to its economic importance in the region. The bush is best identified as the Judean balsam or opobalsam (*commiphora gileadenis*), a lucrative product that we know from textual sources to have been grown in the lower Jordan Valley, and elsewhere, in the Roman period. The presence of these bushes in a Byzantine map indicates that cultivation of this precious resource continued through to the 6th century A.D.—C.R.M.

579. Y. Hirschfeld, "Excavations at ʿEin Feshkha, 2001: Final Report," *IsrExplJourn* 54 (1, '04) 37-74.

The article reports on a short season of excavations (2001) in the oasis of ʻEin Feshkha at the northwestern end of the Dead Sea. It first discusses the remains of buildings of the early Roman period in Area A to the north of the spring (excavated by R. de Vaux in 1956 and 1958). Next it treats the remnants of a tower of the late Iron Age in Area B. Then it summarizes the survey conducted of the area between ʻEin Feshkha and Qumran. It concludes that the two sites, Qumran and ʻEin Feshkha, were in common ownership, that ʻEin Feshkha was principally intended for agricultural activity, that Qumran was the main center of production for the perfume industry, and that neither site has yielded evidence for the presence of the members of a cult.—C.R.M.

580. K. G. Holum, "Building Power. The Politics of Architecture," *BibArchRev* 30 (5, '04) 36-45, 57.

What archaeological excavations at Caesarea Maritima have yielded—apart from city walls, streets, and sewers—has been primarily what we consider mass entertainment facilities. People went to Caesarea to see the theater, amphitheater, and circus. However, there was more to these facilities than entertainment. They were above all instruments of royal representation and political power first for the Herodian dynasty and then for the Romans.—D.J.H.

581. A. E. KILLEBREW, B. J. GRANTHAM, AND S. FINE, "A 'Talmudic' House at Qasrin. On the Use of Domestic Space and Daily Life During the Byzantine Period," *NearEast Arch* 66 (1-2, '03) 59-72.

The article reports on the reconstruction of a single household unit excavated at the Jewish village site of Qasrin in the Golan Heights with the goal of investigating daily life in Byzantine Palestine. It first discusses the archaeological, ethnographic, and faunal evidence, respectively. Then it turns to rabbinic literature as the natural "context" for the house as part of an attempt to integrate architectural and textual data as they relate to academic and popular interpretation of the Qasrin house and its presentation to the public.—C.R.M.

582. M. LIU AND C. DICKEY, "Unearthing the Bible," *Newsweek* [New York] August 30 ('04) 32-36.

Archaeological artifacts of the Middle East can teach us about our history and can illuminate the mysteries of the OT and the NT. But thousands of objects documenting our past have been looted in postwar Iraq, and instability in the Holy Land has restricted archaeological research there in recent years.—D.J.H.

583. M. MACDONALD AND H. MOXNES, "Domestic Space and Families in Early Christianity: Editors' Introduction," *JournStudNT* 27 (1, '04) 3-6.

After noting some recent publications dealing with early Christian families, households, and house churches, the article introduces four essays by M. George [§ 49-576], D. L. Balch [§ 49-567], P. Richardson [§ 49-589], and S. Guijarro [§ 49-175] that complement each other in combining archaeological, sociohistorical, and textual material in studying early Christians in households and in house churches.—D.J.H.

584. D. MILSON, "The Stratum Ib Building at Hammat Tiberias: Synagogue or Church?" *PalExplQuart* 136 (1, '04) 45-56.

Evidence at the site of M. Dothan's Ib synagogue at Hammat Tiberias indicates that an earlier phase of the basalt structure existed without the apse ("Synagogue A"). This building was basilical, with three entrances in the southern wall, and a U-shaped interior layout of the stylobate that is typical of the Galilean-type synagogues. Between the central and western doors a platform can be identified, as in other Galilean synagogues (e.g. Merot and Gush Halav). An apse was added to this phase, while preserving the earlier platform ("Synagogue B"). Further renovations comprised of features not found in synagogues but that are typical of baptisteries in churches suggest that this apsed synagogue was transformed into a church.—C.R.M.

585. M. PELEG, "A Late Roman-Byzantine Bathhouse at Bet She'an," *'Atiqot* 46 ('04) 55*-81*.

The article reports on the excavation at Beth She'an in 1986-87 of a bathhouse that was in use from the 3rd to the 5th century A.D., the pottery found there, and the large ornamental pavement dated to the 5th-6th centuries that was uncovered outside and above the bathhouse.

This small-scale public building with a relatively elaborate water system probably served a small community. [In the same issue (pp. 83-86) M. Sharabani, D. T. Ariel, and N. Amitai-Preiss discuss twenty-five identifiable coins from the bathhouse.]—C.R.M.

586. Y. PORATH, "Vegas on the Med. A Tour of Caesarea's Entertainment District," *BibArchRev* 30 (5, '04) 24-35.

After noting the significance of Caesarea Maritima as the political and economic capital of Judea/Palestina from the Roman prefecture to the Arab conquest, the article discusses the various facilities (theater, circus, amphitheater, odium, stadium) for public entertainment—theatrical performances, musical offerings, chariot races, athletic contests, gladiator combats, animal shows and the like—some built by Herod the Great and others added later.—C.R.M.

587. M. QUESNEL, "Découvertes bibliques et médias," *Revue de l'Université Catholique de Lyon* [Lyon] 5 ('04) 37-41.

As a way of illustrating how the mass media treat discoveries pertaining to the Bible, the article discusses how the James ossuary was first announced in a scientific journal [§ 47-508], how the discovery was reported in the popular French press, and the mentalities and motivations at play in this and other cases.—D.J.H.

588. A. RABAN, "Twldwt nmlyh šl qysryh (The History of Caesarea's Harbors)," *Qadmoniot* 37 (127, '04) 2-22.

After sketching the history of research on the harbors at Caesarea Maritima, the article discusses the walls and harbors of Strato's Tower, how Herod's harbor was constructed, and the harbor of Sebastos, respectively. Then it surveys the history of Caesarea's harbor from the 2nd to the 13th century A.D. The main text is illustrated by many photographs and drawings. [A photograph and an obituary of the author (1937-2004) appear on p. 60 of the same issue.]—D.J.H.

589. P. RICHARDSON, "Towards a Typology of Levantine/Palestinian Houses," *Journ StudNT* 27 (1, '04) 47-68.

Drawing on evidence from Roman period archaeological sites in Galilee as well as other regions in the Levant (Gaulanitis, Samaritis, Judea, Perea, the Negev), the article proposes a typology of domestic architecture within the context of earlier efforts at a Palestinian typology and the background of Greek and Roman house typologies. It treats both rural housing (cave, tent, beehive house, *officina*/workshop, farmhouse, villa, fortress-palaces, apartment/barracks, monastery) and urban housing (one room, shop dwelling, row shop, terrace house, side courtyard, central courtyard, peristyle, axial peristyle, communal courtyard, apartment/barracks, *insula*).—D.J.H.

590. S. H. SAVAGE, K. A. ZAMORA, AND D. R. KELLER, "Archaeology in Jordan, 2003 Season," *AmJournArch* 108 (3, '04) 429-445.

This report [see § 48-550] provides descriptions of recent excavations and archaeological projects in the Hashemite Kingdom of Jordan. General projects are presented first, followed by survey and excavation reports organized geographically from north to south (including Petra).—D.J.H.

591. B. SCHULTZ, "The Archaeological Heritage of the Jerusalem Protestant Cemetery on Mount Zion," *PalExplQuart* 136 (1, '04) 57-74.

The paper summarizes and synthesizes the results of 150 years of archaeological investigation within the confines of the Jerusalem Protestant cemetery on Mount Zion. It discusses evidence regarding the development and chronology of Jerusalem's fortifications from the Iron Age to the Ayyubid period, and reexamines the idea of an Essene Quarter on Mount Zion during the Second Temple period in light of the rest of the archaeological evidence from the cemetery.—C.R.M.

592. I. SHACHAR, "The Historical and Numismatic Significance of Alexander Jannaeus's Later Coinage as Found in Archaeological Excavations," *PalExplQuart* 136 (1, '04) 5-33.

This study focuses on the usefulness of certain coins struck by Alexander Jannaeus (104/3-76 B.C.) as one indicator of when a site was abandoned and when, or if, it was resettled. It features case studies of the numismatic finds at Samaria-Sebaste, Pella, Bethsaida, Khirbet esh-Shuhara, and Gibeon. It demonstrates how one numismatic tool can be useful to research in the field of site abandonment and resettlement in the 1st century B.C.—C.R.M.

593. A. SIEGELMANN, " 'Mgdl' bnḥl samtār (mḥṣbt wered) (A Tower in Naḥal Samtar [Vered Quarry])," *'Atiqot* 46 ('04) 1-3, 127*.

The article describes a tower ca. seventy meters above the riverbed on the southern bank of Naḥal Samtar that was excavated in 1980. It notes that some worn pottery sherds, probably dating to the Hellenistic period, were in or near the tower.—D.J.H.

594. R. C. STEINER, "A Jewish Aramaic (or Hebrew) *Laissez-Passer* from the Egyptian Port of Berenike," *JournNearEastStud* 63 (4, '04) 277-281.

The inscribed sherd found in 1998 at Berenike, the Egyptian Red Sea port that handled most of the India trade ca. A.D. 70, seems to have functioned as a document of passage (a "pass"). The article provides readings of the text in both Hebrew and Aramaic, and suggests that it began with the Jewish proper name "Tardion." It seems to have originated in the late 1st or 2nd century A.D., but possibly as late as the early 6th century. It indicates that some Jews had firsthand knowledge of Egypt's role as the "port for India" (see Josephus, *War* 2:385).—D.J.H.

595. J. F. STRANGE, "Recent discoveries at Sepphoris and their relevance for biblical research," *Neotestamentica* 34 (1, '00) 125-141.

The paper describes the results of the 1983-2000 University of South Florida excavations at Sepphoris, discusses two propositions in NT archaeology ([re]construction of the social world of Jesus and his compatriots, artifacts as "solid metaphors"), comments on the use of social-science models, and states what the excavations at Sepphoris and elsewhere might do for NT studies in general.—C.R.M.

596. J. TULLOCH, "Art and Archaeology as an Historical Resource for the Study of Women in Early Christianity: An Approach for Analyzing Visual Data," *Feminist Theology* [London—New York] 12 (3, '04) 277-304.

After introductory comments on the study of women's social history in early Christianity, the article considers important sources for art and archaeological data, the received method and classification criteria for the discipline of early Christian art and archaeology, and the types of problems that both earlier and contemporary approaches to the material remains present for scholars. Then it proposes an approach to understanding early Christian art and material culture as part of a larger ongoing social discourse in the ancient Mediterranean world where cultural representations take part in the lively social and aural culture of life lived in close proximity to others. This approach places art and archaeological evidence in the foreground and documentary sources in the background as corroborative evidence.—D.J.H.

597. J. W. van Henten and L. Huitink, "Inscriptions from Israel: Jewish or non-Jewish Revisited," *Bulletin of Judaeo-Greek Studies* [Cambridge, UK] 32 ('03) 37-46.

How can we be certain that an inscription from Israel has a Jewish origin? The article illustrates the complexity of this question by discussing five Greek inscriptions, and suggests the need for three categories: Jewish, non-Jewish, and possibly Jewish.—D.J.H.

598. M. Waner and Z. Safrai, "A Catalogue of Coin Hoards and the *Shelf Life* of Coins in Palestine Hoards During the Roman and Byzantine Periods," *StudBibFranLibAnn* 51 ('01) 305-336.

Based on a catalogue of coin hoards deposited in Palestine between the time of Caesar Augustus and the end of the Byzantine period (pp. 326-336), it appears that people especially in the Roman period seem to have used coins that were minted during the "last generation" (that is, the last twenty-five years before their concealment). The longest shelf life was found among the bronze hoards, then the mixed hoards, followed by the silver, and finally the gold hoards with the shortest circulation time.—D.J.H.

599. M. Williams, "Jewish Inscriptions of the Graeco-Roman Period: An Update," *Bulletin of Judaeo-Greek Studies* [Cambridge, UK] 30 ('02) 23-30.

This survey of Jewish inscriptions from the Greco-Roman period that have come to light since 1995 covers texts from Judea/Palestine and the Diaspora (graffiti, epitaphs, inscriptions relating to the synagogue), as well as some inscriptions that are not necessarily Jewish but possess Jewish features.—D.J.H.

600. M. Williams, "Jewish Inscriptions of the Graeco-Roman Period — An Update," *Bulletin of Judaeo-Greek Studies* [Cambridge, UK] 33 ('03-'04) 40-46.

This installment [see § 49-599] reports on corpora under production, new inscriptions from Judea/Palestine, new inscriptions from the Diaspora, and inscriptions already in the public domain.—D.J.H.

601. G. Woolf, "The Present State and Future Scope of Roman Archaeology: A Comment," *AmJournArch* 108 (3, '04) 417-428.

The article assesses the current state and future prospects for Roman archaeology under five headings: the information explosion, looking for an agenda, reasons to be cheerful, the elusive synthesis, and futures. It observes that Roman archaeology is in good shape institutionally, financially, and in terms of the high quality of current research. Yet there seems to be a reluctance on the part of many Roman archaeologists, especially Anglophone, to write syntheses at the scale of the empire as a whole.—C.R.M.

602. J. ZANGENBERG, "Archäologie und Neues Testament. Denkanstösse zum Verhältnis zweier Wissenschaften," *ZeitNT* 7 (13, '04) 2-10.

After noting that archaeology can provide NT scholars with basic information about the material culture of the NT world to complement their knowledge derived from textual sources, the article enumerates five impulses in support of archaeologically oriented NT research, and discusses the "place" of a NT archaeology, respectively. Then it describes four projects that illustrate the fruitful possibilities of a NT archaeology.—C.R.M.

603. B. ZISSU, "Mʿrt ʻywdn šʾwl' bḥwrbt kyšwr, drwm šplt yhwdh (The Cave of 'Yudan Sha'ul' at Ḥorbat Kishor, Southern Judaean Shephelah)," *'Atiqot* 46 ('04) 27-35, 129*.

The burial cave at Ḥorbat Kishor that is discussed in this report belonged to the northern necropolis of the ancient settlement. Twenty-six ossuaries and twenty-two ossuary lids remained in the cave. The name "Yudan Sha'ul" was inscribed in Hebrew letters on the long side of a gabled lid. The inscriptions and the ossuaries indicate that the cave was owned by a Jewish family during the 3rd-4th centuries A.D.—D.J.H.

Archaeology, §§ 49-82, 85, 93, 175, 302, 345, 410, 683.

## *Dead Sea Scrolls*

604. C. BATSCH, "Le 'pacifisme des Esséniens,' un mythe historiographique," *RevQum* 21 (83, '04) 457-468.

The idea of the pacifism of the Essenes has been a particularly durable myth among modern scholars. This error is based on the successive assimilations of the Essenes first to the Therapeutae and then to the Pythagoreans.—D.J.H.

605. J. M. BAUMGARTEN, "Mynwḥ qwmrʾny wʾsṭrwlwgy bʻmwsr lmbyn' (Some Astrological and Qumranic Terms in *4QInstruction* [*Mûsār Lĕ Mēvîn*])," *Tarbiz* [Jerusalem] 72 (3, '03) 321-328.

After describing the *editio princeps* of *4QInstruction* [see *NTA* 44, pp. 432-433] as a milestone in the publication of the Qumran wisdom texts, the article offers suggestions about the use of *śr* as a title of honor for communal colleagues, the astrological connotations of *mwld,* and the various characterizations of the *mēvîn* as "poor."—D.J.H.

606. A. CAQUOT, "Trois textes religieux de la Grotte 4," *RevHistPhilRel* 84 (2, '04) 129-147.

The article provides introductions, translations, and notes for three works from Qumran Cave 4 that seem to have been intended for liturgical use: a collective lamentation (4Q501), the "Words of the Luminaries" (4Q504), and the "Songs of the Sage" (4Q510-511).—D.J.H.

607. R. CLEMENTS AND S. ZILBERFARB-ESHKOLI, "The Orion Center Bibliography of the Dead Sea Scrolls (August-December 2003)," *RevQum* 21 (83, '04) 505-525.

This installment [see § 48-1942] provides bibliographical information for recently published books and articles on the Dead Sea scrolls and related topics. The list is arranged alphabetically according to the authors' surnames from M. G. Abegg to E. Zurli.—D.J.H.

608. R. EISENMAN, "An Esoteric Relation between Qumran's 'New Covenant in the Land of Damascus' and the New Testament's 'Cup of the New Covenant in (His) Blood'?" *RevQum* 21 (83, '04) 439-456.

A version of the article published in 2003 in *Journal of Higher Criticism* [§ 48-1945], the paper shows how two Hebrew words—*dām* ("blood") and *kôs* ("cup")—are at the root of the Greek form of the word "Damascus," and how they became the essence of the NT theological formulation "the cup of the new covenant in his blood."—D.J.H.

609. B. EMBRY ET AL., "Bibliographische Dokumentation: Qumran," *ZeitAltHeb* 15-16 ('02-'03) 195-211.

Prepared by Embry, A. LeDonne, A. Wright, and L. Stuckenbruck, this article presents bibliographical information and summaries of content for various contributions in two volumes: S. J. Pfann, P. Alexander, et al., *Qumran Cave 4.* Vol. 26, *Cryptic Texts and Miscellanea, Part 1* [*NTA* 48, p. 224]; and C. Hempel, A. Lange, and H. Lichtenberger (eds.), *The Wisdom Texts from Qumran and the Development of Sapiential Thought* [*NTA* 47, p. 401].—D.J.H.

610. I. FRÖHLICH, "From Pseudepigraphic to Sectarian," *RevQum* 21 (83, '04) 395-406.

Some elements of the demonological system of a Qumran sectarian work entitled *Songs of the Sage* (4Q510-511) originated not from other sectarian works but from a longer tradition that can be detected in so-called pseudepigraphic works well known in the manuscript tradition of Qumran. The basis of this demonological tradition is the story of the Watchers in *1 Enoch* 6–11 (end of the 3rd century B.C.). It was further elaborated in *Jubilees* (2nd century B.C.). It seems that "pseudepigraphic" and "sectarian" are not really far from each other. A reappraisal of the idea of pseudepigraphic literature and its role in the genesis of the sectarian works and ideas of the Qumran community is necessary.—C.R.M.

611. F. GARCÍA MARTÍNEZ, "Apocryphal, Pseudepigraphical, and Para-Biblical Texts from Qumran," *RevQum* 21 (83, '04) 365-377.

The article discusses three categories of Qumran texts that were the focus of the 2001 meeting of the International Organization for Qumran Studies: apocryphal texts, pseudepigraphic texts, and parabiblical texts. After noting the various shortcomings of these designations, it reflects on three problems that are common to each of the categories and that need to be investigated carefully: their relationship to the biblical texts; the relationship among apocryphal, pseudepigraphal, and parabiblical texts; and their relationship to the Apocrypha and Pseudepigrapha transmitted by the Christian churches. [Six articles read at the 2001 IOQS meeting appear in published form in the same fascicle: §§ 49-608, 610, 614, 618, 621, and 666.]—C.R.M.

612. C. GIANOTTO, "'Enoch e le origini qumraniche.' Dibattito attorno a un libro," *RivistBib* 52 (2, '04) 183-194.

On the occasion of the Italian publication of G. Boccaccini's *Oltre l'ipotesi essenica. Lo scisma tra Qumran e il giudaismo enochico* (2003), the article provides Italian translations of the responses to the English version entitled *Beyond the Essene Hypothesis. The Parting of the Ways between Qumran and Enochic Judaism* (1998) that were presented by W. Adler (pp. 183-185), J. C. VanderKam (pp. 185-188), and B. G. Wright (pp. 188-191) at the 1998 meeting of the Society of Biblical Literature, as well as the reply by Boccaccini (pp. 191-194).—D.J.H.

613. I. KALIMI, "The Book of Esther and the Dead Sea Scrolls' Community," *TheolZeit* 60 (2, '04) 101-106.

The absence of the book of Esther from the Qumran manuscripts is best explained on the grounds (1) that it included intermarriage between the Jewess Esther and the Gentile Ahasueras, and (2) that by telling the Jews to fast on the 13th day of the month of Nisan for three days (see 4:16) Esther was asking them to fast on Passover and to abstain from eating the unleavened bread and celebrating the holiday.—D.J.H.

614. C. MARTONE, "Biblical or not Biblical? Some Doubts and Questions," *RevQum* 21 (83, '04) 387-394.

The article briefly raises and discusses four issues based on the Qumran evidence: (1) the designation of LXX manuscripts from Qumran as "biblical" and the Qumran targums as non-biblical; (2) whether we can be sure that the lacunae in the "biblical" manuscripts from Qumran did not contain parabiblical or nonbiblical material; (3) the distinction between biblical and parabiblical literature within the Qumran corpus; and (4) the impact of the Qumran evidence on modern OT translations.—C.R.M.

615. L. MONTI, "Attese messianiche a Qumran: una comunità alla fine della storia," *Henoch* 26 (1, '04) 25-61.

After methodological considerations, the article discusses the historical and ideological roots of the messianic expectations at Qumran. Then it traces the diachronic development of these expectations with regard first to individual messianic figures (the Teacher of Righteousness and the messiah; Elijah, Moses, and Melchizedek; a prophet and two anointed ones; the Davidic messiah) and then to collectives (particularly the Qumran community itself and its role in the "end of history"). It observes that the messianic identification of the community seems to have been a specific feature of the Qumran group, a kind of projection of its self-consciousness as the "true Israel" upon the intermediaries of the messianic salvation.—D.J.H.

616. D. NAKMAN, "Mty nʾmrw hʿbrkwt hywmywt' bqwmrʾn (4Q503)? (When Were the 'Daily Prayers' [4Q503] Said in Qumran?)," *Shnaton* [Jerusalem] 13 ('02) 177-183.

4Q503 contains special blessings for each day of the first month (Nisan). The article contends that the blessings in 4Q503 should be regarded not as "daily prayers" for the whole year but rather as blessings to be said in Nisan only once in three years to mark the "overlapping" between the dates of the sectarian (solar) calendar and those of the lunar calendar.—D.J.H.

617. É. PUECH, "Le fragment 2 de *4Q377, Pentateuque apocryphe* B: l'exaltation de Moïse," *RevQum* 21 (83, '04) 469-475.

After describing the initial publication of 4Q368 and 4Q377 in DJD 28, the article presents for column 2 of 4Q377 fragment 2 (the most important fragment of the manuscript) a new transcription, a translation, and notes on the reading and commentary. It also offers brief comments on readings in column 1.—D.J.H.

618. É. Puech, “Morceaux de sagesse populaire en araméen: *4QProverbes araméens (= 4Q569),*” *RevQum* 21 (83, ’04) 379-386.

Among the Aramaic fragments from Qumran Cave 4 it is possible to identify the remains of some proverbs without parallels in the biblical wisdom texts or in ancient Near Eastern literature. This article offers a first edition of fragments 1 and 2 (facsimile drawing, reconstruction of the text, translation, commentary) of the work designated 4Q569 and entitled *4QProverbes araméens.*—D.J.H.

619. E. Regev, “Comparing Sectarian Practice and Organization: The Qumran Sects in Light of the Regulations of the Shakers, Hutterites, Mennonites and Amish,” *Numen* 51 (2, ’04) 146-181.

The regulations of the Qumran sect(s) derive more from its social character as a sect than from scriptural exegesis or Hellenistic influence. Comparison of its rules with those of introversionist sects such as the Shakers, Hutterites, Mennonites, and Amish reveals striking parallels regarding admission into the sect; admission to adulthood; sanctions and punishments; community institutions; leadership, administration, and hierarchy; economic communion; family and gender; and communal organization and segmentation. For all these groups obedience is the key for salvation.—D.J.H.

620. A. Rofé, “Twpʿt hšlmt ktwbym bydy mʿtyqym wnwsḥ šl th´ ṣʾ 4 mqwmrʾn (11Q11 = 11QPsAp$^{a}$) (Secondary Completion of Verses and the Text of Psalms 91:4 in 11Q11 [11QPsAp$^{a}$]),” *Tarbiz* [Jerusalem] 72 (3, ’03) 311-320.

The tricolon in Ps 91:4 MT has the flavor of originality, while the tetracolon (or the double bicolon) of 11Q11 looks like a secondary reworking that reflects the scribal practice of adding a colon or a few words to obtain an even parallelism.—D.J.H.

621. D. D. Swanson, “How Scriptural is Re-Written Bible?” *RevQum* 21 (83, ’04) 407-427.

With reference to both biblical and “rewritten Bible” texts from Qumran, the article first poses the question of where a text crosses the line from Scripture to commentary. Next it examines 11QTemple and two manuscripts of 4QReworked Pentateuch (4Q365 and 365a) that overlap it with respect to the festival calendar found in Leviticus 23, comparing these three texts to the biblical text with attention to the ways in which the authoritative tradition is developed. Then it offers observations regarding the way each text uses the shared tradition. It concludes that on a continuum from authoritative text to commentary, Temple Scroll is the last attempt at the metanarrative within Scripture, while 4Q365 is the last stage before commentary that must differentiate between the authoritative text and its interpretation, however inspired that interpretation may be.—C.R.M.

622. E. Tigchelaar, “On the Unidentified Fragments of *DJD* XXXIII and PAM 43.680: A New Manuscript of *4QNarrative and Poetic Composition,* and Fragments of *4Q13, 4Q269, 4Q525* and *4QSb*(?),” *RevQum* 21 (83, ’04) 477-485.

After describing the DJD 33 volume of unidentified fragments [*NTA* 48, pp. 224-225], the article focuses on one specific photograph (PAM 43.680) with regard to whether the “missing” fragments have indeed been identified and to whether other fragments may be identified, that is, assigned to a known composition or a previously published manuscript. Then it proposes the following identifications: PAM 43.680 frgs. 1-3 = 4QNarrative and Poetic Composition$^d$ (4Q373a); frg. 7 = 4Q13 (4QExod$^b$); frg. 14 = 4Q269 17 (par. CD iv 16-20) = 4Q269 3; frg. 39 par. 1QSb iv 27-28; frg. 32 = 4Q525(?); and frg. 92 = 4Q269 18 (par. CD iv 18-20).—D.J.H.

623. B. G. Wold, "Reconsidering an Aspect of the Title *Kyrios* in Light of Sapiential Fragment 4Q416 2 iii," *ZeitNTWiss* 95 (3-4, '04) 149-160.

New evidence from *4QInstruction* (4Q416 2 iii 15-18; see also 4Q417 1 i 15-18) might rekindle M. Werner's hypothesis that the Hebrew term *ʾdnym* ("lords") was indeed used more broadly within Judaism as an epithet for angelic beings. His suggestion that "lords" in 1 Cor 8:5 are "angels" is strengthened by the terminology of *4QInstruction.* At the very least, the proposal that *ʾdnym* was used as an epithet for "angels" in a 1st century B.C. document should reawaken Werner's hypothesis regarding κύριος (the Greek rendering of the term), and invigorate the conversation about the relevance of angelology and angel veneration in early Judaism for understanding early Christology.—D.J.H.

Dead Sea Scrolls, §§ 49-118, 321, 411, 570, 579, 673, 688.

## *Jewish World*

624. L. Arcari, "Sui rapporti tra apocalissi 'con viaggio ultraterreno' e 'senza viaggio ultraterreno.' Indagine per una 'storia' del 'genere apocalittico,'" *Henoch* 26 (1, '04) 63-85.

The study analyzes the elements of apocalypses with otherworldly journeys and those without otherworldly journeys, with particular attention to the literary procedures of "classic" prophetic texts. Thus it treats the Book of the Watchers and "classic" prophecy, Enochic traditions of the 2nd century B.C. and "classic" prophecy, and the narrative developments and revealers of apocalyptic works between the 1st centuries B.C. and A.D. It observes that the historical development of apocalyptic literature is indebted to the reinterpretation and rereading of prophetic literature, and that the prophetic forms are instruments of ideological self-definition (e.g. the opposition of Enochic literature to Zadokite reinterpretation of prophecy).—C.R.M.

625. A. Bedenbender, "Unter Engeln und Riesen. Anmerkungen zur Stellung von Daniel, Henoch und Noah in einigen frühjüdischen Schriften," *Texte & Kontexte* [Berlin] 26 (100, '03) 35-48.

After establishing links between the book of Daniel and *Jubilees,* the article shows how the genealogy in *Jubilees* 4 makes a relationship between the figures of Enoch and Daniel (see 4:20) to establish a connection between their respective traditions. Then it offers general comments on purposeful constructions of personal relationships in biblical and related traditions. Finally it considers how Enoch, Noah, the angels, and the giants relate to one another in various early Jewish writings.—D.J.H.

626. N. Belayche, "Déclin ou reconstruction? La *Palaestina* romaine après la révolte de 'Bar Kokhba,'" *RevÉtudJuiv* 163 (1-2, '04) 25-48.

The article seeks to clarify the ongoing debate concerning the consequences of the Bar

Kokhba revolt (A.D. 132-136) for Palestinian Jews between those who emphasize the decline brought on by the defeat and those who stress a rapid Jewish reconstruction. It argues that attention to the demographic, territorial, economic, and religious state of Palestinian Jews during the reigns of Antoninus Pius and Marcus Aurelius allows us to conclude that a quick reconstruction immediately followed the end of the war. For the non-Jewish population the war was no more than a dramatic parenthesis in the trend toward the province's integration into the Greco-Roman world, which had been promoted earlier by Hadrian.—C.R.M.

627. C. Bergmann, "The Ability/Inability to Eat: Determining Life and Death in *Bel et Draco*," *JournStudJud* 35 (3, '04) 262-283.

In the story of "Bel and the Dragon" the motif of the ability/inability to eat (and drink) is used for the refutation of the idols' abilities, and thus binds together two stories of idol destructions that could have stood on their own. It is also used as a boundary marker defining almost all the characters in the story and establishing a hierarchy between them. Even the destinies of the idol worshipers and of Daniel are determined by their ability to eat.—D.J.H.

628. R. Bloch, "Posidonian Thoughts—Ancient and Modern," *JournStudJud* 35 (3, '04) 284-294.

It is commonly agreed that Strabo's description of a gradual decline of Judaism in his *Geography* 16.2.35ff. goes back to the Stoic philosopher Posidonius. The article shows that the "Strabonian" passage made its way into Tacitus' more hostile ethnography of Judaism and later proved a welcome reference for the idea of a Jewish decline. Especially in the 19th century some scholars sympathized with such a reading of Jewish history.—C.R.M.

629. S. Catto, "Does προσευχὰς ποιεῖσθαι, in Josephus' *Antiquities of the Jews* 14.257-58, mean 'build places of prayer'?" *JournStudJud* 35 (2, '04) 159-168.

In *Antiquities* 14:257-258 Josephus records a decree by the people of Halicarnassus in which the Jews are allowed προσευχὰς ποιεῖσθαι. Analysis of the use of ποιέω in the middle voice by Josephus and other contemporary writers indicates that the Jews were being allowed to meet to pray, not to build places of prayer.—D.J.H.

630. J. Cazeaux, "La légende de David," *LumVie* 53 (263, '04) 43-51.

After noting the portrayal of David as a troublesome figure in the books of Samuel and Kings, the article discusses the "redemption" of David in Chronicles, Psalms, and Micah. It concludes with observations on how David is presented in Matthew's Gospel.—D.J.H.

631. J. Cook, "Exegesis in the Septuagint," *JournNWSemLang* 30 (1, '04) 1-19.

After reflecting on various ways in which scholars have understood the notion of exegesis in the Septuagint, the article examines one text in Genesis (2:2) and three trends in Proverbs (e.g. adding references to righteousness) that show that exegesis of Hebrew texts by the translators of the Septuagint has taken place. It observes that the translator of Proverbs had freedom to interpret the parent text in a more systematic manner than is the case with Genesis or other books.—C.R.M.

632. J. Cook, "Recent Trends in Wisdom Research," *BibOr* 61 (3-4, '04) 277-286.

The article calls attention to some recent commentaries on the biblical wisdom books (especially Proverbs), research on the figures of Lady Wisdom and Madame Folly, and the increased attention given to the Septuagint as an independent wisdom source or at least as a source to be taken seriously by the scholarly community.—D.J.H.

633. C. P. COSAERT, "The Use of ἅγιος for the Sanctuary in the Old Testament Pseudepigrapha, Philo, and Josephus," *AndUnivSemStud* 42 (1, '04) 91-103.

Examination of the overall use of ἅγιος in relation to the sanctuary in the OT Pseudepigrapha, Philo, and Josephus reveals that the word can have a variety of meanings, depending on the context. However, one pattern appears to be consistent throughout: The plural form by itself is never used to describe the Holy of Holies alone. Wherever the plural form by itself is used, it exclusively describes the whole sanctuary in general. The Most Holy Place is referred to either by the use of the singular form of ἅγιος, a more specific word such as ἄδυτον, some qualifying term like ἐνδοτάτω μέρος, or more typically a form of the phrase τὸ ἅγιον τῶν ἁγίων. Thus the data favors the OT imagery of inauguration rather than the Day of Atonement as the background for Heb 6:19-20 and 9:11-12.—D.J.H.

634. C. D. CRAWFORD, "On the Exegetical Function of the Abraham/Ravens Tradition in *Jubilees* 11," *HarvTheolRev* 97 (1, '04) 91-97.

The highly visible reliance of *Jubilees* 11 on Gen 15:11 indicates that something in that text required reconciliation. The fact that no Israelite king ever attained the boundaries described in Genesis 15, perhaps coupled with the ambiguity over whether Abram ever actually possessed the land, motivated the author of *Jubilees* to put a new construction on God's promise to give the land to Abram's "seed." The author of *Jubilees* would thus have capitalized on the agrarian connotations of *zrʿ*, reshaping the existing tradition of Abram's scattering of the ravens to include an etiology of the invention of the seed plow and, more importantly, to create a situation in which Gen 15:18 had already realized its literal fulfillment.—D.J.H.

635. J. DE WAARD, "The Exit of the Nagging Wife in Proverbs 21.9 LXX," *BibTrans* 55 (3, '04) 360-364.

Whereas the Masoretic text of Prov 21:9 refers to a nagging wife, the Septuagint does not. After reviewing various explanations for the difference, the article suggests that the Greek rendering of the proverb may well belong to the category of moralizing translation, for which there is ample evidence in the Septuagint of Proverbs.—D.J.H.

636. J. DOCHHORN, "Die Historia de Melchisedech (Hist Melch) — Einführung, editorischer Vorbericht und Editiones praeliminares," *Muséon* 117 (1-2, '04) 7-48.

*Historia de Melchisedech* is widely attested in the manuscript tradition of Byzantine and oriental Christianity, and has been mainly transmitted in a ps.-Athanasian recension and a recension embedded in the *Palaia historica.* Despite some Christian features, its core may be regarded as originally Jewish, and its motif of child sacrifice may allude to Phoenician rituals. After discussing the religio-historical background of the work, the article provides an inventory of the pertinent manuscripts and preliminary editions of the principal Greek versions.—D.J.H.

637. D. GARRIBBA, "La presentazione del giudaismo del secondo Tempio nella storiografia del XX sec.," *RassTeol* 45 (1, '04) 73-88.

Taking as its starting point the approaches to Second Temple Judaism represented by E.

Schürer and W. Bousset, the article discusses developments in the 20th century under five headings: a new way of looking at Judaism, Judaism or Judaisms, the archaeological discoveries, Jewish-Christian dialogue and the birth of the state of Israel, and new directions in NT research.—D.J.H.

638. G. Gilbert, "Jews in Imperial Administration and its Significance for Dating the Jewish Donor Inscription from Aphrodisias," *JournStudJud* 35 (2, '04) 169-184.

Two features heretofore ignored in discussions about the dating of the Jewish donor inscription from Aphrodisias caution against a 5th century or later date and provide additional reasons for accepting a 4th-century date as the most probable time frame in which to understand the *dekania*'s activity and the composition of the inscription. The first detail concerns Theodotos' service as *palatinus,* an administrative office in the Roman imperial court, and the second involves the identification of three proselytes. The study argues that a Jew serving in the imperial administration and the public acknowledgment of three converts reflects a social reality consistent with the 4th century and unlikely to have existed in the 5th or 6th.—C.R.M.

639. M. Gilbert, "La pedagogia dei saggi nell'antico Israele," *CivCatt* 155 (3701, '04) 345-358.

An abbreviated Italian version of the essay published in French in 2004 in *Gregorianum* [§ 48-1984].—D.J.H.

640. L. Greenspoon, "The Septuagint and/in Popular Culture," *BullIntOrgSeptCogStud* 36 ('03) 61-74.

The article explores features of the Septuagint as portrayed in popular culture, material that does not often come into the world of serious scholars, under three headings: the Septuagint in the press, the Septuagint in nonprint media, and the Septuagint in missionary activity (Jewish-Christian debate and intra-Christian controversy). It concludes that LXX scholars should make themselves available to reporters and news services, and should take the time to correct erroneous statements whenever possible.—C.R.M.

641. E. Haag, "Das Umkehrbekenntnis im Baruchbuch," *TrierTheolZeit* 113 (2, '04) 81-97.

The three main parts of the book of Baruch—the confession of guilt (1:15–3:8), the exhortation (3:9–4:4), and the word of promise (4:5–5:9)—are constitutive of the literary form of the "repentance confession" that developed after the Babylonian exile. The article first discusses the literary shape of the book of Baruch: its structure and intention, and its form and function. Then it considers the book's theological statement with reference to its situation and organization, tradition and interpretation, and composition and redaction.—D.J.H.

642. K. Hauspie, "Ζῶ ἐγώ, λέγει κύριος, εἰ μήν . . . dans la Septante d'Ézéchiel," *BullIntOrgSeptCogStud* 36 ('03) 3-25.

The formula ζῶ ἐγώ in the Septuagint of Ezekiel reflects the Hebrew expression *ḥay ʾānî,* and is always accompanied by λέγει κύριος. Thus it is even more expressive than the Hebrew oath formula. In the LXX of Ezekiel 5 and 33–35 the Greek translator understood well the Hebrew oath formula by employing εἰ μήν or οὐ. In the other chapters that contain oaths in Hebrew, the Greek translation lacks a clear indication of the oath.—D.J.H.

643. P. M. HEAD, "A New Manuscript of Jeremiah in Greek according to the Lucianic Recension (de Hamel MS 391; Rahlfs 897)," *BullIntOrgSeptCogStud* 36 ('03) 27-37.

The Greek text of Jer 14:3-5, 7-9 in de Hamel MS 391/Rahlfs 897 (5th century A.D.) exhibits clear agreements with the Lucianic group of manuscripts identified by J. Ziegler, and represents the earliest extant continuous text manuscript witness to the Lucianic text of Jeremiah by about four hundred years.—D.J.H.

644. B. HERR, "Kosmischer Jubel oder Widerstandsliteratur? Auseinandersetzung mit einem Beitrag zum *Benedicite*," *BibNotiz* 118 ('03) 36-37.

In *Transzendierung der Geschichte. Dan 3,57-90 LXX als hymnische Exegese* (2002), D. Helbling contends that the *Benedicite* in the Septuagint tradition should be interpreted against the historical conflict between Antiochus IV Epiphanes and the Hasidim, and not with reference to the elements of the cosmos. However, Helbling's own demonstration of the close relationship of the *Benedicite* with Psalm 148 seems to strengthen the traditional view that the addressees of the calls for praise are cosmic elements.—D.J.H.

645. T. J. JOHNSON, "Critical Note on Job 2:8: Ash-Heap or Dung-Heap?" *BullIntOrg SeptCogStud* 36 ('03) 87-92.

The relationship between the LXX's κοπρία ("dung heap") and the MT's *ʾpr* ("ashes") in Job 2:8 represents an anomaly. It is quite plausible that the Hebrew *Vorlage* of the Old Greek preserved the original Hebrew term *ʾšpt* ("dung heap"), which fits well with the ancient Near Eastern tale of the righteous sufferer *Ludlul Bel Nemeqi* 106-107.—D.J.H.

646. A. KAMESAR, "The *Logos Endiathetos* and the *Logos Prophorikos* in Allegorical Interpretation: Philo and the D-Scholia to the *Iliad*," *GkRomByzStud* 44 (2, '04) 163-181.

Philo's allegorical interpretation of Moses as the *logos endiathetos* ("internal logos") and Aaron as the *logos prophorikos* ("uttered logos") may well have been ultimately inspired by a similar interpretation of another set of brothers, Otus and Ephialtes, the so-called Aloadae, preserved in the D-scholium on *Iliad* 5.385. The motif may reflect the views of someone who believed in a "brotherly" synergy between philosophy and rhetoric.—D.J.H.

647. Z. J. KAPERA, "The First Polish Synopsis to the Books of Maccabees," *PolishJourn BibRes* 3 (2, '04) 175-182.

S. Gądecki's Greek-Latin-Polish synopsis of 1 and 2 Maccabees (2002) is an exceptional achievement in the field, without parallel in world scholarship. After surveying previous work on the books of Maccabees in Poland, the article describes the various features in Gądecki's volume, and concludes that its usefulness will be amply confirmed.—D.J.H.

648. A. KLĘCZAR, "The Character of Jonathan Son of Saul in Jewish and Christian Interpretations," *PolishJournBibRes* 3 (2, '04) 165-174.

The article discusses how the figure of Jonathan is treated in *Targum Jonathan,* ps.-Philo's *Biblical Antiquities,* Josephus' *Antiquities,* rabbinic writings, and patristic and later Christian sources. The analysis illustrates how vivid and diverse biblical interpretation was in both Judaism and early Christianity.—D.J.H.

649. H. S. KVANVIG, "*Jubilees*—Between Enoch and Moses. A Narrative Reading," *Journn StudJud* 35 (3, '04) 243-261.

In the narrative structures of *Jubilees* the Enochic traditions are formative. Moses is placed in the front of the narrative as a witness not to the Torah of the Pentateuch but to a narrative shaped to give room for the Enochic traditions. Thus *Jubilees* mediates between the Mosaic and Enochic traditions, using Moses to emphasize the importance of Enoch. The two figures represent two different attitudes toward revelation: the unique concentration on Sinai as the center of history (Moses), and the common mythical worldview that the foundational events took place in primeval time (Enoch).—D.J.H.

650. C. LA'DA AND A. PAPATHOMAS, "Ein neues Papyrusamulett mit dem Septuaginta-Psalm 30, 3d–4a," *Aegyptus* 81 (1-2, '01) 37-46.

The fragmentary manuscript designated P. Vindob. G 40580 (4th-5th century A.D.) contains parts of Ps 30:3d-4a (LXX). Its themes of refuge, safety, and fortress suggest that the papyrus served as an amulet. Also included are a table giving data about witnesses to Psalm 30 in Greek papyri, ostraca, and parchments from early Christian Egypt (pp. 42-45), along with a photograph of P. Vindob. G 40580 (p. 46).—D.J.H.

651. J. LATORRE I CASTILLO, "Leví sacerdote en los Testamentos de los Doce patriarcas," *EstBib* 62 (1, '04) 59-75.

The study examines the figure of Levi in *Testaments of the Twelve Patriarchs* outside of the *Testament of Levi* in order to draw comparisons between the latter document and the larger corpus. The texts fall into three groups: Levi as the object of his brother's opposition, Levi and the salvation of Israel, and the priesthood or priestly functions of Levi. The analysis permits the identification of two different priestly theologies between the primitive nucleus of *Testament of Levi,* which shares the theology of the levitical priesthood, and the rest of *Testaments of the Twelve Patriarchs,* which along with the later elements of *Testament of Levi* exhibits a salvific conception of the priesthood more in line with Christian theology.—C.R.M.

652. F. MANNS, "The Prayers of the Books of Maccabees and the Shemone Ezre," *StudBibFranLibAnn* 51 ('01) 109-132.

Analysis of the language and conceptuality of the prayers in the Greek texts of 1 and 2 Maccabees shows that they too should be included along with Qumran texts and Sirach 36 and 51 in order to specify the milieu of the Eighteen Benedictions. This means that Hellenistic Judaism also had an influence on the constitution of this prayer, and that perhaps the separation between Hellenistic Judaism and Palestinian Judaism was not so sharp as some pretend.—D.J.H.

653. M. J. MARTIN, "Origen's Theory of Language and the First Two Columns of the Hexapla," *HarvTheolRev* 97 (1, '04) 99-106.

The relationship of the transliterated Hebrew text in the second column of Origen's Hexapla to the Hebrew text in Jewish script in the first column, and the relationship of both to the remaining columns containing a selection of Greek translations of the Hebrew, are best understood in terms of Origen's theory of language. The second column transliteration would have provided both a means of locating specific points in the text when engaged in dialogue with Jewish interlocutors and access to the efficacious sounds of the divine language. The shape of the Hebrew text—the very arrangement of the letters—recorded in the first column would have possessed an iconic significance equivalent to that of the efficacious sounds of the language recorded in the second column.—D.J.H.

654. P. MAUGER, "Jews of New Testament Times and Modern Arab Muslims: Common Values? (Part One)," *EvangJourn* 22 (1, '04) 9-25.

After methodological considerations, this installment compares the cultural values of Jews in NT times and of modern Arab Muslims on two topics: power distance (relation to the centers of power in a society), and individualism/collectivism.—D.J.H.

655. T. MEADOWCROFT, "Who are the Princes of Persia and Greece (Daniel 10)? Pointers Towards the Danielic Vision of Earth and Heaven," *JournStudOT* 29 (1, '04) 99-113.

In their immediate context the "princes" of Persia and Greece in Daniel 10 are as likely to be human figures as to be participants in some celestial battle. The very ambivalence of the term *śar* indicates that a rigid distinction between one possibility and the other ought not to be drawn. Indeed, the narrative structure of the visions in which they appear and the wider structure of the book of Daniel as a whole suggest a direction in thought that sees a subtle conversation between the vision and the interpretation, the temporal and the eschatological, and the earthly and the heavenly.—D.J.H.

656. J. A. NAUDÉ, "A Perspective on the Chronological Framework of Biblical Hebrew," *JournNWSemLang* 30 (1, '04) 87-102.

The traditional division of biblical Hebrew into chronological periods corresponding to the different language corpora (preexilic or early Biblical Hebrew, postexilic or late Biblical Hebrew, Qumran Hebrew, Mishnaic Hebrew, etc.) assumes a single homogenous spoken and written Hebrew at any one time with sudden changes into another variety, and supposes that there was no distinction necessary between the written and the spoken language. The "new agenda" assumes that there was variety in the spoken and written Hebrew at any one time with no sudden changes into another variety, that the written language was subject to constant revision at the hands of the scribes who passed the material down through the generations, and that the language of the text under consideration has no direct relationship with the spoken language used at the time of the composition.—D.J.H.

657. P. NISKANEN, "Daniel's Portrait of Antiochus IV: Echoes of a Persian King," *CathBibQuart* 66 (3, '04) 378-386.

The characterization of Antiochus IV in the book of Daniel mirrors that of the Persian king Cambyses in Herodotus' *Histories*. In addition to the historically based similarities between the two kings, this characterization is carried over into the fictional account of Antiochus' death in Daniel 11. The fictive elements include Antiochus' being in Egypt on a third campaign, his hearing rumors from the northeast that anger him and precipitate his retreat, his death in Coele-Syria while retreating, the allusion to the king's crime of sacrilege in the circumstances of his death, and the mention that there was no one to help him at the moment of his death. All these elements can be traced to Herodotus' account of the death of Cambyses, who as the archetype of the mad king who transgresses laws both foreign and native provided a fitting model for the author of Daniel in concluding his account of Antiochus IV.—D.J.H.

658. J. T. PENNINGTON, " 'Heaven' and 'Heavens' in the LXX: Exploring the Relationship Between *šāmayîm* and οὐρανός," *BullIntOrgSeptCogStud* 36 ('03) 39-59.

The uncommon plural forms of οὐρανός that appear in the Septuagint are not the result of the Semitic morphology of *šāmayîn.* Instead as D. F. Torm and P. Katz have suggested, there are poetical and syntactical reasons why the occasional plural forms of οὐρανός are found. In the LXX Apocrypha there is a development among some authors of using plural forms when addressing God as ruler. Moreover, Wisdom of Solomon provides a well crafted use of singular and plural forms of οὐρανός in a pattern designed to distinguish the divine realm from the created.—D.J.H.

659. W. H. C. PROPP, "Exorcising Demons," *BibRev* 20 (5, '04) 14-21, 47.

While pre-Israelite and post-Israelite literature (including the NT) is rife with demons, they are nearly absent from the Hebrew Bible. The intellectuals who wrote the Hebrew Bible had another way to account for and control fortune and misfortune—the covenant. However, in postexilic times Jews became disillusioned with the covenant as a way of controlling God, and demonology regained its intellectual credibility.—D.J.H.

660. A. Y. REED, "Abraham as Chaldean Scientist and Father of the Jews: Josephus, *Ant.* 1.154-168, and the Greco-Roman Discourse about Astronomy/Astrology," *JournStudJud* 35 (2, '04) 119-158.

The study investigates the retelling of the Abraham cycle in Josephus' *Antiquities* by focusing on the function of astronomy/astrology in 1:154-168. It first considers how this passage relates to other early Jewish traditions about Abraham, Chaldea, and the stars. Next it treats the place of astronomy/astrology in the "apologetic histories" of the Hellenistic age, both Jewish and non-Jewish. Then it asks whether Josephus' departures from earlier Hellenistic traditions can be accounted for with reference to the discourse about astronomy/astrology (Diodorus Siculus' *Bibliotheca,* Manilius' *Astronomicon,* Pliny's *Natural History*) in 1st-century Rome. In Josephus' portrait, Abraham's role in transmitting astral wisdom, which shows him to be a famous "scientist" and teacher, is decisively subordinated to his "discovery" of monotheism, which is presented as the true contribution of the Jews to world culture.—C.R.M.

661. L. S. REHMANN, "Das Testament des Hiob," *BibKirch* 59 (2, '04) 78-82.

*Testament of Job* is an apocryphal writing from the 1st century B.C. or A.D. that is preserved in a number of ancient versions (Coptic, Slavic, Greek) and was highly regarded for centuries. After introductory comments, the article focuses on the passion of Sitis, compares the apocryphal presentation with the story of the biblical Job's wife, and treats the theme of resurrection in connection with Sitis (see 40:4).—C.R.M.

662. M. RONCACE, "Another Portrait of Josephus' Portrait of Samson," *JournStudJud* 35 (2, '04) 185-207.

After noting some methodological problems raised by L. H. Feldman's study of Josephus' treatment of Samson in *Antiquities* 5:275-317 [§ 33-1424], the article contends that Josephus does not emphasize Samson's wisdom, courage/bravery, and moderation; neither does Josephus protect Samson against the charge of injustice, nor does he diminish the role of God so as to present Samson as a human hero. Rather, there is little substantive difference between the overall biblical and the Josephan portrayals of Samson—as hardly a virtuous character.—D.J.H.

663. D. Rooke, "On the 'Handel-ing' of 1 Maccabees: Thomas Morell's use of biblical sources in the libretto of *Judas Maccabaeus,*" *ScotJournTheol* 57 (2, '04) 125-138.

The Handelian oratorio *Judas Maccabaeus* was produced in 1746 as a compliment to the Duke of Cumberland for suppressing the Jacobite rebellion. While the librettist Morell followed the biblical text relatively closely in parts 2 and 3, he diverged from it significantly in part 1 since he wanted to show that the initiation of the Maccabean rebellion and Judas' appointment as commanding officer were in line with his own convictions about God's will revealed in Scripture for the proper and therefore successful conduct of war. The effect was to assert that the anti-Jacobite campaign, the established church, and the nation were favored by God.—D.J.H.

664. A. Runesson, "The Origins of the Synagogue in Past and Present Research — Some Comments on Definitions, Theories, and Sources," *StudTheol* 57 (1, '04) 60-76.

The article presents a broad sketch of the history of research on the origins of the synagogue (from Philo to L. I. Levine), comments on common and unwarranted assumptions underlying some proposals, and introduces a new approach to the study of the ancient synagogue. Investigation of the problem of the origins of the synagogue should take account of at least four aspects of the phenomenon (liturgical, social, institutional, spatial) and be treated as three interconnected but separate fields of inquiry that deal with the synagogue as a village assembly, the synagogue as a voluntary association, and the situation of the Diaspora synagogue.—C.R.M.

665. D. T. Runia, "Clement of Alexandria and the Philonic Doctrine of the Divine Power(s)," *VigChrist* 58 (3, '04) 256-276.

The study examines the extent to which Clement shows that he is acquainted with Philo's doctrine of the divine powers and the manner in which he adapts it to his own purposes. It observes that although the two thinkers belong to a shared tradition of biblical exegesis, that tradition underwent a radical change of direction through the emergence of the gospel. For Philo δύναμις was a philosophical term that allowed exegetes to explain and expound the activity of God in creation and humanity. Clement, however, links OT usage with the prominent use of the term in Paul to refer to Wisdom and Christ. Clement's christocentric focus not only explains his preference for speaking of divine power in the singular, it also gives him a more optimistic view of how experience of the divine power can lead to knowledge of God and intimacy with him through the Son.—C.R.M.

666. L. H. Schiffman, "Pseudepigrapha in the Pseudepigrapha: Mythical Books in Second Temple Literature," *RevQum* 21 (83, '04) 429-438.

The article first surveys examples of "fictitious pseudepigrapha," that is, references in texts composed chiefly in Aramaic from the 4th to the 2nd century B.C. that mention other books that probably never existed. The function of these "books" was to provide accurate transmission of the traditions of ancient Israel through the generations of the pre-Sinaitic period. The works in which these references appear allowed no role for oral tradition or transmission.—D.J.H.

667. D. R. Schwartz, "ʾnṭywkws hnbl (mqbym ʾ, ʾ kd) (Antiochus the *nbl* [1 Maccabees 1:24])," *Shnaton* [Jerusalem ] 13 ('02) 185-197.

Underlying the Greek term *phonoktonia* in 1 Macc 1:24 is the Hebrew word *ḥonep* ("abominable behavior"). This in turn suggests that 1 Macc 1:24, which combines Antiochus' *ḥonep* with his arrogant speech, is comparing him with the *nābāl* ("wicked fool") of Isa 32:6. That finally links up with the use of Deut 32:21 in 2 Maccabees, which says that a nation which is *nābāl*—whose king too is presumably a *nābāl*—will punish the Jews.—D.J.H.

668r. S. Schwartz, *Imperialism and Jewish Society, 200 B.C.E. to 640 C.E.* [*NTA* 46, p. 596].

Y. Z. Eliav, "The Matrix of Ancient Judaism," *Prooftexts* 24 (1, '04) 116-128.—Schwartz has produced an audacious, revolutionary, and thought-provoking study about how imperial power affected Jewish society in the ancient world. Yet ultimately his work founders on his insistence on stating radical conclusions that are not borne out by the evidence. While (almost) no one would suggest a return to a naive historical reading of rabbinic literature, Schwartz has not succeeded in showing that post-A.D. 70 Judaism disappeared, with all that would entail for our understanding of the rabbinic corpus. While the book contains many important insights, they are liable to be obscured by Schwartz's misconstrual of both literary and material evidence.—D.J.H.

669. A. Spatafora, "Hellénisme et judaïsme: rencontre ou confrontation. Étude de 1 M 1,11-15, 2 M 4,7-20 et Sg 1,16–2,24," *SciEsp* 56 (1, '04) 81-102.

With Alexander the Great's conquests in the 4th century B.C., Greek culture spread throughout the ancient Near East. Like all other peoples in the region, the Jewish people were confronted with this new dominant culture. Some Jews (especially those living outside of Palestine) adopted Greek customs, while others considered the adoption of such customs as a betrayal of the Jewish faith. These apparently contradictory positions are witnessed in 1 Macc 1:11-15; 2 Macc 4:7-20; and Wis 1:16–2:24. B. S. Childs's approach to canonical criticism can help readers today to understand how these texts function within the biblical canon.—D.J.H.

670. M. Stowasser, "Heil und Gericht im 'Buch der Wächter.' Ein Versuch zu einem synchronen Verständnis von 1Hen 1–36," *ProtoBib* 13 (1, '04) 25-47.

This synchronic investigation of Book of the Watchers (*1 Enoch* 1–36) examines the text in two blocks: chapters 1–16, and chapters 17-36, respectively. It observes that Book of the Watchers as a whole exhibits a well planned dramatic structure together with the precise repetition and development of special motifs. Contrary to widely held opinion, the narrative is primarily interested in statements of salvation, not judgment. The horizon of salvation ("eternal life") is this-worldly and resurrection is thought of in terms of "reincarnation." The idea of judgment is developing toward the concept of hell.—C.R.M.

671. J. Tromp, "The Story of our Lives: The *qz*-Text of the *Life of Adam and Eve,* the Apostle Paul, and the Jewish-Christian Oral Tradition concerning Adam and Eve," *NTStud* 50 (2, '04) 205-223.

The article discusses the Greek text-form of *Life of Adam and Eve* represented by manuscripts *q* and *z* as a Christian version of the writing (5th century at the latest), the *qz*-text of *Life of Adam and Eve* and the epistles of Paul, and the role of oral tradition in the origin and transmission of *Life of Adam and Eve.* It concludes that Paul's views on Adam appear to have no distinguishable influence on the way in which the editor of the *qz*-text envisaged the human condition and the way in which it can be remedied, and consequently that the text bears witness to a kind of Christianity that entertained views on salvation that were unburdened by the subtleties of apologetics and dogmatic thinkers.—C.R.M.

672. S. Van Den Eynde, "Crying to God. Prayer and Plot in the Book of Judith," *Biblica* 85 (2, '04) 217-231.

The article examines the narrative function of prayers in the book of Judith not only as regards the plot but also concerning the characterization of the biblical characters, including God, and their possible contribution to the overall thematic and theological story line. The analysis confirms that prayer, defined as communication that receives a response from God, influences the plot.—C.R.M.

673. J. A. Waddell, "Will the Real Judaism Please Stand Up? Ritual Self-Definition as Ideological Discourse from Qumran to Jerusalem," *Henoch* 26 (1, '04) 3-23.

While there is much value in studies like M. Smith's "Helios in Palestine," it is not enough to say that the Dead Sea *yaḥad* participated in a vaguely broad hellenized cultural context of Helios worship by praying "to" the sun (see Josephus, *War* 2:128). It may be argued that praying in the direction of the sun had ideological significance for the polemical discourse between two competing Jewish groups during the Second Temple period—the leaders of the *yaḥad* and the priestly establishment in Jerusalem. The issue of the solar-sabbatical calendar versus the lunar calendar held such importance for these two groups in Greco-Roman period Judea that it became a daily expression in an act of ritual self-definition. Standing in the customary Essene posture for the ritual of morning prayer, with his face oriented toward the rising sun, the *yaḥad* member's back would have been oriented toward both the moon and the Temple.—C.R.M.

674. S. Weitzman, "Plotting Antiochus's Persecution," *JournBibLit* 123 (2, '04) 219-234.

The Babylonian narrative topoi of cultic restoration and disruption offer a new literary perspective from which to approach Antiochus IV's marked deviation from the norms of Seleucid royal conduct. They help to explain the charges made by Jewish writers against Antiochus regarding plundering temples, tampering with the structure of sacred time, violating purity taboos, erecting offensive statues and altars, rededicating the Jerusalem temple for Olympian Zeus, and interfering in scribal tradition. In this kind of scenario the Maccabees found the sort of actions that might justify their rise. Of the various accounts of Antiochus' persecution available to us, the one most consistent with this interpretation is found in 1 Maccabees.—D.J.H.

Jewish World, §§ 49-72–74, 105, 190, 418, 448, 494, 573, 594, 604, 612, 723.

## *Rabbinics*

675. M. Bar-Asher, "Mšql pě‘ûl blšwn hmšnh wmh šmst‘p mmnw (The Noun Pattern *pě‘ûl* in Mishnaic Hebrew)," *Lěšônénû* [Jerusalem] 66 (1-2, '04) 59-85.

The article examines the noun pattern *pě‘ûl* in Mishnaic Hebrew according to MS Kaufmann, MS Parma B, and other witnesses. It first discusses thirty-two occurrences of nouns in this pattern, and remarks on each noun, its alternate forms, and reflections through the ages. Then it deals with some general topics: the difference between biblically attested nouns and biblically unattested ones, the pattern and its meanings, synchronic distinctions, and diachronic distinctions.—D.J.H.

676. Y. BARUCHI, "Tḥwn ʾšqlwn btqwpt hrwmyt (The Territory of Ashqelon in the Roman Period)," *Tarbiz* [Jerusalem] 72 (3, '03) 329-344.

The article first discusses two tannaitic sources regarding the boundaries of the land of Israel and regarding the boundaries of Ashkelon. Then it uses additional historical, archaeological, topographical, and toponymical data to identify Ashkelon's borders in the Roman period and to discuss its road system.—D.J.H.

677. A. BERBERIAN, " 'Tgry symtʾ' wʿʾbn hlqḥ': ʿywn nwsp blqsyqwgrpyh tlmwdyt (*Tgry symtʾ* and the Selling Stone: A Further Study in Talmudic Lexicography)," *Lĕšônénû* [Jerusalem] 66 (1-2, '04) 145-156.

The talmudic word *symtʾ* refers to a defined area of variable size, intended for occasional trade, in which anyone could place merchandise. Rare and precious merchandise, which because of its nature, quality, or size could not be sold in a shop, was offered for sale in the *symtʾ*.—D.J.H.

678. C. CAVALIER, "La canonicité d'*Esther* dans le judaïsme rabbinique: les documents talmudiques," *RevÉtudJuiv* 163 (1-2, '04) 5-23.

The article discusses the principal arguments that sages mentioned in the Talmud used against the canonicity of the book of Esther and the Purim festival of which it is the etiological tale: the non-Sinaitic origin of Purim, the danger associated with the content of the book and the celebration of the festival, the rabbinic principle of "three times and not four" regarding inclusion in the biblical canon, the Holy Spirit and the impurity of hands, the chronological position of the story of Esther, and the question about a covering for the scroll of Esther. It concludes with a brief historical synthesis of the development of these arguments.—D.J.H.

679r. A. GOSHEN-GOTTSTEIN, *The Sinner and the Amnesiac* [*NTA* 45, p. 429].

A. GRAY, "Is Critical Rabbinic Biography Possible?" *Prooftexts* 23 (3, '03) 376-382.—Although Goshen-Gottstein's assumptions about literary priority and historical accuracy, his identification of agenda-free texts, and his belief in nonideological hermeneutics are all problematic, he has succeeded in demonstrating that the rabbinic material about Elisha ben Abuya ("the sinner") and Eleazar ben Arach ("the amnesiac") may not be used for positivist historical reconstruction. Given his conclusion, we may ask: What is gained by retaining the term and scholarly project of "biography," critical or otherwise?—D.J.H.

680. D. HENSHKE, " 'Hywṣʾ ldrk': ʿl dw-mšmʿwt wʿl twṣʾwtyh (*Hywṣʾ ldrk*: On Double Meanings and Their Consequences)," *Lĕšônénû* [Jerusalem] 66 (1-2, '04) 87-102.

With reference to two passages in the Babylonian Talmud (*b. Berakot* 29b and *b. Yebamot* 62b), the article discusses the dual connotations of the expression *hywṣʾ ldrk* ("when one sets out on a journey"), which can be understood as (1) just before or on the verge of setting out, or (2) after setting out and already on the way.—D.J.H.

681. D. HENSHKE, "ʿdym zwmmym: lptrwnh šl hydh ʿtyqh (bʿqbwt spry zwtʾ dbrym) (Scheming Witnesses: Towards the Solution of an Ancient Riddle)," *Tarbiz* [Jerusalem] 72 (3, '03) 345-387.

With the help of fragments from *Sifre Zuta to Deuteronomy,* the article traces the development of the halakah associated with the law of scheming witnesses (see Deut 19:16-21). It notes that in the last tannaitic generation there arose the conception that the testimony of the first witnesses is to be rejected solely on the basis of a second pair of witnesses who are to be believed if and only if they say "you were with us."—D.J.H.

682. T. ILAN, "Dance and Gender in Ancient Jewish Sources," *NearEastArch* 66 (3, '03) 135-136.

The biblical and rabbinic evidence together suggest that in ancient Israel dance was a highly gendered activity. Men danced (the Hebrew root is always *rqd*) with men, and women danced (the Hebrew root is always *hwl*) with women. It is unlikely that mixed dancing ever occurred. However, it is likely that dancing had highly sexual overtones, since it appears that women danced for men and men danced for women. The two roots suggest that men leapt up and down (*rqd*) while dancing, and women danced in circles (*hwl*).—D.J.H.

683. D. JAFFÉ, "Les synagogues des *amei-ha-aretz*: Hypothèses pour l'historie et l'archéologie," *StudRel/SciRel* 32 (1-2, '03) 59-82.

According to *b. Shabbat* 32a, Rabbi Ishmael ben Eleazar said that the *ʿamme-hā-ʾāreṣ* called the holy ark *ʾarnah* and the synagogue *bet ʿam*. The term *ʾarnāh* relating to the holy ark appears in inscriptions found at Naveh in the Golan and at Dura Europos in Syria. Study of literary, epigraphical, and archaeological sources indicates that Rabbi Ishmael ben Eleazar's words were aimed at Jewish Christians who lived in those two locations. Thus the vague expression *ʿamme-hā-ʾāreṣ* can perhaps be construed more precisely than was previously thought.—D.J.H.

684. C. LEONHARD, "Die älteste Haggada. Übersetzung der Pesachhaggada nach dem palästinischen Ritus und Vorschläge zu ihrem Ursprung und ihrer Bedeutung für die Geschichte der christlichen Liturgie," *ArchivLiturgWiss* 45 (2, '03) 201-231.

After an introduction to research on the *Passover Haggadah,* the article presents an annotated translation of the earliest version of the Palestinian rite, and discusses its significance for understanding the origin of the *Passover Haggadah.* The oldest strata of the 10th-century text rework and quote the Palestinian form of the Mishnah (*m. Pes.* 10) in a way that shows that the Mishnah was already regarded as a highly authoritative and canonical text which could be recited in domestic liturgies. Thus the *Passover Haggadah* was neither inherited from Second Temple times nor developed gradually over the first centuries of the common era, but was composed as a new text on the basis of the Mishnah. Moreover, there is no reason to assume a great antiquity for the plusses of the Babylonian haggadot over the text of the Palestinian fragments, if such plusses are not attested in Jewish liturgy or rabbinic literature. Thus the early history of the Seder liturgy, the Eucharist, and the Easter celebration has to be written without reference to the *Passover Haggadah.*—D.J.H.

685. J. MASSONNET, "David dans la tradition rabbinique," *LumVie* 53 (263, '04) 53-68.

While some rabbinic texts provide fantastic descriptions of David's strength, other midrashic accounts portray him as a king and prophet, who is a pious sage, humble and zealous for the Torah, as well as a sinner capable of repentance.—D.J.H.

686. S. Moyn, "Emmanuel Levinas's Talmudic Readings: Between Tradition and Invention," *Prooftexts* 23 (3, '03) 338-364.

In contrast to many modern exponents of Judaism and potentially to his credit, Levinas did not understand the Talmud and modernity in mutually exclusive terms. And his attempt to reinterpret the Talmud rather than reject it in his reinvention of Judaism for modern times has to be viewed as an act of exceptional daring. His talmudic readings are part of a larger vision of Judaism that he wanted to understand not so much as an "invention of tradition" but rather as a new theory of tradition.—D.J.H.

687. G. Oberhänsli-Widmer, "Ein talmudischer Midrasch zu König David. Schabbat 56a, oder: wie Bathscheva zu ihrem Scheidebrief kam," *Kirche und Israel* [Neukirchen-Vluyn] 19 (1, '04) 3-16.

After surveying portrayals of David in Jewish tradition from the OT to the rabbinic writings, the article focuses on the rabbinic treatment of David's sin with Bathsheba in *b. Shabbat* 56a, with particular attention to Rav Samuel Bar Nahmani's suggestion that Uriah had written a bill of divorce for Bathsheba. Then it discusses the forms and interests of the talmudic portrayals of David, and traces developments in later Jewish artistic and literary representations.—D.J.H.

688. J. Ribera-Florit, "Los targumes de Job. Algunos aspectos textuales y literarios," *Est Bíb* 62 (1, '04) 77-86.

After introductory remarks on the figure of Job in the Jewish tradition, the article comments briefly on the texts of *Targum of Job* found at Qumran, and discusses the manuscripts and printed editions of the rabbinic *Targum of Job*. Then it considers the linguistic and interpretive characteristics of *Targum of Job,* and focuses on some of its major doctrinal themes: the unity and transcendence of God, the central importance of the Law, angelology, the patriarchs, and eschatology.—D.J.H.

689. S. Schwarzfuchs, "Le sein d'Abraham," *RevÉtudJuiv* 163 (1-2, '04) 283-288.

In the Jewish tradition the "bosom of Abraham" provides shelter for proselytes who live righteously. In Christianity (see Lk 16:22) it constitutes an intermediary station that follows the death of certain faithful ones. It is difficult to discern any relationship between the two approaches; they must have developed independently.—D.J.H.

690. M. Subtelny, "The Tale of the Four Sages who Entered the *Pardes*: A Talmudic Enigma from a Persian Perspective," *Jewish Studies Quarterly* [Tübingen] 11 (1, '04) 3-58.

The rabbinic story of the four sages who entered the *pardes* (modeled on the Persian king's glorious throne room) is a visionary tale concerned with imaginal envisioning of the invisible God of Judaism. The sages entered for the purpose of speculating about the nature of the ontological relationship between (1) God's manifested forms as symbolically represented by the divine chariot throne, and (2) God's ineffable and transcendent essence. Only Rabbi

Aqiba was able to envision the correct nature of the relationship between the multiplicity of God's self-manifestations in creation and his transcendent unicity.—D.J.H.

691. A. TROPPER, "The Fate of Jewish Historiography After the Bible: A New Interpretation," *History and Theory* [Oxford—Malden, MA] 43 (2, '04) 179-197.

The largely ahistorical approach of the rabbis functioned as a local Jewish counterpart to the widespread classicizing tendencies of a contemporary Greek intellectual movement, the Second Sophistic. In both cases eastern communities whose political aspirations were stifled under Roman rule sought to express their cognitive and spiritual identities by focusing on a glorious and idealized past rather than on contemporary history.—D.J.H.

692. B. WIMPFHEIMER, " 'But It Is Not So': Toward a Poetics of Legal Narrative in the Talmud," *Prooftexts* 24 (1, '04) 51-86.

The article examines two legal narratives about Rava's anger and his shame in *b. Baba Mesia* 97a, with particular attention to their use of emotional markers. The juxtaposition of these two tales suggests that we as readers underread talmudic narratives when we focus too strongly on their bottom-line legal positions. In this text the juxtaposition of two narratives anchored in seemingly gratuitous psychological affects highlights the way in which the narrative of Rava's shame reads and is read by the narrative of Rava's rage.—D.J.H.

Rabbinics, §§ 49-290, 581, 652, 668r, 730.

## *Greco-Roman World*

693. K. ALGRA, "Hellenistic and Early Imperial Philosophy," *Phronesis* [Leiden] 49 (2, '04) 202-217.

Descriptions and evaluations of twelve books published since 2000 on various aspects of Greek and Roman philosophy and on individual philosophers.—D.J.H.

694. A. ALLÉLY, "Les enfants malformés et handicapés à Rome sous le Principat," *Revue des Études Anciennes* [Bordeaux] 106 (1, '04) 73-101.

Study of abnormal children at Rome under the principate highlights the existence of two spheres. The first sphere was public and religious, and related to the *prodigia,* which the haurispices took into account. The second sphere was judicial and private, and concerned the *paterfamilias* who decided whether or not to keep and raise a disabled child.—D.J.H.

695. S. L. BUDIN, "A Reconsideration of the Aphrodite-Ashtart Syncretism," *Numen* 51 (2, '04) 95-145.

The syncretism between the Greek goddess Aphrodite and the Phoenician goddess Ashtart (Astarte) emerged differently on Cyprus than in the rest of the Mediterranean. On Cyprus it emerged out of an identification between the two queen goddesses of Cyprus, Aphrodite and Ashtart. In Greece, by contrast, it evolved out of a slow "orientalizing" of Aphrodite combined with a Greek tendency to equate almost all eastern goddesses. As a result, the identification between Aphrodite and Ashtart was quite general, and both goddesses were syncretized not only with each other but also with a full range of Mediterranean goddesses.—D.J.H.

696. P. J. BURTON, "*Amicitia* in Plautus: A Study of Roman Friendship Processes," *AmJournPhilol* 125 (2, '04) 209-243.

A close reading of friendship practices in the plays of Plautus, in light of the relevant social science and anthropological literature on friendship, can help in establishing the parameters, discourse, and behaviors associated with Roman friendship. Application of a new analytical framework for studying such relationships in ancient literature (a "processual model of friendship interaction") to Plautus' plays increases our understanding of Roman *amicitia* in that it marks the relationship as a precious and all too rare social bond, fraught with paradox and ambivalence, and generative of tensions, anxieties, and asymmetries.—D.J.H.

697r. J. R. CLARKE, *Art in the Lives of Ordinary Romans* [*NTA* 48, pp. 445-446].

G. WOOLF, "Truths from the taverns," *Times Literary Supplement* [London] May 14 ('04) 24-25.—Art here means representations, images of things and people in a range of media, but above all wall paintings, mosaics, and carved stone. Clarke is well aware of the pitfalls involved in interpreting Roman works of art from antiquity, and seeks to empower interpreters rather than to close down the range of plausible interpretations. His thoughtful and humane book is a welcome reminder of how much more there is to art history than social status and political power.—D.J.H.

698. E. CUSSINI, "Regina, Martay and the Others: Stories of Palmyrene Women," *Orientalia* 73 (2, '04) 235-244, plates 23-25.

With reference to various Palmyrene inscriptions [see *NTA* 40, p. 555], the article examines the story of Regina of South Shields alongside stories of other Palmyrene women (e.g. Martay, Shallum, Batti, Shagal, Akamat, Mezabba, and Aurelia Samay). The brief and formulaic inscriptions accompanying their reliefs, and the modes of representation of these women, when portraits are preserved, allow us to catch glimpses of their lives, though in a fragmentary and inevitably incomplete fashion.—D.J.H.

699. E. DICKEY, "Latin Influence on the Greek of Documentary Papyri: An Analysis of its Chronological Distribution," *ZeitPapEpig* 145 ('03) 249-257.

The overwhelming preponderance of Greek documents among Egyptian papyri of all periods attests to the fact that Greek persisted as the standard written language of Egypt throughout the period of Roman domination. However, while there were no Latinisms at all before the Roman conquest of Egypt in the 1st century B.C., there was then a gradual rise until the 4th century A.D., when there was a sudden and enormous increase in Latinisms followed by a less steep decline.—D.J.H.

700. J. FRANKLIN, "The Sittii of Ancient Pompeii: Mercurius Fortunaque Ludentes," *Class Bull* 79 (2, '03) 195-203.

Upward mobility in class-conscious Rome of the early empire was notoriously restricted. The Sittii of ancient Pompeii provide an illustrative glimpse of the quirkiness of the struggle for upward mobility in Roman antiquity and the truth underlying Petronius' satirical portrayal of it.—D.J.H.

701. C. A. GIBSON, "Learning Greek History in the Ancient Classroom: The Evidence of the Treatises on Progymnasmata," *ClassPhilol* 99 (2, '04) 103-129.

The article seeks to describe and interpret what ancient Greek students learned about history during their formal training in the progymnasmata in order to throw into relief the differences between ancient and modern conceptions of history and so enhance our understanding of both. Drawing on the evidence of the four surviving ancient handbooks on the composition of progymnasmata (Aelius Theon, ps.-Hermogenes, Aphthonius, and Nicolaus), it treats the historical content of the progymnasmata in eleven of the fourteen exercises (fable, narrative, anecdote, etc.), the theorists on genre and style in historiography, and the progymnasmata and historical declamation. It concludes that it would be useful to have more detailed rhetorical analyses of the historians (particularly the postclassical historians) that show how ancient historians used the formal building blocks of the progymnasmata to construct their histories.—C.R.M.

702. B. K. HARVEY, "The Use of Roman Funerary Inscriptions in Large-Enrollment Classes Taught in English," *ClassBull* 79 (2, '03) 219-242.

The article describes the use of Roman funerary epitaphs (with many examples) among the documentary sources used in a college Roman civilization course geared toward general students. Reading inscriptions as evidence for the lives of actual people from the Roman world was one of the highlights of the course, and the nature of these texts allowed students to make a connection with the past on a far more personal level than possible when examining literature or history written by the upper classes.—C.R.M.

703. E. A. HEMELRIJK, "City Patronesses in the Roman Empire," *Historia* [Stuttgart] 53 (2, '04) 209-245.

Although city patronesses were exceptional in the Roman empire, their occurrence shows that women were not wholly barred from formal public functions. After discussing the nature and function of municipal patronage in the western part of the Roman empire, the article considers the nature of the evidence for city patronesses, as well as its geographical and chronological distribution and the correlation with rank and family. Then after noting interrelations between city patronesses, it treats the benefactions expected from them, their duties and responsibilities, public honor and public image, and motives.—D.J.H.

704. I. H. HENDERSON, "Speech representation and religious rhetorics in Philostratus' *Vita Apollonii*," *StudRel/SciRel* 32 (1-2, '03) 19-37.

In his *Life of Apollonius*, Philostratus extends a bipolar theory of styles to define for Apollonius an alternative—mildly subversive—rhetoric of silence and oracular speech inside Greco-Roman public discourse. His rhetorical theory of styles furnishes an essential plot dynamic for the biographical, political, and religious narrative of *Life of Apollonius*. In his apologetic for Apollonius, Philostratus privileges the oracular, verbal aspects of Mediterranean religious life. But this representation of religious speech is neither wholly fictive nor wholly new.—D.J.H.

705. M. A. HOLOWCHAK, "Lucretius on the Gates of Horn and Ivory: A Psychophysical Challenge to Prophecy by Dreams," *Journal of the History of Philosophy* [Baltimore] 42 (4, '04) 355-368.

The article examines Lucretius' account of sleep and the formation of dreams in *De rerum natura* 4 in light of the Epicurean aims of the poem as a whole. It shows that his "selection model" of dreams, while it forbids the phenomenon of genuine prophecy through dreams, allows for a surprisingly rich psychophysical explanation of seemingly prophetic dreams in sleepers. It argues that a proper grasp of oneiric formation is itself a significant part of the Epicurean cure for the superstition and religiously based ills of Lucretius' day.—D.J.H.

706. R. Langlands, "'Can You Tell What It Is Yet?' Descriptions of Sex Change in Ancient Literature," *Ramus* [Bendigo, Australia] 31 (1-2, '02) 91-110.

The literary trope of ekphrasis understood as a literary description of a work of art proves to be an important reference point in understanding the descriptions of bodies undergoing change from one sex to another in Diodorus Siculus' *Library* 32.10-12 and Ovid's *Metamorphoses* 9.669-797, respectively. Both authors use the concept of ekphrasis to problematize the relationships between text and reader, viewer and object of gaze, reality and appearance, and seeing and believing.—D.J.H.

707. D. J. Leigh, "Forgiveness, Pity, and Ultimacy in Ancient Greek Culture," *Ultimate Reality and Meaning* [Toronto] 27 (2, '04) 152-161.

Neither gods nor humans in early Greece were viewed as "forgiving" people their injustices or offenses. By the time of the Athenian republic, pity for the suffering or for the involuntary guilty act was seen as of some value in the pursuit of justice in the courts or in the pursuit of a reasonable foreign policy. Because the Greeks lacked a divine or messianic example of unconditional forgiveness, they did not feel a religious compulsion to forgive others. Only in the mystery religions did pity begin to play a major role in aiding Greeks in their pursuit of immortality and escape from the cycles of violence. At most, these hints of the rising importance of pity in the Greek world might suggest some readiness for the reception of the Christian teachings on the divine forgiveness of sins and the human need to forgive one another.—D.J.H.

708. P. Loman, "No Women, No War: Women's Participation in Ancient Greek Warfare," *Greece & Rome* [Oxford] 51 (1, '04) 34-54.

Greek women fulfilled valuable tasks in times of war both at home and on foreign campaigns: providing their men with emotional and spiritual support, securing supplies (food and arms), protecting their own cities against invaders, serving as entertainers and prostitutes, and accompanying their husbands. Although war was still the business of men, it was a business that needed women too.—D.J.H.

709. M. Masterson, "Status, Pay, and Pleasure in the *De Architectura* of Vitruvius," *AmJournPhilol* 125 (3, '04) 387-416.

After suggesting that Vitruvius' probable social status affected the contents of his *De Architectura,* the article shows how the education proposed for the architect, the receipt of a wage, and pleasure all shaped the treatise in significant ways. Then it focuses on the cameo appearance of Aristippus in the preface to book 6, and argues that Vitruvius used the figure of Aristippus, the pleasure-loving philosopher whom Vitruvius offers to the reader as a stand-in for the architect, to focus and negotiate further the issues of status, pay, and pleasure.—D.J.H.

710. T. A. J. McGinn, "Missing Females? Augustus' Encouragement of Marriage between Freeborn Males and Freedwomen," *Historia* [Stuttgart] 53 (2, '04) 200-208.

The emperor Augustus' *Lex Iulia et Papia* seems to have given explicit sanction for non-senatorial freeborn males to marry freedwomen. Its aim was not only demographic (to make up for "missing females") but also moral and political. The legislation was intended to level the matrimonial playing field for the vast majority of the Roman citizen population.—D.J.H.

711. T. Papadopoulou, "Herakles and Hercules: The Hero's Ambivalence in Euripides and Seneca," *Mnemosyne* [Leiden] 57 (3, '04) 257-283.

Madness presents Herakles/Hercules in an unprecedented state of extreme vulnerability and becomes an apt device for dramatizing the fragility of life and the responses to tragic reversals of fortune. Whereas Euripides used Herakles' madness as a vehicle for the glorification of Athens as the only city able to restore him, Seneca's play about Hercules turns out to be a tragedy of an extraordinary political figure with all his strengths and weaknesses.—D.J.H.

712. M. B. Roller, "Exemplarity in Roman Culture: The Cases of Horatius Cocles and Cloelia," *ClassPhilol* 99 (1, '04) 1-56.

In Roman culture "exemplary" discourse links actions, audiences, values, and memory. With reference to the literary and monumental evidence pertaining to Horatius Cocles and Cloelia, this article seeks to demonstrate (1) that exemplary discourse describes an actual Roman way of confronting the past, of giving it value and purpose, and (2) that this model of exemplary discourse enables us to grasp the social and ideological functioning of exemplary figures in any given context. It concludes that analysis of these two figures from the republican era as protagonists in a discourse of exemplarity shows that among the Romans even in imperial times the past had a thriving, evolving, and ideologically efficacious life in the present.—D.J.H.

713. J. S. Rundin, "Pozo Moro, Child Sacrifice, and the Greek Legendary Tradition," *JournBibLit* 123 (3, '04) 425-447.

The Pozo Moro relief (ca. 500-490 B.C.) unearthed in Spain in 1971 seems to represent Northwest Semitic child sacrifice. After describing the monument, the article explores the possibility that the animal-headed figure on the right of the relief is an image associated with the Minotaur of Greek folklore. Then it suggests a connection between the grisly feast of the monstrous creature on the left of the relief and the Greek legendary motif of a father (Thyestes, Tereus, Harpagus) unknowingly being served his own children as a meal. Finally it shows how the imagery on the relief may illuminate OT and NT texts.—D.J.H.

714. D. C. Russell, "Virtue as 'Likeness to God' in Plato and Seneca," *Journal of the History of Philosophy* [Baltimore] 42 (3, '04) 241-260.

Plato's ethics never looks more fantastic than in the claim that our highest good is to be like God. In Seneca and other Stoics we find a down-to-earth conception of virtue not only consistent with, but indeed illuminated by the idea that virtue makes one like God. A promising understanding of likeness to God in Plato emerges when we take a fresh look at it through Stoic lenses. Our greatest obstacle to understanding likeness to God is the natural assumption that we already know what it means—that it is a spiritual ideal rather than an ethical one. Seneca, and Plato himself in the *Philebus,* show us another way.—C.R.M.

715. J. L. Sebesta, "Textbooks in Greek and Latin," *ClassWorld* 97 (3, '04) 235-280.

This survey covers all Greek and Latin textbooks, as well as language and etymology textbooks, that are in print, updating the 2002 full survey [§ 46-1966] and the 2003 supplementary survey [§ 48-695]. The categories under Greek and Latin are as follows: author/genre, beginner's books, grammars and grammatical aids, readers, composition, dictionaries and word lists, and NT Greek or later Latin. The NT Greek section lists beginner's books; grammars; readers and texts; and dictionaries, concordances, and word lists. [The same issue (pp. 363-367) contains a directory of publishers.]—C.R.M.

716. J. F. SIEGEL, "Audio-Visual Materials in Classics," *ClassWorld* 97 (3, '04) 285-362.

This revision of the 2002 survey [§ 46-1967] lists audio-visual materials (CD-ROMs, instructional videos, DVDs, slides, etc.) under twelve headings: archaeology, ancient world civilizations (general), classical civilization (general, mythology, philosophy, theater), Greek civilization (general, art and architecture), Greek literature in translation (the epic and Homer, Plutarch, drama), Greek language instruction, Roman civilization, Latin literature in translation (poetry, drama), Latin language instruction, the classical legacy, specifically for elementary/middle school teachers, and miscellaneous. A companion Web site to this survey (www.stoa.org/avclassics) offers additional information, including a database that can be searched by media, title, description, and price, with links to online catalog pages, reviews of products, free downloads or preview clips, and screen shots. [The same issue (pp. 363-367) contains a directory of publishers.]—C.R.M.

717r. R. F. THOMAS, *Virgil and the Augustan Reception* (Cambridge, UK—New York: Cambridge University Press, 2001).

S. N. BYRNE, "Virgil and the Augustan Reception," *ClassBull* 79 (2, '03) 243-258.—This book is a must-read for Virgilian scholars and classicists, especially those too young to have been influenced by anti-Vietnam War sentiments and who may not be aware of the extent to which politics can impose a point of view on a text. The article offers a summary of the content of the book, which is not for amateurs or newcomers to the world of the *Aeneid,* and offers a sampling of the numerous excellent analyses that one will find in it.—C.R.M.

718. L. YING, "Ruler of the Treasure Country: the Image of the Roman Empire in Chinese Society from the First to the Fourth Century AD," *Latomus* [Brussels] 63 (2, '04) 327-339.

The Roman empire, which was called "Daqin" in Chinese sources, was known mainly through various commodities. After discussing the routes by which the Roman commodities were conveyed, the article examines the use of storax and glass in contemporary Chinese society, and sketches the legendary image of Daqin ("the ruler of the treasure country") in Chinese historical sources from the 1st to the 4th century A.D.—D.J.H.

Greco-Roman World, §§ 49-628, 660, 691.

## *Early Christianity*

719. F. BARBE ET AL., "Littérature et histoire du christianisme ancien," *LavalThéolPhil* 60 (2, '04) 363-378.

This installment [§ 49-725] describes and evaluates thirteen recent publications, in various languages, under the following headings: tools for study (two); the Bible and the history of exegesis (one); Judaism and Christian origins (two); literary and doctrinal history (four); gnosis, Manichaeism, and magic (two); and editions and translations (two).—D.J.H.

720. R. Bauckham, "Why Were the Early Christians Called Nazarenes?" *Mishkan* [Jerusalem] 38 ('03) 80-85.

After surveying various explanations for why the early Christians were called "Nazarenes," the article suggests that the early Christians would have said that "this is what the scriptural prophecies call us" (see Isa 11:1; 49:6; 60:21; Jer 31:6).—D.J.H.

721. G. Bissoli, "*Kindynos* — 'pericolo' nella *Prima Clementis,*" *StudBibFranLibAnn* 51 ('01) 133-144.

Recent studies have shown that in *1 Clement* the word κίνδυνος ("danger") refers to the ultimate extraterrestrial reality. This article examines how the author used the concept to call the Corinthian community back to unity and to assure them that the church in Rome would never cease to intercede before God on their behalf.—D.J.H.

722. R. Bracchi, "Come una freccia scoccata al bersaglio. L'uso di ἐπιτυγχάνω nelle Lettere di sant'Ignazio di Antiochia," *Salesianum* 66 (3, '04) 441-480.

Ignatius used the verb ἐπιτυγχάνω to describe his calling to "reach" God in martyrdom like "an arrow shot at a target." The article first traces the development of the term ἐπιτυγχάνω and analyzes all its occurrences in the letters of Ignatius. Then it examines how the concept of "reaching" God figures in Ignatius' personal vision and theology.—D.J.H.

723. D. R. Cartlidge, "Dealing with the Devil," *BibRev* 20 (3, '04) 20-26.

Ancient authors could not resist speculating about what happened to Adam and Eve between Genesis 3 and 4. Jewish tales of Adam and Eve's traffic with Satan composed during the Second Temple period exerted noteworthy influence on the Christian community. The article reports on M. E. Stone's *Adam's Contract with Satan* [*NTA* 48, p. 647] and its analysis of the stories, which it characterizes as useful to scholars and accessible to the interested public.—C.R.M.

724. J. Comby, "L'origine du christianisme," *EspVie* 114 (105, '04) 3-9.

The article describes the scope of G. Mordillat and J. Prieur's ten-part television series *L'origine du christianisme,* and offers guidance regarding some of its key topics: kingdom and church, whether Jesus founded the church, Christianity and Judaism, the stages of their separation, the first Christianities, and eastern Christianity.—D.J.H.

725. D. Côté et al., "Littérature et histoire du christianisme ancien," *LavalThéolPhil* 60 (1, '04) 163-177.

The collaborative effort of several scholars, this bulletin [see § 47-1496] presents descriptions and evaluations of nine recently published books in various languages on Hellenistic Judaism (one), doctrinal and literary history (five), gnosis and Manichaeism (two), and editions and translations (one).—D.J.H.

726. M. Del Verme, "*Didaché* e origini cristiane. Aggiornamento bibliografico per lo studio della *Didaché* nel contesto del 'Giudaismo cristiano,'" *AnnStorEseg* 20 (2, '03) 455-544.

This bibliographical essay is a corrected and updated version of the one published in 2001 [see §§ 46-1367; 49-747]. It offers an annotated guide to facilitate research on *Didache* in its original context (the "Christian Judaism" of the second half of the 1st century). Its four sections treat the principal bibliographical tools; editions, versions, translations, and commentaries of *Didache* (and related texts); Judaism and Christian origins; and studies on *Didache* and on the Judaism(s) of *Didache.*—C.R.M.

727. M. Del Verme, "*Didaché* e origini cristiane. Una bibliografia per lo studio della *Didaché* nel contesto del giudaismo cristiano. II," *VetChrist* 38 (2, '01) 223-245.

This second installment [see § 46-1367] of a bibliographical essay intended to facilitate the study of the Hebrew-Jewish roots of *Didache* discusses studies on *Didache* and on the Judaism(s) of *Didache.* A seventeen-page bibliography (pp. 229-245) is included.—C.R.M.

728. Y. Z. Eliav, "The Tomb of James, Brother of Jesus, as *Locus Memoriae,*" *HarvTheol Rev* 97 (1, '04) 33-59.

After noting that one may use memorable places and the traditions configured around them as a kind of porthole that allows a glance at the dynamics that shaped groups and societies, the article attempts such a reading in relation to the tomb of James, the Temple Mount in Jerusalem, and the various groups associated with the figure of James in early Christianity. After establishing the centrality of Jerusalem and the Temple to the groups associated with James, it investigates the shifting perceptions regarding the tomb as well as the dynamic textual history of a central element that became associated with it, an architectural feature known as the *pterygion* ("pinnacle" or "turret") of the Temple.—C.R.M.

729. J.-C. Eslin, "L'origine du christianisme: réflexions à partir d'une enquête de Gérard Mordillat et Jérôme Prieur," *Esprit* [Paris] (7, '04) 29-43.

The article first describes Mordillat and Prieur's 2004 French television project on the origin of Christianity and their book *Jésus après Jésus* (2004) with regard to their perspectives and methodologies for approaching the ancient sources. Then it discusses how they treat the origin of Christianity without the Gospels, the primitive Christian tradition, Jesus, anti-Judaism, and God.—D.J.H.

730. T. Horner, "Jewish Aspects of the *Protoevangelium of James,*" *JournEarlyChrist Stud* 12 (3, '04) 313-335.

*Protevangelium of James* would have been best understood—perhaps only fully understood—within a community that was familiar with concerns and images of contemporary Judaism. Reading *Protevangelium of James* alongside the Mishnah highlights some interesting parallels about how girls become women and how they are passed from fathers to husbands, and about the preservation and assurance of virginity. This cultural connection suggests that the assertion of Mary's postpartum virginity (the real innovation of *Protevangelium of James*) may have come from a Jewish community (albeit a Christian one).—D.J.H.

731r. G. Mordillat and J. Prieur, *Jésus après Jésus* (Paris: Seuil, 2004).

J. Radermakers, "'Jésus après Jésus' de Mordillat et Prieur. À propos d'un livre récent," *NouvRevThéol* 126 (3, '04) 458-461.—Mordillat and Prieur's book spells out the thesis of their recent series of broadcasts on French television entitled "The Origin of Christianity." They are skilful scenario writers, who cleverly mix the opinions of those interviewed in order to make them say what they wish them to say in their production. They view Christianity as a horrible human invention that has distorted the objective data of "history" to make possible the triumph of a new religion intended to obliterate Judaism. But their superficial reading of the NT documents amounts to intellectual dishonesty.—C.R.M.

732. N. Paxton, "The Eucharistic Bread: Breaking and Commingling in Early Christian Rome," *DownRev* 122 (427, '04) 79-93.

Of the four actions identified by G. Dix as the basis for liturgies of the Eucharist (taking, blessing, breaking, and giving), the breaking of the eucharistic bread, or fraction, has been neglected by recent writers. The article describes the symbolism and development in the Mass at Rome itself of the fraction and of a rite clearly associated with it, the mingling of the sacred bread with the precious blood, from the 2nd to the 7th century.—C.R.M.

733. A. G. Quinn, "Continence and celibacy in the early Christian community," *HomPast Rev* 104 (8, '04) 42-50.

Review of the pertinent NT texts (Mt 19:12; 1 Corinthians 7; etc.) and early patristic writings indicates that sexual continence and clerical celibacy were founded in Scripture and continued after apostolic times. What was the practice of the early church eventually developed into legislation regarding the clergy.—D.J.H.

734. I. Ramelli, "L'*Epistola Anne ad Senecam de superbia et idolis.* Documento pseudoepigrafico probabilmente cristiano," *Augustinianum* 44 (1, '04) 25-49.

After describing scholarship on *Epistola Anne ad Senecam de superbia et idolis,* the article discusses the work's title, the identity of the Jewish high priest (Annas or Ananus), the figure of Seneca, and the language of the work. Then it considers the cultural milieu that the work reflects and argues that it should be attributed to a 4th-century Christian writer. It concludes that although this paraenetic treatise presents many parallels to Roman Stoic thought (see Acts 17), it is best understood as a 4th-century Christian antipagan polemic (though conducted without a harsh tone).—D.J.H.

735. D. I. Rankin, "Class Distinction as a Way of Doing Church: The Early Fathers and the Christian *plebs,*" *VigChrist* 58 (3, '04) 298-315.

The study shows how Roman notions of social and legal distinction helped to shape the approach of certain pre-Nicene Fathers (Clement of Rome, Hermas, Tertullian, Cyprian) to the ordering of the church. The distinction of *ordo* and *plebs* translated into the church transformed a de facto organizational distinction into an ecclesiastical one, moving from a notion of the *laos* as the whole people of God to that of an inferior and subordinate laity. The distinction between *patronus* and *cliens* placed the provision of ministerial services within the personal "gift" of the patron. The notion of the bishop as *paterfamilias* had grave consequences for the relationship between bishop and lesser clergy, and that between clergy and laity. The notions of the clergy (particularly the bishop) as *honestiores, patroni,* and *patresfamilias* had far-reaching implications for many centuries to come for the development of concepts of Christian ministry and office.—C.R.M.

736. A. Y. Reed, "The Trickery of the Fallen Angels and the Demonic Mimesis of the Divine: Aetiology, Demonology, and Polemics in the Writings of Justin Martyr," *JournEarlyChristStud* 12 (2, '04) 141-171.

Justin's association of the fallen angels and their demonic progeny with the pagan pan-theon initiates a new stage in the history of exegesis of Gen 6:1-4. Justin is the first known Christian author to rework this myth subsequent to the NT literature, and he represents our earliest extant evidence for the myth's influence after the apparent rejection of the books of Enoch and the angelic interpretation of Gen 6:1-4 by rabbinic Jews. The study explores the polemical function of the angelic descent myth in Justin's writings within his denunciation of Greco-Roman polytheism, its apologetic function within his defense of Christianity, and its anthropological function within his explication of the condition of the unsaved pagan.—C.R.M.

737r. S. J. SHOEMAKER, *Ancient Traditions of the Virgin Mary's Dormition and Assumption* [*NTA* 47, p. 611].

L. GAMBERO, "A proposito di un recente studio sull'assunzione di Maria al Cielo," *Marianum* 65 (1-2, '03) 261-277.—After observations on the traditions about Mary's dormition and assumption and on the significance and value of the apocryphal literature, the article places Shoemaker's work in the context of recent scholarship. Then it discusses the nature and forms of the traditions about Mary's dormition, the Marian cult in ancient Palestine, the origin of the traditions about the dormition of the Theotokos, and the prehistory and origins of the traditions about the dormition and assumption. It concludes that Shoemaker's work is generally persuasive and stimulating, and opens up new ways of investigation and further research.—D.J.H.

738. G. SPINOSA, "*Ἐκκλησία-ecclesia, secta, ordo* nel cristianesimo dei primi secoli. Una riflessione sul lessico," *CristStor* 24 (3, '03) 453-487.

A semantic analysis of the key historical-religious terms ἐκκλησία, *secta* (αἵρεσις), and *ordo* (τάξις) in early Christianity reveals a tension between trends aimed at the creation of movements and those focusing on institution building. The meaning of the term ἐκκλησία in both the OT and the NT refers to different situations that cannot always be identified accurately. In the OT the term is used to designate the people's assembly of God, while in Paul's epistles it indicates a domestic community, the local community of a town or region, and a combination of several communities that in some cases represent the universal church. Tension and polarity also characterized the relationship between the *secta* and the hierarchically structured *ordo,* which provided the framework for the development of the church beginning in the 2nd century.—C.R.M.

739. G. G. STROUMSA, "Christ's Laughter: Docetic Origins Reconsidered," *JournEarly ChristStud* 12 (3, '04) 267-288.

The study contends that the very historical core of docetism, at least in its early phases, does not lie in Platonic elements but in the rejection of Jesus' passion on the cross. It discusses various gnostic texts that highlight the importance of the motif of laughter on the part of Christ as he secretly avoids the passion on the cross; the patristic understanding of Isaac as a *typos* of Christ, focusing in particular on the Akedah in Genesis 22 and the meaning of Isaac's name ("he will laugh"); the two possible Jewish interpretations of the Akedah, and the hypothesis that some early Christian exegetes concluded that Jesus just like Isaac had not really died; and Philo's idea that God was Isaac's real father. Christ's laughter as it appears in some docetic traditions reflects the fact that very early on (in the 1st century), some (Jewish) believers in Jesus and in his redemptory role considered him to be, as it were, Isaac *redivivus.* In a second stage, when the docetic attitude became more or less identified with gnostic dualism and antinomianism, Christ's laughter received a new turn as it came to reflect his sarcasm at the failed efforts of the forces of evil to kill him.—C.R.M.

740. A. A. S. TEN KATE, "Le cours du Jourdain à travers l'Église primitive," *EphTheolLov* 80 (1, '04) 167-173.

After comments on the etymology of the "Jordan" river, the article first notes its negative connotation (in e.g. Philo, Tertullian, Nag Hammadi writings), especially as a point of demarcation between life and death. Then it underlines its positive function in the primitive church in connection with the baptism of Jesus and the abundance of the messianic age. Its earliest attestations are of liturgical origin where it symbolizes arrival in the promised land with all its benefits.—C.R.M.

741. G. THEISSEN, "Urchristentum als Bewegung. Von innerjüdischen Oppositions- und Erneuerungsbewegungen zur Entstehung einer neuen Religion im Römischen Reich," *CristStor* 24 (3, '03) 489-515.

The article addresses two questions: Why did the Jesus movement alone among all other Jewish renewal movements succeed in establishing a long-lasting religious community? and Why did early Christianity succeed in maintaining its character of being a dynamic movement? It suggests that the Jesus movement learned from the failure of renewal movements in Judaism that preceded it and that this accounts for its stability. Its dynamism emerged from tensions between its deviating way of life and the principal institutions of antiquity such that asceticism highlights its conflict with the *oikos,* and martyrdom its conflict with the *polis.*—C.R.M.

742. R. TREVIJANO ETCHEVERRÍA, "Bibliografía patrística hispano-luso-americana XIII (2001-2002)," *Salmanticensis* 51 (1, '04) 99-155.

This listing [see § 47-690] of 550 books and articles published on patristics in Spanish and Portuguese in 2001 and 2002 appears under the following major headings: general, NT and Apocrypha, authors, liturgy, juridical matters and creeds, the teaching of authors and the history of dogmas, gnosticism, and patristic exegesis of the OT and NT.—D.J.H.

743. S. K. TSITSINGOS, "Η ψυχή κατά την Αγία Γραφή (The Soul according to Scripture)," *DeltBibMel* 19 (1, '00) 54-78.

The article explores the definition of the term ψυχή ("soul") according to the eastern Church Fathers, drawing mostly from John Chrysostom. The eastern patristic hermeneutical tradition took into account both the Jewish-Semitic and the Greek-Platonic understanding of "soul." The article provides lists of eastern patristic usage of symbols, comparisons, and synonyms for the term "soul," as well as lists of OT and NT usages of the term, showing the agreement between the patristic and biblical usages.—J.A.H.

744. L. VENTER AND H. F. STANDER, "Die betekenis van ketters en ketterse bewegings vir ons Godsbegrip" [The Significance of Heretics and Heretical Movements for our Concept of God], *Acta Patristica et Byzantina* [Pretoria] 12 ('01) 198-212.

The development of orthodoxy, the strengthening position of Rome, and the general institutionalization of the church had as one of its first victims those of dissenting thought. The article argues that the "heretical" movements of the first two centuries A.D. should be considered as evidence for early Christian diversity rather than as proof of the degeneration of the Christian faith. The basic tenets of the "heretical" movements can provide a vision of God and of the church that is relevant for believers today.—D.J.H.

745. F. WINTER, "Noch einmal zu den spätantiken Privatbriefen. Neue Erkenntnisse zu P.Harr. I 107 aus den koptischen manichäischen Briefen aus Kellis," *ProtoBib* 13 (1, '04) 65-68.

In light of recent studies on the private correspondence found at Kellis, it may now be maintained that the author of P.Harr. I 107 [see § 45-742] was a Manichaean.—C.R.M.

746. B. D. WUDEL, "The Seduction of Self-Control: Hermas and the Problem of Desire," *RelTheol* 11 (1, '04) 39-49.

One of the evident tensions in *Shepherd of Hermas* is that it places great emphasis on the virtue of *enkrateia,* self-control or self-restraint, and at the same time incorporates surprisingly erotic elements in the narrative. The study argues that the erotic scenes at the book's opening (*Visions* 1.1.2) and near its closing (*Similitudes* 9) are linked to views of desire and self-control throughout the work, and that these motifs bear further on the text's depiction of manliness and on its view of Christian self-formation and community. *Hermas* seems to narrate the key task in Christian self-formation not as the suppression or repression of desire but as the exercise of techniques of self-scrutiny that lead to the seductions of virtue, the luxuriousness of good deeds, and the manly surrender to holy desire.—C.R.M.

Early Christianity, §§ 49-104, 163, 181, 459, 596, 653, 665, 671, 683, 747.

## *Gnosticism*

747. M. KALER, L. PAINCHAUD, AND M.-P. BUSSIÈRES, "The Coptic *Apocalypse of Paul,* Irenaeus' *Adversus Haereses* 2.30.7, and the Second-Century Battle for Paul's Legacy," *JournEarlyChristStud* 12 (2, '04) 173-193.

This investigation of the original *Sitz im Leben* of the Coptic *Apocalypse of Paul* (NHC V,1), a speculative expansion of Paul's account of his ascent to heaven in 2 Cor 12:2-4, first offers a brief introduction to the text. Then after noting patristic references to *Apocalypse of Paul,* it examines the many similarities between Irenaeus' *Adv. haer.* 2.30.7 and *Apocalypse of Paul,* and argues that instead of basing his account on any specific Valentinian source, Irenaeus is extrapolating what the Valentinian presentation of Paul's ascent would have had to entail based on his knowledge of Valentinianism. It contends that the two texts represent opposing sides in the 2nd-century debate between gnostics and proto-orthodox over the nature and interpretation of Paul's writings and activities. This contextualization of *Apocalypse of Paul* enables us to understand the logic behind features of the text that have been problematic in the past (e.g. its descriptions of the heavens through which Paul ascends).—C.R.M.

748. P. NAGEL, "Die Neuübersetzung des Thomasevangeliums in der *Synopsis quattuor Evangeliorum* und in *Nag Hammadi Deutsch* Bd. 1," *ZeitNTWiss* 95 (3-4, '04) 209-257.

After outlining the history of the translation of *Gospel of Thomas* with attention to the question of its Coptic *Vorlage* and the difficulty new translators have of finding a "tone" free from the influence of earlier translations, the article describes the translation included in K. Aland (ed.), *Synopsis quattuor Evangeliorum* (1996), carried out by the Berliner Arbeitskreis für koptisch-gnostische Schriften under the leadership of H.-G. Bethge, as a new beginning in the translation history of *Thomas.* Next, after noting the appearance of revised versions of this translation in the second (1997) and third (2001) editions of the *Synopsis,* and the appearance of the substantially identical translation of *Thomas* in the first volume of *Nag Hammadi Deutsch* (2001), it describes the characteristics and challenges of the new translation. Then it raises questions or offers suggestions about the translation in some fifty passages in *Thomas.* It concludes that the new translation of *Thomas* is rich in apt idioms, suggestions, and new insights, although not all of the new versions stand up to scrutiny.—C.R.M.

749. N. Perrin, "NHC II,2 and the Oxyrhynchus Fragments (P.Oxy 1, 654, 655): Overlooked Evidence for a Syriac *Gospel of Thomas,*" *VigChrist* 58 (2, '04) 138-151.

In comparing the Greek and Coptic versions of *Gospel of Thomas,* there is good reason to suspect that both texts independently drew on a common source of some Aramaic dialect. The article first considers the evidence of mistranslation and the evidence of catchwords in the Coptic *Thomas,* respectively. Then it compares divergences between the Greek and Coptic versions of *Thomas* (e.g. P.Oxy 1.5-8/*Thomas* 27; P.Oxy 1.17-18/*Thomas* 28.3; P.Oxy 654.9-11/*Thomas* 3.1) and argues that there are good grounds for positing a generally Aramaic (Syriac or western Aramaic) version as the basis for both the Coptic and Greek texts. It concludes that the supposition of a Syriac *Thomas* suggests that the document should be dated no earlier than the mid-2nd century.—C.R.M.

750r. H.-M. Schenke, H.-G. Bethge, and U. U. Kaiser (eds.), *Nag Hammadi Deutsch* [*NTA* 48, pp. 227, 469-470].

H.-J. Klauck, "Ein neues Standardwerk: 'Nag Hammadi Deutsch,'" *BibZeit* 48 (2, '04) 245-250.—After describing the history of the project that has issued in this new "standard work" for study of the Nag Hammadi documents in German, the article notes four areas in which fruitful conversations can take place in the future: genre, gnosis, the history of religion, and knowledge of the OT and NT. Then it discusses as an example the treatment of *Gospel of Thomas*, and concludes that these two volumes are a fitting monument to Schenke's memory.—D.J.H.

Gnosticism, §§ 49-104, 189, 739, 745.

## NOTES ON JOURNALS

### *Ceased Publication*

*Living Light* (Washington, DC), with vol. 40, no. 4 (2004).

*Neue Zeitschrift für Missionswissenschaft/Nouvelle Revue de science missionnaire* (Immensee), with vol. 60, no. 4 (2004).

### *Recently Inaugurated*

*Doon Theological Journal* (New Theological College, P.O. Kulhan, Dehra Dun-248 001, India), vol. 1, no. 1 (2004). Biannual, Rs. 100.

# BOOK NOTICES

## THE NEW TESTAMENT: GENERAL

C.-B. AMPHOUX AND J. K. ELLIOTT (EDS.), *The New Testament Text in Early Christianity. Proceedings of the Lille colloquium, July 2000,* Histoire du texte biblique 6 (Lausanne: Éditions du Zèbre, 2003, paper 69 SFr or €45) 412 pp. Indexed. ISBN: 2-940351-00-7.

After Amphoux's four-page preface on the final redaction of the NT and Elliott's ten-page introduction on the nature of the evidence available for reconstructing the text of the NT in the 2nd century, this volume presents four papers on editions of the NT: D. C. Parker on the "Principio Project"—a reconstruction of the Johannine tradition; K. Wachtel on Colwell revisited—grouping NT manuscripts; M. A. Robinson on the search for the Alexandrian archetype—observations from a Byzantine-priority perspective; and Amphoux on a "plurielle" edition of Mark. Then there are eight articles on witnesses to the text: P. Rodgers on the text of the NT and its witnesses before A.D. 200—observations on $P^{90}$ (P.Oxy. 3523); T. Baarda on whether Tatian's Diatessaron is a source for an early text at Rome or a source of textual corruption; U. Schmid on how we can access 2nd-century texts—the cases of Marcion and Tatian; J.-C. Haelewyck on the Vetus Latina of Mark's Gospel—the relationships between the witnesses and the patristic citations; B. Outtier on two unpublished fragments of the first Georgian translation of the Gospels; A. Desreumaux on the text-types of the Aramaic version of Mark's Gospel; S. R. Pickering on the Egerton Gospel and NT textual criticism; and S. E. Porter on apocryphal Gospels and the text of the NT before A.D. 200. Finally there are seven studies on variants: J. Rius-Camps on the obstacles put in the way of Paul's mission by the Lord Jesus and the Holy Spirit according to the readings in Codex Bezae; J. Read-Heimerdinger on variation in the use of prepositions between Codex Bezae and the Alexandrian uncials; D. Lafleur on relations within the Caesarean group between the Chester Beatty papyrus ($P^{45}$) and the Farrar family ($f^{13}$) in Mark's Gospel; A. G. Martin on the Syriac palimpsest from Sinai and the variants of $P^{45}$; Amphoux on Mark as the fourth Gospel; W. Hendriks on the history of Mark's Gospel—stages in the development of the text; and P. F. Beatrice on Jn 13:1-10 and Rom 13:1-7 in Irenaeus' writings—two test cases for NT textual criticism.

*Apostle of Christ. Essays in Honour of Archbishop Stephen Ferrando SDB,* ed. P. Vadakumpadan and J. Varickasseril (Shillong, India: Vendrame Institute Publications, 2003, paper Rs 300 or $25) x and 348 pp., frontispiece. ISBN: 81-85408-003-2.

Prepared to commemorate the 25th anniversary of Archbishop Ferrando's death in 1978, the twenty-one articles in this memorial volume include three papers on biblical topics: Christudhas M. on biblical accounts of the creation of human beings and perspectives on gender roles; A. M. Antony on presence, recognition, and mission—Jesus' presence and its effects in Mt 27:62–28:20; and Varickasseril on 1 Corinthians—the Pauline treatise on the Eucharist. A photograph of Ferrando (1895-1978), a foreword by M. Thadavanal, and an introduction by the editors are provided.

V. BACOTE, L. C. MIGUÉLEZ, AND D. L. OKHOLM (EDS.), *Evangelicals & Scripture. Tradition, Authority and Hermeneutics* (Downers Grove, IL: InterVarsity, 2004, paper $23) 245 pp. LCN: 2003025923. ISBN: 0-8308-2775-7.

Prepared for a conference held in 2001 at Wheaton College in Illinois, the twelve essays in this volume appear under three headings: Scripture and the evangelical tradition (four), Scripture and evangelical exegesis (four), and Scripture and evangelicals in the postmodern context (four). They are by S. J. Grenz on the genesis of the evangelical Scripture principle; T. Buchan on the status of biblical inerrancy—competing genealogies of biblical authority; B. L. McCormack on the being of Holy Scripture is in becoming—K. Barth in conversation with American evangelical criticism; D. W. Dayton on the Pietist theological critique of biblical inerrancy; J. J. Brogan on "Can I have your autograph?"—uses and abuses of textual criticism in formulating an evangelical doctrine of Scripture; K. Sparks on accommodation in inscripturation and interpretation; J. D. Hays on Jeremiah, the Septuagint, the Dead Sea scrolls, and inerrancy—what we mean by the "original autographs"; R. L. Schultz on how many Isaiahs there were and what does it matter—prophetic inspiration in recent evangelical scholarship; B. E. Benson on J. Derrida, H.-G. Gadamer, E. D. Hirsch, and E. Husserl on authors' intentions; J. R. Franke on Scripture, tradition, and authority—reconstructing the evangelical conception of *sola scriptura;* D. J. Treier on canonical unity and commensurable language—divine action and doctrine; and D. A. Williams on Scripture, truth, and our postmodern context. A twelve-page introduction is included.

E.-M. Becker (ed.), *Neutestamentliche Wissenschaft. Autobiographische Essays aus der Evangelischen Theologie,* Uni-Taschenbücher 2475 (Tübingen—Basel: Francke, 2003, paper €24.90 or 42 SFr) xv and 394 pp. ISBN: 3-7720-3002-5 (F), 3-8252-2475-9 (UTB).

After Becker's six-page introduction on "autobiography" as a challenge to NT scholarship, this volume presents four essays by E. Lohse, M. Hengel, E. Grässer, and H. D. Betz on NT scholarship in the transition from the 20th to the 21st century. Then there are twenty-seven reflections on the current state of NT scholarship in the German-speaking world as seen from an Evangelical perspective by C. Breytenbach, A. Lindemann, F. Vouga, K. Wengst, M. Wolter, O. Wischmeyer, S. Alkier, R. Feldmeier, U. Schnelle, J. Schröter, G. Sellin, P. Lampe, G. Theissen, K.-W. Niebuhr, D. Sänger, F. W. Horn, A. Standhartinger, J. Frey, B. Aland, D.-A. Koch, W. Stegemann, E. Reinmuth, O. Hofius, M. Karrer, U. Luz, W. Pratscher, and S. Vollenweider. Finally there are five essays on NT scholarship as viewed from interconfessional and international perspectives by H. Klein, H.-J. Klauck, E. Schüssler Fiorenza, S. E. Porter, and J.-W. Täger.

M. E. Boring and F. B. Craddock, *The People's New Testament Commentary* (Louisville, KY—London: Westminster John Knox, 2004, $39.95) x and 827 pp., 16 figs. Bibliographies. LCN: 2004043029. ISBN: 0-664-22754-6.

Boring, professor emeritus of NT at Brite Divinity School of Texas Christian University, and Craddock, professor of preaching and NT emeritus at Candler School of Theology at Emory University, present this one-volume commentary on the books of the NT out of the conviction that the NT is "the people's book." Their aim is to clarify matters of history, culture, geography, literature, and translation so that the people can more readily listen to the text. They write in the tradition of trusting the people with the best of scholarship, and contend that listening to the text carefully is the best antidote to superstition and unfounded claims about the Bible that the Bible itself will not support. For each NT book they present an introduction (with an outline) and a commentary on each pericope consisting of general remarks and notes on particular words and phrases.

E. Busch, *Karl Barth & the Pietists. The Young Karl Barth's Critique of Pietism and Its Response,* trans. D. W. Bloesch (Downers Grove, IL: InterVarsity, 2004, paper $27) xv and 336 pp., map. Bibliography. Indexed. LCN: 2003023201. ISBN: 0-8308-2741-2.

The English version of *Karl Barth und die Pietisten* (1978), this volume examines Barth's early relationship with Pietism under three major headings: Barth's position on Pietism up to 1921, Pietistic responses to the critique of Pietism made by the younger Barth in the period up to 1930, and a further exploration of the encounter between the younger Barth and Pietism. Also included are Busch's essay on hope for the conversion of the converted—Barth and Pietism; and Bloesch's brief history of German Pietism in the 19th and 20th centuries. D. W. Dayton has provided a four-page foreword to this edition in which he suggests that Barth may be viewed not as the great enemy of "evangelicalism" (in the sense of "orthodoxy") but perhaps as a great friend of "evangelicalism" (in the sense of "Pietism"), in spite of the power of his critique of the subjective tendency of Pietism.

C. C. CARAGOUNIS, *The Development of Greek and the New Testament. Morphology, Syntax, Phonology, and Textual Transmission,* Wissenschaftliche Untersuchungen zum Neuen Testament 167 (Tübingen: Mohr Siebeck, 2004, €129) xx and 732 pp. Bibliography. Indexed. ISBN: 3-16-148290-5.

Caragounis, professor of NT at the University of Lund, contends that the introduction of the Erasmian pronunciation of ancient Greek in 1528 led to the neglect of later periods in the history of the Greek language and obscured many philological and textual issues. He describes the two main strands of this volume as diachrony and acoustics, that is, the historical development of the Greek language morphologically and especially syntactically, as well as how the message sounded and the consequences for biblical exegesis. After a thirteen-page introduction to the Greek language as a historical problem, he treats the unity and evolution of the Greek language, and the relevance of later Greek for the NT. Then he considers the transition from Attic to Neohellenic in morphology and the NT, syntactical developments, and the significance of the developments for the exegesis of the NT. Finally he discusses the historical Greek pronunciation and the dichotomy of the language, the acoustic dimension in communication, and the impact of the historical Greek pronunciation on the transmission of the NT text. Caragounis concludes that if the Greek language is approached as a unity and with the right pronunciation, then scholars will realize that a greater portion of Greek is necessary to evaluate critically the Greek of the NT and will recognize that the door is open for an exodus from the restricted area of the NT into the panoramic vistas of the Greek language and its literature.

E. W. DAVIES, *The Dissenting Reader. Feminist Approaches to the Hebrew Bible* (Aldershot, UK—Burlington, VT: Ashgate, 2003, cloth £45 or $79.95, paper £17.99 or $29.95) viii and 143 pp. Bibliography. Indexed. LCN: 2002038460. ISBN: 0-7546-0372-5 (cloth), -0890-5 (paper).

Describing himself as a nonfeminist who is convinced that feminist biblical critics have brought fresh insights and new challenges that need to be pursued and developed by mainstream biblical scholars, Davies, who teaches in the department of theology and religious studies at the University of Wales in Bangor, focuses on the various literary devices deployed by the biblical authors to reinforce the subjugation of women and to promote their own patriarchal worldview. Thus he treats the patriarchal Bible, feminist models of reading, feminist criticism and reader-response criticism, unmasking the text's ideology, and ideological critique. Davies concludes that by engaging in a critique of the patriarchal texts of the Hebrew Bible feminist biblical critics have provided a critique of the way in which the discipline of biblical studies is currently being pursued.

P. R. DAVIES, *Whose Bible Is It Anyway?* (2nd ed.; London—New York: T&T Clark International, 2004, paper £12.99 or $22.95) 159 pp. Bibliography. ISBN: 0-567-08073-0.

The second edition of the work first published in 1995, this volume aims to show how biblical studies might function in theory and practice as a secular discipline. After explaining what this book is about, Davies, professor of biblical studies at the University of Sheffield, presents chapters on the following topics: two nations, one womb; What is a Bible?; Who to believe?; male bonding—a tale of two buddies; "take it to the Lord in prayer"—the peasant's lament; Daniel sees the death of God; and *Life of Brian* research. The last chapter, which was published in 1998 as an essay, has been added in this edition.

D. A. DESILVA, *An Introduction to the New Testament. Contexts, Methods & Ministry Formation* (Downers Grove, IL: InterVarsity, 2004, $40; Leicester, UK: Apollos) 975 pp., 8 maps, 7 tables. Illustrated. Bibliographies. Indexed. LCN: 2003023200. ISBN: 0-8308-2746-3 (IV), 1-84474-023-4 (A).

In this introduction to the NT, deSilva, professor of NT and Greek at Ashland Theological Seminary in Ohio, seeks to nurture an integrated approach that attends both to the methods and results of academic and critical study of the NT and to the way in which these texts continue to speak a word from the Lord about discipleship, community, and ministry. He begins with chapters on the NT as pastoral response, the environment of early Christianity, the cultural and social world of the early church, and the four Gospels and the one Jesus. Next he deals with the Gospels and Acts with reference to the theme of "following": Mark (the way of the cross), Matthew (the words of the Messiah), Luke (the heart of the Father), Acts (the leading of the Spirit), and John (the one from above). Then after a chapter on the epistles of John and a prologue to the study of Paul's letters, he discusses the letter to the Galatians (walking in line with the Spirit), the Thessalonian correspondence (living in the light of the "day"), the Corinthian correspondence (valuing oneself and others in the Lord), and so forth. An excursus treats pseudepigraphy and the NT canon.

*Distant Voices Drawing Near. Essays in Honor of Antoinette Clark Wire,* ed. H. E. Hearon (Collegeville, MN: Liturgical Press, 2004, paper $29.95) xx and 258 pp., 2 plates, 4 figs. Bibliography. Indexed. LCN: 2003020581. ISBN: 0-8146-5157-7.

The sixteen essays honoring Professor Wire appear under four headings: women and Christian origins (three); placing women at the hermeneutical center (three); placing the text in context (five); and cross-textual, intertextual, and intermedia readings (five). The papers most pertinent to NT study are by E. Schüssler Fiorenza on "what she has done will be told . . ."—reflections on writing feminist history; S. Yoon on Phoebe as a minister in the early Christian church; Hearon and L. M. Maloney on listening to the voices of women in early church traditions; M. T. DesCamp on metaphor and ambiguity in *Liber Antiquitatum Biblicarum*—a cognitive linguistic analysis; L. Schottroff on the purity and holiness of women and men in 1 Corinthians and the consequences for feminist hermeneutics; H. C. Waetjen on the parable of the ten virgins (Mt 25:1-13)—the integrity of identity and activity; H. Kinukawa on decolonizing ourselves as readers—the story of the Syro-Phoenician woman as a test; R. L. Rohrbaugh on "What's the matter with Nicodemus?"—a social-science perspective on Jn 3:1-21; J. Dewey on sacrifice in early Christianity and today—"sacrifice no more"; R. B. Coote and M. P. Coote on Homer and Scripture in Mark's Gospel; B. Green on the life and death of the just one—a community schism in Wisdom of Solomon; E. C. Park on ἁγνεία as a sublime form of ἔρως in *Acts of Paul and Thecla;* and R. O. Wright on rendezvous with Thecla and Paul in Ephesus—excavating the evidence. Also included are a four-page foreword by Hearon, a ten-page biographical sketch of Wire by H. Wire with R. B. Coote and M. Howland, and a list of Wire's publications.

R. FELDMEIER AND H. SPIECKERMANN (EDS.), *Die Bibel. Entstehung — Botschaft — Wirkung* (Göttingen: Vandenhoeck & Ruprecht, 2004, paper €19.90) 208 pp. Bibliographies. ISBN: 3-525-53626-7.

Prepared for a lecture series held under the auspices of the theological faculty at the University of Göttingen to mark 2003 as "the year of the Bible," the eleven essays in this volume include papers by E. Aurelius on the five books of Moses, R. G. Kratz on the OT prophets, Feldmeier on the Gospels, F. Wilk on the NT letters, and E. Mühlenberg on how the early Christians came to their Bible. The remaining six chapters are by T. Kaufmann, R. Anselm, M. Rothgangel, J. Hermelink, A. Grünschloss, and J. Gentz.

R. M. FOWLER, E. BLUMHOFER, AND F. F. SEGOVIA (EDS.), *New Paradigms for Bible Study. The Bible in the Third Millennium* (New York—London: T&T Clark International, 2004, paper $22 or £16.99) xi and 287 pp., chart, fig., 3 halftones. Bibliographies. LCN: 2004006912. ISBN: 0-567-02660-4.

After a five-page foreword by Fowler, this volume presents eleven essays on new paradigms for biblical study: A. K. M. Adam on "this is not a Bible"—dispelling the mystique of words for the future of biblical interpretation; R. S. Fortner on digital media as cultural metaphor; R. Thieme on the "study" of "sacred texts" in the digital era; M. Fackler on the second coming of Holy Writ—niche Bibles and the manufacture of market segments; R. S. Sugirtharajah on packaging the word, peddling Holy Writ—Canongate and their pocket-sized Bibles; A. Smith on "hidden in plain view"—postcolonial interrogations, a poetics of location, and African American biblical scholarship; Kwok Pui-lan on finding a home for Ruth—gender, sexuality, and the politics of otherness; L. Sanneh on Bible translation and ethnic mobilization in Africa; J. G. Stackhouse on evangelicals and the Bible—yesterday, today, and tomorrow; M. E. Hess on the Bible and popular culture—engaging sacred text in a world of others; and R. G. Litchfield on rethinking local Bible study in a postmodern era. M. E. Marty has provided a thirteen-page afterword.

W. H. C. FREND, *From Dogma to History. How Our Understanding of the Early Church Developed* (London: SCM, 2003, paper £12.99 or $20) viii and 212 pp., map. Bibliography. Indexed. ISBN: 0-334-02908-2.

This volume concerns six scholars whose work collectively transformed the study of the early church from the history of the development of doctrinal orthodoxy to the history of Christianity in all its many forms and ideals during the first six centuries A.D. After an eight-page introduction, Frend, author of *The Archaeology of Early Christianity. A History* (1996), discusses these six figures and their impact on the study of early Christianity: A. von Harnack (1851-1930); H. Lietzmann (1875-1942); S. Gsell (1864-1932) and the recovery for scholarship of Roman-Berber North Africa; W. M. Ramsay (1851-1939)—native and early Christian in Asia Minor; L. Duchesne (1843-1922)—critical churchman and historian; and N. H. Baynes (1877-1961)—Byzantine scholarship. Frend concludes that these six great scholars laid the foundations for a historical understanding of the complex life and progress of the early Christian church.

J. GNILKA, *Bibel und Koran. Was sie verbindet, was sie trennt* (Freiburg—Basel—Vienna: Herder, 2004, paper €14.90) 216 pp. Bibliographies. Indexed. ISBN: 3-451-28316-6.

After providing some necessary historical background information about the relationship between the Bible and Islam, Gnilka, professor emeritus of NT exegesis and biblical hermeneutics at the University of Munich, offers general comparisons between the Bible and the Quran, and then focuses on eleven theological themes: the image of God; the world as God's creation; mediators of creation; the sending of God's messenger and his destiny; Jesus and Christology; the possibility of sayings of Jesus in the Quran; the common appeal to Abraham; the image of the human person; eschatology; Jews, Christians, and Muslims; and ethical advice—the Decalogue, holy war, and other matters. Gnilka concludes with comments on what unites and what separates the Bible and the Quran.

J. HAINZ, M. SCHMIDL, AND J. SUNCKEL (EDS.), *Personenlexikon zum Neuen Testament* (Düsseldorf: Patmos, 2004, €24.90) 336 pp., 3 tables. Bibliographies. ISBN: 3-491-70378-6.

This lexicon of all the persons mentioned in the NT not only provides basic information about their names and occurrences in the text but also explores the biblical-theological significance (with particular attention to the OT) and the effective history of these figures. The entries are arranged alphabetically from "Aaron" to "Zenas." They include articles by M. Neubrand on Abraham, D. Dormeyer on Barabbas, R. Dillmann on Daniel, K. Huber on David, H. Giesen on Euodia, I. Broer on Gamaliel, B. Repschinski on Herod the Great, R. Hoppe on Jesus of Nazareth, K. Backhaus on John the Baptist, M. Gruber on Judas Iscariot, P. Hofrichter on the beloved disciple, G. Hotze on Luke, B. Kowalski on Lydia, W. Weren on Mary Magdalene, M. Hasitschka on Moses, A. Bauer on Onesimos, A. Stimpfle on Pontius Pilate, P. Dschulnigg on Simon Peter, R. Oberforcher on the genealogy of Jesus, and L. Oberlinner on Timothy.

C. HELMER AND C. LANDMESSER (EDS.), *One Scripture or Many? Canon from Biblical, Theological, and Philosophical Perspectives* (Oxford—New York: Oxford University Press, 2004, £50 or $95) xi and 249 pp., 7 tables. ISBN: 0-19-925863-5.

After the editors' twelve-page essay on a new biblical-theological approach to the unity of the canon as both text and tradition, this volume presents essays by Helmer on the trans-historical unity of the NT canon from philosophical, exegetical, and systematic-theological perspectives; A. Lange on from literature to Scripture—the unity and plurality of the Hebrew Scriptures in light of the Qumran library; B. D. Sommer on unity and plurality in Jewish canons—the case of the Oral and Written Torahs; J. Barr on unity—within the canon or after the canon; Landmesser on the interpretative unity of the NT; A. Sagi on the unity of Scripture constituted through Jewish traditions of interpretation; and N. Wolterstorff on the unity behind the canon.

J. D. HESTER AND J. D. HESTER (AMADOR) (EDS.), *Rhetorics and Hermeneutics. Wilhelm Wuellner and His Influence,* Emory Studies in Early Christianity 9 (New York—London: T&T Clark International, 2004, paper $50 or £35) xiii and 249 pp. Bibliography. LCN: 2003022368. ISBN: 0-567-02580-2.

This volume first presents four papers under the heading "hermeneutical rhetorics—Wuellner and his interlocutors": Hester (Amador) on the Wuellnerian sublime—rhetorics, power, and the ethics of commun(icat)ion; Wuellner on reconceiving a rhetoric of religion—a rhetorics of power and the power of the sublime; T. H. Olbricht on Wuellner and the promise of rhetoric; and V. K. Robbins on where Wuellner's antihermeneutical hermeneutic is taking us—from F. Schleiermacher to A. Thiselton and beyond. Then it offers five essays on "rhetorical hermeneutics—texts, interpreters, interpretations": W. Shiner on applause and applause lines in Mark's Gospel; G. Carey on Luke and the rhetorics of discipleship—the "L" parables as case study; J. W. McCant on Paul's periodic apologia; L. L. Snyder on the rhetoric of transcendence in the book of Revelation; and L. Thurén on John Chrysostom as modern rhetorician. Also included is a list of Wuellner's writings.

P. L. HOFRICHTER, *Logoslied, Gnosis und Neues Testament,* Theologische Texte und Studien 10 (Hildesheim: Olms, 2003, paper €39.80) 323 pp. Bibliographies. Indexed. ISBN: 3-487-11898-X.

The eighteen essays in this collection concern ἐγένετο ἄνθρωπος—text and additions in the Johannine Prologue [§ 25-141]; the constitutive significance of Jn 1:6-7 for the gnostic interpretive myth (1983); the significance of "bloods" in Jn 1:13 as a key to early Christian development of dogmas (1983); the significance of "bloods" in Jn 1:13 for NT and gnostic interpretation (1984); structural debates in the name of the apostle Paul—with reference to the Pastorals and 1 Peter (1987); the understanding of the christological title "only begotten" by Origen (1987); "only begotten" or "only"—the translation and meaning of the christological title μονογενής (1989); the threefold procedure at Jesus' trial with regard to him as Son of God, king, and human [§ 35-108]; John 21 in the macrotext of the Fourth Gospel [§ 36-807]; office and the understanding of office in the primitive church [§ 36-380]; Logos teaching and image of God among the apologists, modalists, and gnostics—Johannine Christology in the light of its earliest reception (1992); from Mark's double feeding to Luke's double sending (1992); the Johannine Prologue and the Lukan prehistory (1992); parallels between Homer's *Iliad* 24.143-193 and the angelic appearances in Luke-Acts [§ 39-209]; Paul and the beginnings of Christianity in Syria (1993); the multiplication of the name of Mary under the presupposition of Johannine priority; gnosis and Egyptian mythology (2000); and John's Gospel and gnosis [§ 30-1127].

*Horizonte biblischer Texte. Festschrift für Josef M. Oesch zum 60. Geburtstag,* ed. A. Vonach and G. Fischer (Fribourg: Academic Press, 2003, 98 SFr; Göttingen: Vandenhoeck & Ruprecht) xii and 316 pp. Bibliographies. ISBN: 3-7278-1446-2 (AP), 3-525-53053-6 (V&R).

The eighteen essays in this *Festschrift* honoring Professor Oesch on his 60th birthday appear under three headings: opening horizons—the Hebrew Bible from its beginnings to its translations (ten); enlarging horizons—continuations in light of the Easter event (six); and overlapping horizons—the Bible in light of its effective history (two). The papers most pertinent to the NT field are by J. Marböck on text and translation—horizons of an interpretation in the prologue to the Greek version of Sirach; S. Kreuzer on the path from plurality to uniformity—how the Masoretic text came to predominate; R. Oberforcher on biblical perspectives on the anthropology of the "image" motif; B. Repschinski on the Matthean fulfillment quotations as a test case for the *testimonia* hypothesis; C. Koch on created to see God—the healing of the man born blind as a "creation event" in Jn 9:1-38; M. Stare on "the greatest among these is love"—the Pauline triad of faith, hope, and love; M. Hasitschka on the "sacrifice" motif in Heb 13:8-16; and K. Huber on Psalm 2 in Revelation.

D. JASPER, *A Short Introduction to Hermeneutics* (Louisville, KY—London: Westminster John Knox, 2004, paper $19.95) xii and 148 pp. Bibliographies. Indexed. LCN: 2004043018. ISBN: 0-664-22751-1.

Jasper, professor in literature and theology at the University of Glasgow and author of *The New Testament and the Literary Imagination* (1987), seeks to provide both a general introduction to the history of Christian hermeneutical inquiry and a theoretical basis for beginning to understand the processes of hermeneutics in different faith traditions. After a six-page introduction, he discusses texts and readers, and reading and writing. Then he surveys the history of Christian hermeneutical inquiry under the following headings: midrash, the Bible, and the early church; from Scholasticism to the age of Enlightenment; F. Schleiermacher and the age of Romanticism; the 19th century; the 20th century; and varieties of postmodern hermeneutics. Jasper concludes that while hermeneutics today faces huge challenges, it remains a fundamental activity in comprehension and an ethical demand that calls for all our resources of intellect and spirit.

J. W. JOHNSTON, *The Use of Πᾶς in the New Testament,* Studies in Biblical Greek 11 (New York—Bern: Lang, 2004, $64.95 or 84 SFr) xvi and 222 pp., 4 tables. Bibliography. LCN: 2003026735. ISBN: 0-8204-6774-X.

The revision of a doctoral dissertation directed by D. B. Wallace and presented in 2002 to Dallas Theological Seminary, this volume examines the use of the pronominal adjective πᾶς ("all, each, every") in the Greek NT, focusing on how syntactical patterns and the semantic value of the words or phrases it modifies are factors in determining its sense and scope. After a 32-page introduction, it explains the methodology used in the study, and offers general remarks on the NT uses of πᾶς. Then it examines fourteen significant NT passages in which πᾶς appears: Mt 3:15; 12:31; 19:3; Rom 3:23-24; 5:18; 11:26; 1 Cor 6:18; 13:7; 14:18; Gal 5:14; Eph 2:21; 3:15; Col 1:15; and 2 Tim 3:16. One appendix deals with textual variations, and the other lists all the πᾶς and ἅπας constructions in the NT according to syntactical type. Johnston concludes that the confluence of the kind of substantive modified, the presence of the article, and the lexical nature of the modified substantive (whether it is count or mass) all contribute to an understanding of the meaning of πᾶς in any text.

P. KEVERN AND P. GOODER, *Exploring New Testament Greek: A Way In* (London: SCM, 2004, paper £16.99 or $26.99) iii and 236 pp., 58 tables. ISBN: 0-334-02942-2.

This introduction to NT Greek seeks to help its users to develop a "feel" for the way Greek works, learn how to use that knowledge in understanding NT texts, and appreciate how some of the richness of the original Greek text can be lost in the process of translation. After a seven-page introduction, it treats the following topics: letters and words; finding your way around a sentence; understanding how Greek words work; introduction to nouns and their endings; more noun endings and more pronouns; words that describe; simple verbs; tenses; voice—active, passive, and middle; and participles and the articular infinitive. Also included are an epilogue on "don'ts" and "do's," a checklist of grammatical words used in the volume, useful tables, and a lexicon of Greek words. Kevern and Gooder teach at the Queen's Foundation in Birmingham, UK.

D. W. KLING, *The Bible in History. How the Texts Have Shaped the Times* (Oxford—New York: Oxford University Press, 2004, $35) xi and 389 pp. Indexed. LCN: 2003012106. ISBN: 0-19-513008-1.

In his attempt at bridging the gap between Scripture and its place in the history of Christianity, Kling, associate professor in the department of religious studies at the University of Miami, examines the history of eight biblical texts that have exercised significant influence on western civilization since the dawn of Christianity. After a nine-page introduction, he considers these texts and topics: "follow me"—Anthony and the rise of monasticism; "upon this rock"—Peter and the papacy; "let him kiss me with the kisses of his mouth!"—Bernard and the Song of Songs; "the righteous will live by faith"—Luther's search for a gracious God; "love your enemies"—Anabaptists and the peace tradition; "let my people go"—Exodus in the African American experience; "filled with the Holy Spirit"—the roots of Pentecostalism; and "one in Christ Jesus"—women's ministry and ordination. Kling concludes that these texts have functioned as transforming agents, re-created meaning, comprehending sources, hermeneutical keys, and secondary justifications.

A. KÖHN, *Der Neutestamentler Ernst Lohmeyer. Studien zu Biographie und Theologie,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 180 (Tübingen: Mohr Siebeck, 2004, paper €64) xvi and 366 pp. Bibliography. Indexed. ISBN: 3-16-148376-6.

The slightly revised version of a doctoral dissertation directed by G. Sellin and accepted in 2002 by the department of Evangelical theology at the University of Hamburg, this volume first presents four chapters on Lohmeyer's life (1890-1946) under the following headings: the years of his youth, in Breslau, in Greifswald, and the years of uncertainty. Then it considers various aspects of Lohmeyer's theology: his first attempt at a history of early Christian religion, poetry as a worldview for S. George and Lohmeyer, the relationship of Lohmeyer's theology and R. Hönigswald's philosophy, and Lohmeyer's "image" of Jesus. Köhn concludes with general observations about Lohmeyer's activities and his present-day importance. J. Frey has contributed an eight-page essay on Lohmeyer's significance as a NT scholar.

B. MALLEY, *How the Bible Works. An Anthropological Study of Evangelical Biblicism,* Cognitive Science of Religion (Walnut Creek, CA: AltaMira, 2004, cloth $72, paper $26.95) ix and 173 pp., 3 figs., 7 tables. Bibliography. Indexed. LCN: 2003025596. ISBN: 0-7591-0664-9 (cloth), -0665-7 (paper).

This volume explores the processes by which one ancient textual tradition—the "Bible"—holds and shapes a modern audience—American evangelical Christians. It seeks to outline the cognitive and social processes that cause evangelical Christians to feel that the Bible is "living and active" in their lives today, and to examine evangelical biblicism as a site of interaction between culture and cognition. After describing the study's field site "Creekside Baptist Church," this ethnographic study explores what American evangelicals mean by "the Bible," develops a model of how evangelicals relate their ideas to the Bible, examines the shape of biblical authority for them (in doctrinal statements, citations from the Bible, etc.), and synthesizes the new model of biblicism that emerges from the study. Malley concludes that the Bible works for American evangelicals because American evangelicals work through a great deal of cultural and cognitive preparation.

M. H. MANSER, *The Facts on File Dictionary of Classical and Biblical Allusions* (New York: Facts On File, 2003, $45) xi and 448 pp. Bibliography. Indexed. LCN: 2002192752. ISBN: 0-8160-4868-1.

This dictionary explains the meanings and origins of approximately two-thousand allusions drawn from the Bible and from the mythology of the Greek, Roman, and Norse cultures among others. Some of the biblical topics are Abraham's bosom, antichrist, Babylon, Cain and Abel, Daniel in the lions' den, ears to hear, finger of God, Gethsemane, golden rule, handwriting on the wall, Jephthah's daughter, kiss of Judas, Last Supper, marriage in

Cana, Naboth's vineyard, order of Melchizedek, patience of Job, Sermon on the Mount, touch me not, unforgivable sin, valley of dry bones, and whore of Babylon. The entries include a definition of the allusion in contemporary English, the origin or first recorded occurrence of the word or phrase, examples of usage drawn from English literature or contemporary citations, variants or alternative phrases derived from the main allusion, and cross-references from variant entries. Manser is a writer and reference book editor in England. D. H. Pickering served as associate editor.

S. McKnight and G. R. Osborne (eds.), *The Face of New Testament Studies. A Survey of Recent Research* (Grand Rapids: Baker, 2004, paper $32.99; Leicester, UK: Apollos) 544 pp. Indexed. LCN: 2003062949. ISBN: 0-8010-2707-1 (B), 1-84474-039-0 (A).

The twenty-two essays in this volume seek to provide "macroscopic" overviews of various aspects of NT research and to give students a handle on the most important voices in the discipline: S. Freyne on Galilee and Judea—the social world of Jesus; D. A. Fiensy on the Roman empire and Asia Minor; E. J. Schnabel on textual criticism—recent developments; S. E. Porter on Greek grammar and syntax; G. Clark on general hermeneutics; D. A. deSilva on embodying the word—social-scientific interpretation of the NT; C. A. Evans on the OT in the NT; McKnight on Jesus of Nazareth; K. Snodgrass on modern approaches to the parables; G. H. Twelftree on the history of miracles in the history of Jesus; C. L. Blomberg on John and Jesus; S. Walton on Acts—many questions, many answers; B. Chilton on Jesus and Jesus' brother; D. A. Hagner on Matthew—Christian Judaism or Jewish Christianity; B. N. Fisk on Paul—life and letters; J. D. G. Dunn on Paul's theology; D. L. Bock on Luke; R. L. Webb on the Petrine epistles—recent developments and trends; P. G. Bolt on Mark's Gospel; G. H. Guthrie on Hebrews in its 1st-century contexts—recent research; K. Scholtissek on the Johannine Gospel in recent research; and Osborne on recent trends in the study of the Apocalypse.

S. Moyise and M. J. J. Menken (eds.), *The Psalms in the New Testament,* The New Testament and the Scriptures of Israel (London—New York: T&T Clark International, 2004, cloth £65 or $125, paper £25 or $34.95) xi and 254 pp., fig., 4 tables. Indexed. ISBN: 0-567-08913-4 (cloth), -08914-2 (paper).

After G. J. Brooke's paper on the Psalms in early Jewish literature in light of the Dead Sea scrolls, this volume presents eleven essays on the use of the Psalms in various parts of the NT: R. Watts on Mark's Gospel, M. Labahn on Q, Menken on Matthew's Gospel, P. Doble on Luke-Acts, M. Daly-Denton on John's Gospel, S. C. Keesmaat on Romans and Galatians, H. H. D. Williams on 1 and 2 Corinthians, T. Moritz on Ephesians and Colossians, H. W. Attridge on Hebrews, S. Woan on 1 Peter, and Moyise on Revelation. The editors have provided a three-page introduction.

*The New Testament in Its First Century Setting. Essays on Context and Background in Honour of B. W. Winter on His 65th Birthday,* ed. P. J. Williams et al. (Grand Rapids—Cambridge, UK: Eerdmans, 2004, $50 or £29.95) xxxii and 335 pp., fig., table. Bibliography. Indexed. ISBN: 0-8028-2834-5.

The twenty-one essays honoring Professor Winter on his 65th birthday appear under four headings: Gospels (six), Acts (three), Epistles (ten), and Apocalypse (two). The contributors are Williams on the linguistic background of Jesus' dereliction cry (Mt 27:46; Mk 15:34); R. Watts on Jesus and the new exodus restoration of Daughter Zion—Mk 5:21-43 in context; P. M. Head on papyrological perspectives on Luke's predecessors (Lk 1:1); A. Millard on "Zechariah wrote" (Lk 1:63); D. Peterson on the background of atonement theology in Luke-Acts; A. J. Köstenberger on "I suppose" (οἶμαι)—the conclusion of John's Gospel in its literary and historical context; S. Walton on ὁμοθυμαδόν in Acts—co-location, common action, or "of one heart and mind"; I. Levinskaya on the Italian cohort in Acts 10:1; C. Gempf on before Paul arrived in Corinth—the mission strategies in 1 Cor 2:2 and Acts 17;

A. Nobbs on "beloved brothers" in the NT and early Christian world; A. D. Clarke on equality or mutuality—Paul's use of "brother" language; I. H. Marshall on "for the husband is head of the wife"—Paul's use of head and body language; E. A. Judge on the appeal to convention in Paul; B. S. Rosner on "With what kind of body do they come?" (1 Cor 15:35b)—Paul's conception of resurrection bodies; P. T. O'Brien on the summing up of all things (Eph 1:10); D. W. J. Gill on a savior for the cities of Crete—the Roman background to the epistle to Titus; P. Walker on a place for Hebrews—contexts for a 1st-century sermon; D. Instone-Brewer on James as a sermon on the trials of Abraham; D. A. Carson on "you have no need that anyone should teach you" (1 Jn 2:27)—an OT allusion that determines the interpretation; B. W. Longenecker on Rome, provincial cities, and the seven churches of Revelation 2–3; and P. Barnett on whether Revelation 12 is an apocalyptic "church history." Also included are a preface by the editors, a foreword by J. B. Taylor, and a list of Winter's publications.

E. A. Nida, *Toward a Science of Translating. With Special Reference to Principles and Procedures Involved in Bible Translating* (Leiden—Boston: Brill, 2003, €59 or $79) x and 331 pp., 47 figs., 4 tables. Bibliography. Indexed. LCN: 2003049590. ISBN: 90-04-13280-5.

The reprint of the work first published in 1964, this volume seeks to bring to the subject of translation insights from other disciplines such as anthropology, semantics, psychology, and philology, and to put translating into the context of historical changes in principles and procedures during the last two centuries. After a ten-page introduction, it treats the tradition of translation in the western world, the nature of meaning, linguistic meaning, referential and emotive meanings, the dynamic dimension in communication, the role of the translator, principles of correspondence, types of correspondences and contrasts, techniques of adjustment, translation procedures, and machine translation. Nida has provided a new two-page preface for this edition.

E. A. Nida and C. R. Taber, *The Theory and Practice of Translation* (Leiden—Boston: Brill, 2003, €36 or $49) viii and 218 pp., 18 figs. Bibliography. Indexed. LCN: 2003049591. ISBN: 90-04-13281-3.

The reprint of the work first published in 1969 [*NTA* 15, p. 233], this volume provides a set of procedures to be used in translating the Bible, namely, analysis, transfer, restructuring, and testing. After proposing a new concept of translating, it deals with the nature of translating, grammatical analysis, referential meaning, connotative meaning, transfer, restructuring, and testing the translation. Also included are an appendix on the organization of translation projects and a glossary of technical terms. Nida has provided a new two-page preface for this edition.

H. O. Old, *The Reading and Preaching of the Scriptures in the Worship of the Christian Church.* Vol. 5, *Moderatism, Pietism, and Awakening* (Grand Rapids—Cambridge, UK: Eerdmans, 2004, paper $45 or £29.99) xviii and 620 pp. Bibliography. Indexed. LCN: 97-30624. ISBN: 0-8028-2232-0.

The earlier volumes in this project were described in *NTA* 42, p. 572; 44, p. 153; and 46, pp. 547-548. This volume traces developments in reading and preaching the Bible during the 18th century, which is commonly thought of as the century of enlightenment on the one hand and of pietism on the other. After a chapter on moderatism as a reaction against the high tensions of the Reformation and the Counter-Reformation, it discusses the awakenings of 18th-century pietism, developments in New England, preaching in the Austro-Hungarian empire, Franciscan preaching in Spanish California, Romanian Orthodoxy under the Turks, the Russian Orthodox church, developments in Scotland, and the phenomenon of evangelical Anglicanism. Old is dean of the Institute for the Study of Reformed Worship at Erskine Theological Seminary in Due West, South Carolina.

T. Onuki, *Heil und Erlösung. Studien zum Neuen Testament und zur Gnosis,* Wissenschaftliche Untersuchungen zum Neuen Testament 165 (Tübingen: Mohr Siebeck, 2004, €99) viii and 494 pp. Indexed. ISBN: 3-16-147970-X.

This collection of Onuki's essays (most of them previously published in Japanese) first presents seven papers on the Gospels and Jesus: whether there is "rabies" in Q (Mt 12:43-45/Lk 11:24-26) [§ 45-184]; the original form and development of the narratives about Jesus' healings—the form-critical location of the Signs Source of John's Gospel (1974-75); a series of the omnitemporal "now"—John's Gospel, Hebrews, Augustine, W. Benjamin, and Jesus (2002); the understanding of time and the concept of place in Jesus and the Gospels (2001); the Minjung theology of Mark—a dialogue with A. B. Mu (1991); literary-sociological analysis of John's Gospel—on the way to the integration of methods; and Christology and eschatology in Lukan theology—a comparison with John and at the same time a critical encounter with J. Ernst (1985). Then there are five essays on early Christianity and gnosis: the incarnation of the Logos and the false step of Sophia—"light" and "darkness" in John's Gospel and gnosis (2000); the tradition history of *Gospel of Thomas* 17 and its christological relevance (1991); the threefold Pronoia—the relationship between gnosis, Stoicism, and Middle Platonism [§ 36-1647]; ascetic currents in early Christianity—gnosis, the apocryphal Acts of the apostles, and early monasticism [§ 46-669]; and recapitulation and salvation history in Irenaeus (1980). Finally there are two studies on apocalyptic, gnosis, and present-day problems: natural science and end-time prophecies from the perspective of ancient apocalyptic (1997), and gnosis and the present-day spirit (1997).

*Paradigmen auf dem Prüfstand. Exegese wider den Strich. Festschrift für Karlheinz Müller zu seiner Emeritierung,* ed. M. Ebner and B. Heininger, Neutestamentliche Abhandlungen, Neue Folge 47 (Münster: Aschendorff, 2004, €40) viii and 208 pp., frontispiece. Bibliography. Indexed. ISBN: 3-402-04795-0.

Of the nine essays honoring Professor Müller, the six most pertinent to the NT field are by G. Dautzenberg on the seven trumpets—the eschatology and Christology of Revelation in relation to Pauline theology and early Jewish eschatology; Ebner on the establishment of "another" fellowship meal—reading the "institution" narrative in Mk 14:22-24 against the grain; F. Hahn on language, translation, and appropriation of the biblical witness; Heininger on "beyond male and female"—*Gospel of Thomas* in early Christian discourse about gender, as a contribution to the history of the Jesus tradition; B. Hose on whether God's reign is contrary to the Law—the abiding saving significance of the Law in Mk 10:17-27; and H.-J. Klauck on the history of religion against the grain—a possible change of perspective. The three remaining articles by J. Maier, T. Seidl, and E. Zenger deal with OT topics. A photograph of the honoree and a list of his publications are included.

A.-M. Pelletier, *D'âge en âge, les Écritures. La Bible et l'herméneutique contemporaine,* Le livre et le rouleau 18 (Brussels: Lessius, 2004, paper €20) 176 pp. Bibliography. Indexed. ISBN: 2-87299-126-3.

With particular attention to various ways of reading and interpreting the Bible in modern times, Pelletier, author of *Lectures du Cantique des Cantiques. De l'énigme du sens aux figures du lecteur* (1989) and *Lectures bibliques. Aux sources de la culture occidentale* (1995), shows how biblical exegesis can be enriched by contemporary research into philosophical hermeneutics and literary theory that explore the "effects" of the text in the history of its reception. In this way she seeks to develop an integral and integrating practice of biblical exegesis that joins textual objectivity and the reader's dynamic subjectivity. After a four-page introduction, she considers the Bible at risk in the face of historical criticism, the discovery of a kind of reading where history is understood in a different way, a reading of the Bible in which interpretation is both the beginning and the end, the irrevocable tradition, and the open book—today's problems. Pelletier concludes with a series of apophthegms about an integral and integrating reading of Scripture.

H. D. PREUSS AND K. BERGER, *Bibelkunde des Alten und Neuen Testaments 2.* Zweiter Teil, *Neues Testament,* Uni-Taschenbücher 972 (6th ed.; Tübingen—Basel: Francke, 2003, paper €17.90 or 30.50 SFr) ix and 244 pp. ISBN: 3-7720-2999-X (F), 3-8252-0972-5 (UTB).

This volume presents basic information about the content and structure of all the books in the NT. Besides providing general information about the NT and its major parts, it treats each NT book according to the traditional order (Matthew, Mark, Luke, and so forth). Also included are lists of key texts and literary forms, themes and traditions, and questions and answers. The volume devoted to the OT (7th ed., 2003; UTB 887; 3-7720-2998-1 [F], 3-8252-0887-7 [UTB]) supplies some introductory perspectives, and deals with those books that are traditionally classified as belonging to the Torah, the Former Prophets, the Didactic Books, the Prophets, and the Book of the Twelve Prophets, respectively. Preuss (d. 1993) was professor of OT at the Augustana-Hochschule in Neuendettelsau, and Berger is professor of NT at the University of Heidelberg.

*Proceedings: Eastern Great Lakes and Midwest Biblical Societies,* vol. 23, ed. B. Fiore (Buffalo, NY: EGLMBS, 2003, paper $10.50) vii and 123 pp. ISSN: 0887-7165.

Of the ten papers in this fascicle [see *NTA* 48, p. 161], those most pertinent to the NT field are by L. Day on Vashti interpreted—19th- and 20th-century literary representations of the book of Esther; L. Wells on interpreting Mt 5:38-42; J. C. Hanges on "Do we really need to take the Damascus Road?"—ancient epiphanies and imagining Paul's conversion experience; E. Baker on going only to the lost sheep of the house of Israel—Matthew's Gospel tradition; J. L. Morrow on the "sign of the cross" in *Acts of Paul and Thecla;* J. D. Leigh on honor, shame, and resurrection; and S. J. Melcher on "to give account"—interpretations of prophetic and apocalyptic motifs in African American antislavery pamphlets. Also included are three essays on the Hebrew Bible by A. D. Freedman, E. T. A. Davidson, and J. V. Kozar, respectively.

*Raconter, interpréter, annoncer. Parcours de Nouveau Testament. Mélanges offerts à Daniel Marguerat pour son 60ème anniversaire,* ed. E. Steffek and Y. Bourquin, Le Monde de la Bible 47 (Geneva: Labor et Fides, 2003, paper €32) 380 pp., frontispiece, 2 plates. Bibliography. ISBN: 2-8309-1102-4.

This *Festschrift* honoring Professor Marguerat on his 60th birthday first presents six essays on general themes: F. Bovon on Scripture as promise and as closure; C. Clivaz on whether the arrival of the reader in biblical exegesis opens a Pandora's box of interpretation without limits; A. Dettwiler on prayer in the NT; B. Neipp on clouds and light as an image for talking about the theology of a narrative; M. Schoeni on truth, narrative, and history—the case of the historical Jesus and of the historical Joshua; and G. Theissen on the problem of narrative exegesis—whether it is possible to produce a historical-critical account of Jesus. Then there are eight papers on the Synoptic Gospels: E. Cuvillier on the Law as penultimate reality—Mt 5:17-20 and its narrative deployment in Matthew's Gospel; Bourquin on the "darkened sun," or the use of implicit oxymoron in Mark's Gospel; C. Combet-Galland on the birth of the narrative in Mk 5:1-20; C. Focant on the role of secondary characters in Mark, with reference to the healings and exorcisms; C. Grappe on some figures of identification proposed to the reader in Mark's Gospel; V. N. Anderson on a game theory perspective on God and Jesus in the Markan passion narrative; D. Gerber on ". . . as it had been told them"—the last words of Lk 2:8-20; and O. Mainville on from Jesus the prophet to the glorious Christ—the Emmaus account as an identity and functional crossing point. Next there are four articles on John's Gospel: M. Gourgues on the "superposition" of symbolic time and of real time in John's Gospel; A. Marchadour on the figure of Simon Peter in John's Gospel; M. Morgen on "your law, my commandment"—the place accorded to the Law and to the commandment in John's Gospel; and J. Zumstein on Jesus' farewell to his own—an intertextual reading of John 13–17. Then there are nine papers on Luke-Acts: J.-N. Aletti on the Spirit and witness in Acts; L. Alexander on NT narrative and ancient epic; R. Bauckham on the final meeting of James and Paul—narrative and history in Acts 21:18-26; O. Flichy on inscribing newness in continuity—Paul's discourse at the synagogue in Antioch of Pisidia (Acts 13:16-41); P. Gibert on time and chronology in the Lukan corpus; B. Standaert on Luke as the master narrator of the encounter; Steffek on Simon surnamed Peter and "the man in question"—the intrigue concerning the characters in Acts 10:1–11:18; C. Tuckett on the sons of Sceva (Acts 19:13-16) and the narrative of Luke-Acts—a text-critical study; and F. Vouga on the end of Acts as the fulfillment of Luke's theological program. Finally there are four studies on the Epistles and Revelation: J.-P. Lémonon on the transition from being known by God to being formed by Christ (Gal 4:8-20); Y. Redalié on the disorders of Thessalonica reread and corrected (2 Thess 3:6-12); J. Schlosser on 1 Peter and Acts; and A. Rakotoharintsifa on narrating the future to the past—the impact of hope in Rev 21:1–22:5. Also included are a photograph of the honoree, a six-page introduction by the editors, and a list of Marguerat's publications.

D. G. Reid (ed.), *The IVP Dictionary of the New Testament. A One-Volume Compendium of Contemporary Biblical Scholarship* (Downers Grove, IL—Leicester, UK: InterVarsity, 2004, $50) xxvi and 1174 pp. Bibliographies. Indexed. LCN: 2003025930. ISBN: 0-8308-1787-5 (USA), 1-84474-028-5 (UK).

This dictionary of the NT is a one-volume compilation of over two-hundred essential articles found in a series of dictionaries published by InterVarsity Press since 1992: *Dictionary of Jesus and the Gospels* [*NTA* 36, p. 421], *Dictionary of Paul and His Letters* [*NTA* 38, p. 470], *Dictionary of the Later New Testament & Its Developments* [*NTA* 43, p. 154], and *Dictionary of New Testament Background* [*NTA* 45, pp. 427-428]. The selection of articles has been made with students and the classroom in mind. They treat the individual books of the NT, the most salient theological topics, the literary genres of the NT, and NT background. For the most part the articles appear in the same form as in the dictionary of their origin. Reid, senior editor for reference and academic books at InterVarsity Press, was the in-house development editor for the IVP NT dictionaries.

A. Reynolds, *Reading the Bible for the Love of God* (Grand Rapids: Brazos, 2003, paper $12.99) 143 pp. LCN: 2003009269. ISBN: 1-58743-082-7.

Based on the author's many years as a pastor and a university chaplain in Canada, this volume is written from the conviction that the Bible is primarily intended to be read not for information but rather for experiencing a relationship with God at ever-deepening levels. After introducing a new way for reading the Bible (for the love of God), Reynolds considers the place for the personal amid new understanding, understanding the Bible in relational terms, the Bible and the word of God, seeking an encounter with God, discovering the unconditional grace of God, participating in the relationship, the fruit of a deepening relationship, reading for the love of God, and a prayer for transformed relationships.

T. C. Skeat, *The Collected Biblical Writings of T.C. Skeat,* ed. J. K. Elliott, Supplements to Novum Testamentum 113 (Leiden—Boston: Brill, 2004, €115 or $155) xxxiv and 299 pp., 8 plates, 2 figs., 2 tables. Bibliography. Indexed. LCN: 2004045680. ISBN: 90-04-13920-6.

Skeat (1907-2003) spent most of his working life as a librarian at the British Museum and rose to the position of Keeper, Department of Manuscripts, and Egerton Librarian, from 1961-72 when he retired. This collection presents his essays on biblical topics that appeared in journals and *Festschriften* between 1938 and 2001. They appear under three main headings: ancient book production (eight), NT manuscripts (eight), and textual variants (seven). Their topics include the use of dictation in ancient book production (1956); early Christian book production—papyri and manuscripts (1969); Irenaeus and the four-Gospel canon [§ 37-5]; whether papyrus was regarded as "cheap" or "expensive" in the ancient world (1995); the provenance of Codex Alexandrinus (1955); Codex Sinaiticus, Codex Vaticanus, and Constantine [§ 44-803]; the lilies of the field (1938); πυγμῇ in Mk 7:3 [§ 35-647]; the "second-first" Sabbath in Lk 6:1 [§ 33-177]; and whether Paul wrote to "bishops and deacons" at Philippi [§ 39-1607]. Also included are an eighteen-page introduction to Skeat's work by Elliott, a bibliography of his publications, and three appendixes (with one by Elliott on Skeat's views on the dating and origin of Codex Vaticanus).

J. Z. SMITH, *Relating Religion. Essays in the Study of Religion* (Chicago—London: University of Chicago Press, 2004, cloth $60 or £42, paper $24 or £17) xv and 412 pp. Bibliography. Indexed. LCN: 2004045967. ISBN: 0-226-76386-2 (cloth), -76387-0 (paper).

The two papers most pertinent to the biblical field in this collection of seventeen essays by Smith concern the Bible and religion [§ 45-807] and how 1 Corinthians has influenced anthropological data and theories that then have been used by NT scholars to interpret early Christian data. There is also an autobiographical account of Smith's intellectual journey in the study of religion ("when the chips are down"), as well as two essays on M. Eliade's *Patterns in Comparative Religion* (1949)—the work and its contexts, and the texture of the work. Other topics treated include the topography of the sacred, the domestication of sacrifice, taxonomies of religion, the history of the history of religions' history [§ 45-1559], and religion and civic discourse. An eleven-page appendix lists Smith's publications on the study of religion and on education. Smith, professor of the humanities at the University of Chicago, is the author of *Drudgery Divine. On the Comparison of Early Christianities and the Religions of Late Antiquity* (1990).

N. M. TISCHLER, *Men and Women of the Bible. A Reader's Guide* (Westport, CT—London: Greenwood, 2002, $59.95) xiii and 267 pp. Illustrated. Bibliographies. Indexed. LCN: 2002075347. ISBN: 0-313-31714-3.

Aimed at students and general readers, this volume offers an introductory study of more than one hundred biblical characters from "Aaron" to "Zephaniah," who have been most frequently cited through the ages. It provides information about these biblical figures, their heritage, their adventures and pronouncements, the periods in which they lived, the later discoveries about them and their times, and the traditions that developed around them. Each entry discusses the figure's name and its etymology, provides a synopsis of the relevant biblical sources, and considers the historical context and the archaeological evidence as well as the ideas and interpretations of the character in later works. The NT characters include Barabbas, Barnabas, Caiaphas, Cornelius, Herod, James, Jesus Christ, John the Baptist, Joseph of Arimathea, Joseph the carpenter, Judas Iscariot, Jude, Lazarus, Luke, Lydia, the Magi, Mark, and so forth.

F. VAN DIJK-HEMMES, *The Double Voice of Her Desire. Texts by Fokkelien van Dijk-Hemmes,* ed. J. Bekkenkamp and F. Dröes, trans. D. E. Orton, Tools for Biblical Study 6 (Leiden: Deo, 2002, paper $29.95) 210 pp. Bibliography. Indexed. ISBN: 90-5854-003-0.

Van Dijk-Hemmes (1943-94) was a pioneer in feminist biblical exegesis in the Netherlands. This English version of *De dubbele stem van haar verlangen* (1995) presents fourteen articles on various OT and NT topics. The essays most pertinent to NT studies treat the following matters: "do not succumb to the beauty of a woman"—on Mk 6:17-29 (1983); "blessed among women"—a mother in Israel and a virgin in the church; reading the Bible "as a woman" (1989); and feminist theology and anti-Judaism in the Netherlands (1991). Also included are a two-page foreword by M. Bal, a seventeen-page introduction by Bekkenkamp and Dröes, and a list of van Dijk-Hemmes's publications.

H. VON LIPS, *Der neutestamentliche Kanon. Seine Geschichte und Bedeutung,* Zürcher Grundrisse zur Bibel (Zurich: Theologischer Verlag, 2004, paper €30) 218 pp. Bibliography. Indexed. ISBN: 3-290-17303-8.

Von Lips, professor of NT at the Martin-Luther-Universität in Halle-Wittenberg, presents a survey of the relevant data and a sketch of the historical development of the NT canon. After a four-page introduction, he discusses the origin of the NT canon under the following headings: the use of writings in early Christianity, the new authorities in early Christianity and the beginnings of the formation of the canon, the development of the canon up to A.D. 200, the development of the canon in the 3rd and 4th centuries by regions, the model canon of Athanasius of Alexandria (A.D. 295-373), and canonized and noncanonized writings and the factors in the formation of the canon. Then he considers the history of the reception of the NT canon with reference to the church in antiquity and in the Middle Ages, humanism and the Reformation, modern canon criticism, and present-day discussion about the canon.

D. M. WILLIAMS, *Receiving the Bible in Faith. Historical and Theological Exegesis* (Washington, DC: Catholic University of America Press, 2004, $59.95) ix and 244 pp. Bibliography. Indexed. LCN: 2003016054. ISBN: 0-8132-1375-4.

Based on a doctoral dissertation directed by M. Lamb and P. Perkins, and presented to Boston College, this volume explores the tensions between the classical and modern approaches to the Bible. After an eight-page introduction, it compares the classical and modern approaches to exegesis with reference to Origen, Thomas Aquinas, B. Spinoza, and E. Troeltsch. Then it investigates how four modern biblical interpreters have tried to deal with these tensions: R. E. Brown, B. S. Childs, J. L. Segundo, and H. de Lubac. In treating these four modern interpreters, it places their work in the context of biblical studies, and reflects on their understanding of the relationship between the biblical texts as human documents with particular histories and their ongoing function in the life of the church. Williams concludes that the faithful reception of the Bible as Scripture involves both full application of historical studies and open acceptance of a christological focus.

O. WISCHMEYER (ED.), *Herkunft und Zukunft der neutestamentlichen Wissenschaft,* Neutestamentliche Entwürfe zur Theologie 6 (Tübingen—Basel: Francke, 2003, paper €46 or 77 SFr) viii and 284 pp. Bibliographies. Indexed. ISBN: 3-7720-8016-2.

After a two-page foreword by the editor, this volume presents twelve essays on the history and future of NT scholarship: A. Lindemann on the characteristics and contributions of critical NT scholarship in the 19th and 20th centuries—from the Tübingen School to R. Bultmann; M. Meiser on the current challenges and abiding tasks of NT scholarship; S. E. Porter on new perspectives on the exegesis of the NT—Anglo-American insights; P. Pilhofer on the Hellenistic-Roman world and NT scholarship; F. Avemarie on ancient Judaism as a growing challenge for NT scholarship; D. Trobisch on the NT in the light of the 2nd century A.D.; M. Frenschkowski on early Christianity as a new religious movement—NT scholarship and research on new religious movements in conversation; M. Pöttner on formative Christianity—reflections on a historical-semiotic conception; C. Landmesser on NT scholarship and its relation to the world; E.-M. Becker on exegetes and their exegesis; Wischmeyer on NT scholarship at the beginning of the 21st century—its self-understanding, related disciplines, and tasks; and O. Merk on NT exegesis in retrospect.

O. WISCHMEYER AND E.-M. BECKER (EDS.), *Was ist ein Text?,* Neutestamentliche Entwürfe zur Theologie 1 (Tübingen—Basel: Francke, 2001, paper €46 or 77 SFr) x and 225 pp. Bibliographies. ISBN: 3-7720-3151-X.

Of the twelve essays in this volume, those most pertinent to the NT are by O. Wischmeyer on 2 Cor 12:1-10 as Paul's autobiographical-theological text; F. Vouga on the God of reciprocity and the Spirit of the gift—Mt 5:17-20 as the theological and existential program of the Sermon on the Mount; and O. Wischmeyer on 1 Corinthians 15 as Paul's treatise on the resurrection of the dead. O. Wischmeyer has provided an introduction and a conclusion, and Becker has contributed an essay on what a text can be. The other contributors are L. Schmidt, W. Wischmeyer, H. C. Brennecke, S. Koster, O. Bayer, K. Kloocke, G. Witting, and M. Habermann.

R. J. Allen and C. M. Williamson, *Preaching the Gospels without Blaming the Jews. A Lectionary Commentary* (Louisville, KY—London: Westminster John Knox, 2004, $24.95) xxvi and 261 pp. Bibliography. LCN: 2004043034. ISBN: 0-664-22763-5.

In their commentary on the Gospel passages in the Revised Common Lectionary, Allen, professor of preaching and NT, and Williamson, professor of Christian thought emeritus, at Christian Theological Seminary in Indianapolis, seek (1) to call attention to ways in which the readings are continuous with the theology, values, and practices of Judaism, and (2) to reflect critically on points at which the readings caricature Jewish people, practices, and institutions. They explain the polemics in terms of their 1st-century settings but criticize them historically and theologically. They also suggest ways in which preachers can help congregations to move beyond these contentious themes to a greater sense of kinship and shared mission with Judaism. After a twelve-page introduction, they discuss the Gospel texts that are read on the Sundays and other special days in the Years A, B, and C, respectively.

A. S. Anderson, *The Textual Tradition of the Gospels. Family 1 in Matthew,* New Testament Tools and Studies 32 (Leiden—Boston: Brill, 2004, €89 or $112) x and 219 pp. and 31 plates. Bibliography. Indexed. LCN: 2003065488. ISBN: 90-04-13592-8.

The revised version of a doctoral dissertation directed by D. C. Parker and submitted to the University of Birmingham, this investigation of the 10th-century minuscule Codex 1582 in the Gospel of Matthew first provides a physical description of Codex 1582 and discussions of its scribe, corrector, and marginalia, respectively. Then it compares Codex 1582 to the text of Origen and to Codex 1, and considers its place in Family 1. The three appendixes concern (1) the agreement of Origen with Codex 1582 and others, (2) results of the test chapter collations, and (3) the "family readings" collation. Anderson contends that Codex 1582 should be recognized as the leading member of Family 1, that the marginalia of Codex 1582 provide a record of early textual variation as well as scholarly work done by an unknown compiler, and that the text preserved in Codex 1582 can be shown to be as old as and related to the text used by Origen and associated with the city of Caesarea Maritima.

H. Baarlink, *Verkündigtes Heil. Studien zu den synoptischen Evangelien,* Wissenschaftliche Untersuchungen zum Neuen Testament 168 (Tübingen: Mohr Siebeck, 2004, €79) viii and 299 pp. Indexed. ISBN: 3-16-148393-6.

After a 24-page introduction to structure and proclamation in the Synoptic Gospels, this volume presents twelve essays (many composed in Dutch but now all in German) on various issues in Synoptic research: Jesus and the interpretation of the Law in his time (2001); "Are you the Christ, the Son of the Blessed One?"—implicit and explicit Christology in Mark's Gospel (1992); Jesus' life as "a ransom for many" (Mk 10:45)—How can we preach expiation today? (1991); the question of anti-Judaism in Mark's Gospel [§ 25-83]; a favorable year of the Lord—and days of vengeance [§ 27-551]; peace in heaven—the Lukan redaction of Lk 19:38 and its meaning [§ 30-1113]; the cyclical structure of Lk 9:43b–19:28 [§ 37-774]; the significance of the prophetic quotations in Lk 4:18-19 and Acts 2:17-21 for Luke's two-volume work (1999); Jesus as servant or as reconciler—Lk 22:27 or Mk 10:45 [§ 46-1632]; "he was like a sheep led to the slaughter"—the significance of the quotation of Isaiah 53 in Acts 8:32-33 (2001); partnership between man and woman according to the Gospels, with particular attention to Luke-Acts (1996); and eternal and earthly salvation according to Luke's Gospel (1997). Baarlink taught NT at the theological university at Kampen from 1978 to 1992.

B. F. Biniama, *Les missions des individus johanniques. Le cas de Marie de Magdala en Jn 20,* Publications Universitaires Européennes, Série 23: Théologie 776 (Bern—New York: Lang, 2004, paper $76.95) xxviii and 462 pp. Bibliography. Indexed. ISBN: 3-03910-225-7.

This investigation of the theme of mission in the Fourth Gospel considers the missionary responsibility of each Christian, the missionary status of the Johannine Gospel, and the missionary character of the charge entrusted by the risen Christ to Mary Magdalene in John 20. After a 27-page introduction, it discusses the Johannine mission in modern scholarship, the mission of individuals in John's Gospel, the mission of Mary Magdalene in John 20, and the heritage of Mary Magdalene. Biniama concludes that the Johannine community was a community of missionaries, that Mary Magdalene represents a distinctively feminine mission (family, universal fraternity, love), and that the Johannine Gospel is a missionary composition capable of bringing a new outburst in missiology in general and in Africa in particular. J. Beutler has provided a three-page foreword.

C. L. Blomberg, *Preaching the Parables. From Responsible Interpretation to Powerful Proclamation* (Grand Rapids: Baker, 2004, paper $16.99) 251 pp. Indexed. LCN: 2003063698. ISBN: 0-8010-2749-7.

For each of fifteen Gospel parables, Blomberg, distinguished professor of NT at Denver Seminary and author of *Interpreting the Parables* (1990), presents a sermon and a commentary. After a nineteen-page introduction, he treats them under the following headings: the parable of the prodigal sons and their father (Lk 15:11-32); Can I be saved without stewardship? (Lk 16:19-31); Who is my most important neighbor? (Lk 10:25-37); Can I be saved if I refuse to forgive others? (Mt 18:23-35); shrewd stewards (Lk 16:1-13); Let's play wedding, let's play funeral (Mt 11:16-19); How do you hear? (Mt 13:1-23); seeds, weeds, and explosive growth (Mt 13:24-43); the kingdom of heaven—priceless (Mt 13:44-52); the basement of the Hard Rock Café (Mt 7:13-27); the parable of the recovering homosexual (Lk 18:9-14); pray and persevere (Lk 18:1-8); the cost of discipleship (Lk 14:25-35); how to prepare for Christ's return (Mt 24:43–25:30); and Who really are the sheep and the goats? (Mt 25:31-46). Blomberg concludes that these parables illustrate the triangular nature of the gospel message: A master figure (God, through Christ's atoning death) seeks to redeem lost humanity, but some rebel and refuse his offer of salvation (the wicked subordinates) while others accept his grace-based offer and respond by becoming Jesus' disciples (the good subordinates).

F. Bovon, *Les derniers jours de Jésus. Textes et événements,* Essais bibliques 34 (2nd ed.; Geneva: Labor et Fides, 2004, paper €15) 111 pp. Bibliography. Indexed. ISBN: 2-8309-1116-4.

The revised, expanded, and updated version of a work first published in 1974 [*NTA* 19, pp. 109-110], this investigation of the last days of Jesus first considers the sources and takes as its point of departure the fact that Jesus underwent a Roman punishment rather than a Jewish one. Then it explains how the events unfolded, and discusses the times and places mentioned in the passion narratives. The two appendixes provide the French texts of Lk 22:1–24:53 and *Gospel of Peter* 1–60. Bovon, professor of NT at Harvard Divinity School, has provided a new four-page preface for this edition.

J.-A. A. Brant, *Dialogue and Drama. Elements of Greek Tragedy in the Fourth Gospel* (Peabody, MA: Hendrickson, 2004, paper $19.95) xvi and 304 pp., 6 figs. Bibliography. Indexed. LCN: 2004009547. ISBN: 1-56563-907-3.

Brant, professor of Bible at Goshen College in Indiana, contends that the Fourth Evangelist understood the elements of Greek drama and employed them to construct the Gospel's plot. After a fifteen-page introduction, she treats the Gospel's dramatic structure (prologue, organization, unity, plot elements, epilogues and endings), the use of speech as action (speech as gesture, speech as deed, a dialogue in action—the bread of life discourse), the *dramatis personae* and the illusion of identity (Jesus' identity, the Jews as the corporate voice of deliberation, the second person as the uncertain self, Simon Peter and the beloved disciple, the all-too-knowing narrator, women as notably present characters, Satan and his minions as notably absent characters, character and ethic in the Fourth Gospel), and "death becomes him." Brant concludes that the author of John's Gospel drew upon many of the established and proven methods of dramatic composition found in Greek tragedy in order to construct a story dependent more on the speech of its characters than on that of its narrator.

D. BURKETT, *Rethinking the Gospel Sources. From Proto-Mark to Mark* (New York—London: T&T Clark International, 2004, cloth $100 or £55, paper $35 or £19.99) ix and 290 pp., 8 figs., 99 tables. Bibliography. Indexed. LCN: 2004003687. ISBN: 0-567-02540-3 (cloth), -02550-0 (paper).

This first volume in a projected three-volume study of the sources of the canonical Gospels contends that no one of the Synoptic Gospels served as a source for either of the others, but rather Matthew and Mark used common sources, Mark and Luke used common sources, and Mark often conflated sources that were also used respectively by Matthew and Luke. After an introduction to the Synoptic problem, this volume focuses on the material in Mark with its parallels in Matthew and/or Luke, and treats the following topics: Markan redaction absent from Matthew and Luke, Matthean redaction absent from Mark and Luke, sources common to Mark and Matthew, sources common to Mark and Luke, and conflation in Mark. Then it proposes a new multisource theory according to which a primitive Gospel (proto-Mark) underwent two revisions (Proto-Mark A and Proto-Mark B), and argues that Matthew knew Proto-Mark A, Luke knew Proto-Mark B, and Mark knew and conflated both. Finally it shows by way of examples how this theory would account for the composition of Mark. Burkett, associate professor of NT at Louisiana State University, is the author of *An Introduction to the New Testament and the Origins of Christianity* (2002).

R. A. BURRIDGE, *What Are the Gospels? A Comparison with Graeco-Roman Biography,* Biblical Resource (2nd ed.; Grand Rapids—Cambridge, UK: Eerdmans, 2004, paper $34 or £19.99; Dearborn, MI: Dove) xiv and 366 pp., 16 figs., 13 tables. Bibliography. Indexed. LCN: 2004047152. ISBN: 0-8028-0971-5 (E).

The second edition of the work published in 1992 [*NTA* 36, pp. 419-420] by Cambridge University Press, this volume contains revised and updated versions of the first ten chapters as well as a new eleventh chapter that takes account of debates during the past ten years and discusses areas of continuing research. G. Stanton has provided a two-page foreword to the new edition. Burridge, dean of King's College, London, argues that the Gospels should be viewed as biographical documents of the sort common throughout the Greco-Roman world.

R. A. BURRIDGE AND G. GOULD, *Jesus Now and Then* (Grand Rapids—Cambridge, UK: Eerdmans, 2004, paper $16) xii and 215 pp. Bibliography. LCN: 2004040379. ISBN: 0-8028-0977-4.

This volume investigates why Jesus still has such an effect now, and looks back at his life and death and his impact on people then, in the first centuries of the Christian church, in order to see if all those old debates have any relevance for us today. After a twenty-page introduction (with parts by both authors) on Jesus now and then, Burridge, dean of King's College, London, discusses the NT evidence pertaining to Jesus under four headings: the historical Jesus, Jesus in the Gospels, Jesus and Paul, and NT views of Jesus. Then Gould, formerly a lecturer in theology and religious studies at King's College, London and now a freelance lecturer and writer, considers how Jesus has been understood in the early church and in modern times under four headings: the early church and the teaching of Jesus, Jesus in early Christian worship, Jesus as divine and human, and modern understandings of Jesus.

J. L. CAPSHAW, *A Textlinguistic Analysis of Selected Old Testament Texts in Matthew 1–4,* Studies in Biblical Literature 62 (New York—Bern: Lang, 2004, paper $63.95 or €56.70) xv and 214 pp., 9 tables. Bibliography. Indexed. LCN: 2003011708. ISBN: 0-8204-6907-6.

Conducted with reliance on a methodology informed by a specific variety of modern textlinguistics known as discourse analysis, this investigation of selected OT texts in Matthew 1–4 seeks to show that textlinguistics can assist the interpreter in gaining a more comprehensive understanding of the role that these OT texts play in the overall composition of Matthew's Gospel. After a three-page introduction, it reviews some past proposals about the OT in the NT, discusses Matthew's communication situation, considers various structural features in Matthew's Gospel, and proposes a linguistic plot structure for it. Then it applies a discourse perspective to the OT texts in Matthew 1–4. Five appendixes are included. Capshaw, associate professor of Greek and Bible at Clearwater Christian College in Florida, concludes that the OT texts in Matthew 1–4 function as "high-lighters" or markers of prominence, and as both narrative (action) and didactic (thematic) peak markers.

J. CORLEY, *Unlocking the Gospels. Five Keys for Biblical Interpretation* (Collegeville, MN: Liturgical Press, 2004, paper $3.95) 24 pp. Bibliography. LCN: 2003021133. ISBN: 0-8146-2897-4.

With reference to the story of the widow's mites (Mk 12:41-44; Luke 21:1-4), this booklet [see § 45-767] explains five methods for interpreting the Gospels: the historical-critical method, new methods of literary analysis, approaches based on tradition, approaches that use the human sciences, and contextual approaches. Also included are sections on fundamentalist interpretation and the spiritual reading of Scripture, as well as questions for reflection or discussion and suggestions for further reading. Corley, author of *Ben Sira's Teaching on Friendship* (2002), teaches Scripture at Ushaw College in Durham, UK.

J. G. CROSSLEY, *The Date of Mark's Gospel. Insight from the Law in Earliest Christianity*, JSNT Supplement Series 266 (London—New York: T&T Clark International, 2004, cloth £65 or $125, paper £30 or $55) xv and 245 pp. Bibliography. Indexed. ISBN: 0-567-08185-0 (cloth), -08195-8 (paper).

The slightly revised version of a doctoral dissertation directed by M. Casey and submitted to the University of Birmingham, this volume argues for a date of composition of Mark's Gospel sometime between the mid to late 30s and the mid 40s of the 1st century A.D. on the basis of the observance of biblical laws and the assumptions made by Mark which Matthew and Luke had to make explicit. After a five-page introduction, it considers the external evidence for dating Mark, chapter 13, and the date of Mark and modern Gospel criticism. Next it discusses Jesus' Torah observance in the Synoptic Gospels, and the Torah and earliest Christianity. Then it focuses on some test cases for dating Mark legally with respect to Sabbath observance (Mk 2:23-28 parr.), divorce and remarriage (Mk 10:2-12 parr.), and the various issues treated in Mk 7:1-23. Crossley concludes that Mark was exceptionally well informed about Judaism and that he always portrays Jesus as a Torah observant Jew.

C. DIONNE, *La Bonne Nouvelle de Dieu. Une analyse de la figure narrative de Dieu dans les discours pétriniens d'évangélisation des Actes des Apôtres*, Lectio Divina 195 (Paris: Cerf, 2004, paper €36) 387 pp. Bibliography. ISBN: 2-204-07213-3.

In this investigation of how God is portrayed in the Petrine discourses in Acts, Dionne, professor of NT exegesis on the theological faculty at the Université Saint-Paul d'Ottawa, provides a synchronic analysis, with particular attention to the characterization of the personages. After a six-page introduction, he considers how God is portrayed in Acts as a whole and in the Petrine discourses in particular. Then he examines the presentations of God in Peter's discourse at Pentecost (Acts 2:14-40), Peter's discourse at the Temple (3:12-26), Peter's discourses before the Sanhedrin (4:8-12 and 5:29-32), and Peter's discourse before Cornelius (10:34-43), respectively. Dionne concludes with a reflection on the narrative figure of God in the Petrine evangelistic discourses, and observes that the figure of God and his actions constitute an essential component of the good news expressed in the Petrine discourses in Acts.

W. ECKEY, *Das Lukasevangelium. Unter Berücksichtigung seiner Parallelen.* Teilband 2, *11,1 – 24,53* (Neukirchen-Vluyn: Neukirchener, 2004, paper €34) viii and 584 pp. Bibliography. Indexed. ISBN: 3-7887-2043-3.

The first volume in Eckey' s commentary on Luke's Gospel was described in *NTA* 48,

p. 614. This volume continues his exposition of the Lukan texts and their parallel passages under the following headings: instruction about prayer (Lk 11:1-13), controversies (11:14-54), admonitions and warnings for the disciples before the general public (12:1-53), Jesus' exhortation to repent and his proclamation of judgment to the people (12:54–13:35), two kinds of banquets (14:1-24), calculating the high costs of discipleship (14:25-35), God's joy over finding the lost again (15:1-32), and so on. Eckey's two-volume commentary on Acts was noticed in *NTA* 45, p. 580. He is professor emeritus of Evangelical theology and its teaching at the Bergische Universität in Wuppertal.

G. C. A. FERNANDO, *The Relationship between* Law *and* Love *in the Gospel of John. A Detailed Scientific Research on the Concepts of* Law *and* Love *in the Fourth Gospel and Their Relationship to Each Other,* European University Studies, Series 23: Theology 772 (Frankfurt—New York: Lang, 2004, paper €51.50 or $57.95) 289 pp., 2 photos. Bibliography. ISBN: 3-631-51797-1.

Based on a doctoral dissertation directed by J.-P. Michaud and presented to St. Paul University in Ottawa, this basically synchronic study argues that law and love in John's Gospel are predicates expressing the identity and function of Jesus, and that the tension between them finds its solution and culmination in the person of Jesus. After a 25-page introduction, it discusses Jn 1:17 as a window to the reality of law in the Fourth Gospel, law in the rest of the Fourth Gospel, and symbols of the law in the Fourth Gospel (Jesus as the bread of life, living water, light of the world, and the way). Then it considers love in the Fourth Gospel, with reference to Jn 13:34 and 15:12 as windows to the concept of love in the Gospel, and love in the rest of the Gospel (God's love for humans, humans' love for God, God's love for Jesus, etc.). Finally it reflects on the christological orientation of law and love in the Fourth Gospel and on Jesus as the relationship between law and love.

A. FUCHS, *Spuren von Deuteromarkus II,* Studien zum Neuen Testament und seiner Umwelt (N.F.) 2 (Münster: Lit, 2004, paper €39.90) vi and 324 pp. Bibliography. Indexed. ISBN: 3-8258-7659-4.

After an eighteen-page introduction, this volume presents six essays in support of the author's case for taking *Deuteromarkus* as the key to understanding the relationships among the Synoptic Gospels. They concern the history of the pericope Mk 2:1-12 (parr. Mt 9:1-8; Lk 5:17-26) [§ 36-175]; the storm-at-sea pericope in Mk 4:35-41 parr. in the course of early Christian preaching [§ 36-180]; the double love-commandment in Mk 12:28-34 parr., with particular attention to the work of J. Kiilunen [§ 37-181r]; the development of the pericope Mk 5:21-43 (parr. Mt 9:18-26; Lk 8:40-56) [§ 37-1286]; an "upcurrent" for *Deuteromarkus* [§ 37-1238]; and the Synoptic missionary discourse in source-critical and tradition-historical perspective [§ 37-1287].

F. T. GENCH, *Back to the Well. Women's Encounters with Jesus in the Gospels* (Louisville, KY—London: Westminster John Knox, 2004, paper $19.95) xvi and 192 pp. Bibliographies. Indexed. LCN: 2004043019. ISBN: 0-664-22715-5.

This volume has emerged from (1) the author's fascination with women in the biblical world—how their lives and experiences are represented and refracted, and how their stories might illuminate contemporary Christian life and faith; and (2) her deep appreciation of the ways in which feminist biblical scholarship has deepened and broadened engagement with the stories by articulating new questions and insights for the community of faith. After an eight-page introduction, Gench, professor of NT at Union Theological Seminary in Richmond, VA, focuses on six Gospel narratives that feature women in an encounter with Jesus: the Canaanite woman (Mt 15:21-28); a hemorrhaging woman and Jairus' daughter (Mk 5:21-43); Martha and Mary (Lk 10:38-42); a bent woman, daughter of Abraham (Lk 13:10-17); the Samaritan woman (Jn 4:1-42); and a woman accused of adultery (Jn 7:53–8:11). Each chapter concludes with group study suggestions, questions for discussion or reflection, and resources for further study.

O. Groll, *Finsternis, Tod und Blindheit als Strafe. Eine exegetische Untersuchung zu den Begriffen κρίνειν, κρίσις und κρίμα im Johannesevangelium,* Europäische Hochschulschriften, Reihe 23: Theologie 781 (Frankfurt: Lang, 2004, paper €51.50 or $57.95) 280 pp. Bibliography. ISBN: 3-631-51298-8.

The slightly revised version of a doctoral dissertation directed by G. Jeremias and accepted in 2002 by the Evangelical theological faculty at the Eberhard-Karls-Universität in Tübingen, this volume investigates the themes of judgment and punishment in the Fourth Gospel with reference to those who do not come to believe in Jesus. After a four-page introduction, it discusses the occurrences of κρίνειν, κρίσις, and κρίμα in the Fourth Gospel. Then it examines in detail the key Johannine texts pertaining to the theme of judgment and punishment for those who do not believe in Jesus: 3:17-21; 5:19-30; κρίνειν and κρίσις in John 7–8 and in John 18; 9:39-41; 12:31-33 and 16:8, 11; and 12:47-48. Groll concludes that judgment and punishment in the Fourth Gospel consist already in the here and now in loving the darkness even though the light is in the world, abiding in the sphere of death even though believers are in life, and showing oneself blind even though the eyes of others are opened.

A. Grün, *Jesus: The Image of Humanity. Luke's Account,* trans. J. Bowden (New York—London: Continuum, 2003, cloth $22.95 or £15.99, paper £9.99) vii and 145 pp. ISBN: 0-8264-6848-9 (cloth), -6849-7 (paper).

The English version of *Jesus—Bild des Menschen. Das Evangelium des Lukas* (2001), this volume seeks to relate Luke's Gospel to the spiritual lives of people today. After discussing Luke as author and as physician and painter, it considers the stories of Jesus' childhood, sickness and healing in Luke, the parables of Jesus, Jesus as a model for prayer, Jesus as the divine traveler, the passion narrative, and the resurrection stories. Finally it reflects on what we are to do (attitudes toward possessions and riches, repentance, etc.), and Luke as the Evangelist of the church's year. Grün, a Benedictine monk of Münsterschwarzach in Germany, concludes that Luke is very topical today and can bring people near to Jesus who has become a stranger to many.

G. R. Habermas, *The Risen Jesus & Future Hope* (Lanham, MD: Rowman & Littlefield, 2003, cloth $70, paper $24.95) xvii and 239 pp. Bibliography. Indexed. LCN: 2003003978. ISBN: 0-7425-3286-0 (cloth), -3287-9 (paper).

In his effort at establishing a resurrection theology that moves from Jesus' resurrection to other Christian beliefs, Habermas, author of *The Resurrection: Heart of New Testament Doctrine* (2000) and *The Resurrection: Heart of the Christian Life* (2000), maps out several paths in which the resurrection might serve as the foundation for theological tenets. After an eleven-page introduction, he considers the following topics under the heading "a resurrection faith": the resurrection of Jesus as history, a theistic universe, the person and teachings of Jesus, the kingdom of God, salvation and radical commitment, and eternal life. Then under "the resurrection and some practical issues," he treats these matters: challenging the fear of death, suffering and Jesus' resurrection (a personal account), the testimony of the Holy Spirit and evidence, and Jesus and the authority of Scripture.

U. Heckel, *Hirtenamt und Herrschaftskritik. Die urchristlichen Ämter aus johanneischer Sicht,* Biblisch-Theologische Studien 65 (Neukirchen-Vluyn: Neukirchener, 2004, paper €22.90) xiv and 215 pp., 2 tables. Indexed. ISBN: 3-7887-2034-4.

After raising the question about the presence of a concept of church office in John's Gospel, this volume discusses Jesus' sending of his disciples in Jn 20:21-23, the concept of the apostle according to Jn 13:16, the images of the "shepherd" and the "flock" in church history and in early Christianity, the "shepherd" discourse in John 10, and the commission to Peter in John 21. Then it attempts to put the data into a historical framework, discusses the ecclesiastical and ecumenical relevance of the study, and offers pastoral-theological observations. Also included are two tables illustrating (1) the history of the office of "pastor" and (2) the development of the other early church offices. Heckel, author of *Kraft in Schwachheit. Untersuchungen zu 2. Kor 10–13* (1993), contends that the concept of the pastoral office in John's Gospel fits between Ephesians and Revelation on the one hand and the Pastorals and the Ignatian letters on the other hand, and suggests that John's Gospel was composed in Ephesus ca. A.D. 100.

C. W. HEDRICK, *Many Things in Parables. Jesus and His Modern Critics* (Louisville, KY—London: Westminster John Knox, 2004, paper $19.95) xvi and 142 pp. Bibliography. Indexed. LCN: 2003064519. ISBN: 0-664-22427-X.

Writing for "an average reader," Hedrick, distinguished professor of religious studies at Southwest Missouri State University and author of *Parables as Poetic Fictions. The Creative Voice of Jesus* (1994), seeks to summarize the current state of parables research, to unmask the assumptions driving the strategies by which scholars read the parables, and to clarify a comprehensive theory about how parables work. After a six-page introduction, he takes up the theoretical aspects with reference to six questions: What is a parable? Where to begin? Is Jesus really the author of the parables? Why did Jesus speak in parables? What do parables present to the reader? and What does a parable mean? Then under the heading "strategies" he discusses the parables with regard to Jesus the figure maker, Jesus the ethicist, Jesus the existentialist and bard, and how a parable resonates with the reader. Hedrick concludes that we do not know how Jesus used his parables, and that every interpretation of a parable is a particular reader's response.

R. W. HOOVER ET AL., *The Historical Jesus Goes to Church* (Santa Rosa, CA: Polebridge, 2004, paper $18) vi and 136 pp. Bibliography. LCN: 2004044442. ISBN: 0-944344-61-5.

The eight essays in this volume consider the difference that scholarship on the historical Jesus can make for Christian faith and church life in the 21st century. After a nine-page introduction by A. J. Dewey, there are papers by Hoover on the art of gaining and losing everything; S. J. Patterson on "if you give a mouse a cookie"—what the quest holds in store for the church; L. C. McGaughy on American churches and the culture wars; J. Bessler-Northcutt on learning to see God—prayer and practice in the wake of the Jesus Seminar; H. Taussig on the contemporary American search for community and the historical Jesus; G. S. Jackson on the Jesus Seminar in Africa; C. W. Hedrick on the "good news" about the historical Jesus; and F. Macnab on preaching the new faith.

C. HORTON (ED.), *The Earliest Gospels. The Origins and Transmission of the Earliest Christian Gospels — The Contribution of the Chester Beatty Gospel Codex $P^{45}$*, JSNT Supplement Series 258 (London—New York: T&T Clark International, 2004, cloth £60 or $125, paper £30 or $39.95) xx and 180 pp., frontispiece, halftone, 10 tables. Bibliography. Indexed. ISBN: 0-567-08389-6 (cloth), -08293-3 (paper).

The first seven essays in this volume appear under the heading "the earliest Christian Gospels and their transmission": S. Freyne on early Christian imagination and the Gospels; M. Hengel on the four Gospels and the one gospel of Jesus Christ; H. Gamble on literacy, liturgy, and the shaping of the NT canon; G. Stanton on early Christian preference for the codex; W. L. Petersen on the Diatessaron and the fourfold Gospel; J. M. Robinson on the Nag Hammadi Gospels and the fourfold Gospel; and M. McNamara on the Latin Gospels, with special reference to Irish tradition. The remaining four papers concern the Chester Beatty Gospel Codex ($P^{45}$): B. Aland on the significance of the Chester Beatty biblical papyri in early church history; J. K. Elliott on singular readings in the Gospel text of $P^{45}$; L. W. Hurtado on $P^{45}$ and the textual history of Mark's Gospel; and Horton on the Chester Beatty biblical papyri as a find of the greatest importance.

W. C. KANNADAY, *Apologetic Discourse and the Scribal Tradition. Evidence of the Influence of Apologetic Interests on the Text of the Canonical Gospels*, SBL Text-Critical

Studies 5 (Atlanta: Society of Biblical Literature, 2004, paper $39.95) xiii and 274 pp. Bibliography. Indexed. LCN: 2004016238. ISBN: 1-58983-101-2.

Based on a doctoral dissertation directed by B. D. Ehrman and presented to the University of North Carolina at Chapel Hill, this volume seeks to show that in some cases scribes engaged in the work of transmitting the canonical Gospels modified their exemplars under the influence of apologetic interests. Its six chapters deal with the following topics: the pen and the sword—apologetic discourse and the text of the NT; antiquity, harmony, and factual consistency—issues of intellectual integrity; Jesus according to the scribes; fanatics, fools, and females—scribes in defense of the followers of Jesus; when quire meets empire—scribal tradition and the Roman state; and the influence of apologetic interests on the text of the canonical Gospels. Kannaday concludes that the texts of the Gospels were reproduced and transmitted, but not without first being interpreted and modified—revised, buttressed, corrected, harmonized, refined, polished, stylized, abbreviated, enhanced, or otherwise altered.

R. J. Karris, *Works of St. Bonaventure.* Vol. 8/3, *St. Bonaventure's Commentary on the Gospel of Luke, Chapters 17-24. With an Introduction, Translation and Notes* (St. Bonaventure, NY: Franciscan Institute Publications, 2004, paper) lxxxviii and 839 pp. Indexed. LCN: 2003101961. ISBN: 1-57659-184-0.

The first two volumes in Karris's translation of Bonaventure's commentary on Luke's Gospel covered chapters 1–8 [*NTA* 46, p. 154] and 9–16 [*NTA* 47, p. 563], respectively. After a 69-page introduction to Bonaventure as a biblical interpreter of Luke's Gospel [see § 47-1607] and an outline of Bonaventure's commentary on chapters 17–24, this volume concludes the annotated translation of the second part of Bonaventure's fourfold division of Luke's Gospel ("Christ's magisterial preaching") in chapters 17 to 21, and moves on through the third ("the medicine of the passion," chaps. 22–23) and the fourth ("the triumph of the resurrection," chap. 24) divisions. A double-column Scripture index is provided on pp. 2252-2428. Karris is a member of the research faculty at the Franciscan Institute.

J. F. Kelly, *The Origins of Christmas* (Collegeville, MN: Liturgical Press, 2004, paper $11.95) xiii and 145 pp., 10 halftones. Bibliography. LCN: 2004000902. ISBN: 0-8146-2984-9.

In tracing the history of Christmas from the time of Jesus to the 6th century, Kelly, professor of religious studies at John Carroll University in Cleveland, OH, and author of *The Problem of Evil in the Western Tradition* (2002) and *Responding to Evil* (2003), discusses the following topics: the birth of Jesus; creating the Christmas story; creating Christmas day and the Christmas season; Jesus, Mary, the Magi, and an obscure Asian bishop (St. Nicholas); and the popular acceptance of Christmas. An appendix provides the texts of the two Gospel infancy narratives. Kelly observes that Christmas came a long way: from not even existing, to possibly starting as a gnostic feast to oppose Egyptian paganism, to being a counter to the feast of the Unconquered Sun, to becoming involved in Christology and Mariology, to creating the legends of the Magi, to becoming a regular part of Christian life.

T. Klutz, *The Exorcism Stories in Luke–Acts. A Sociostylistic Reading,* Society for New Testament Studies Monograph Series 129 (Cambridge, UK—New York: Cambridge University Press, 2004, $80) xii and 299 pp. Bibliography. Indexed. LCN: 2003065417. ISBN: 0-521-83804-5.

Based on a doctoral dissertation directed by L. Alexander and accepted by the University of Sheffield in 1996, this volume seeks to integrate detailed literary criticism of the exorcism stories in Luke-Acts with the comparative study of ancient sources on demonology, spirit affliction, and exorcistic healing. After a fourteen-page introduction, it treats the following topics: sociostylistics and the exorcism in Lk 4:33-37; purity and the exorcism in Lk 8:26-39; discipleship and the exorcism in Lk 9:37-43a; and Paul, Jewish identity, and the exorcism in Acts 16:16-18. Klutz concludes that the implied audience of these episodes needed reassurance that both Paul and the Jesus he preached were loyal to Jewish ancestral custom and legitimate heirs to the heritage of Israel, and that this audience must have been either partly Jewish or partly composed of the kind of Gentiles represented by Lydia in Acts 16 or constituted chiefly by a combination of those two socioreligious types.

T. KOCH, *Jesus von Nazareth, der Mensch Gottes. Eine gegenwärtige Besinnung* (Tübingen: Mohr Siebeck, 2004, €34) ix and 373 pp. Bibliography. Indexed. ISBN: 3-16-148404-5.

After reflecting on the task of writing a book about Jesus of Nazareth, Koch, professor of systematic theology at Hamburg, discusses the "stations" or fixed points in the life of Jesus, and considers various theological and ethical aspects of Jesus' proclamation of God's reign and his healings as realizations of God's reign. Then he deals with Jesus' conflicts that led to his condemnation, Jesus' interpretation of the prospect of his death, the meaning of his execution, Easter as the "fulfillment" of Jesus Christ, and the confession of Jesus as the Christ who makes the true God accessible. Koch shows that in his preaching of God's reign and his death on the cross, Jesus manifested God's unconditional love for all humankind.

B. KOLLMANN, *Joseph Barnabas. His Life and Legacy,* trans. M. Henry (Collegeville, MN: Liturgical Press, 2004, paper $12.95) vii and 68 pp. Bibliography. LCN: 2004004196. ISBN: 0-8146-5170-4.

The English version of *Joseph Barnabas. Leben und Wirkungsgeschichte* [*NTA* 43, p. 167], this volume seeks to free Joseph Barnabas from his undeserved obscurity and place him in the proper light as a founding figure of the Christian church as well as a sponsor of the apostle Paul. After an eight-page introduction, it deals with Barnabas in the early Christian community, Barnabas in Antioch, the first missionary journey, the apostolic council and the break with Paul, and later traditions about Barnabas. Kollmann, who teaches NT at the Universität-Gesamthochschule Siegen, concludes that Barnabas, like no other, appears in a leading role in all the prominent events of early Christianity.

A. KOSCHORKE, *The Holy Family and Its Legacy. Religious Imagination from the Gospels to* Star Wars, trans. T. Dunlap (New York: Columbia University Press, 2003, $32.50) viii and 208 pp., frontispiece. Illustrated. LCN: 2003053123. ISBN: 0-231-12756-1.

Koschorke, professor of German at the University of Konstanz and a project director at the Research Center for Literary Studies in Berlin, contends that the story of the NT "holy family"—Jesus, Mary, and Joseph—has become a cultural code embedded in secular society and a model for modern family dynamics, with the child at the center (like Jesus) along with a surrogate mother (like Mary) and an absent father (like Joseph). He develops this thesis under three headings (dispositions, theories, consequences) and with reference to biblical, historical, religious, artistic, psychological, and cultural sources. The German original appeared in 2000 under the title *Heilige Familie und ihre Folgen.* For the American edition Koschorke has added a chapter on the virulence of the Christian family myth in the *Star Wars* films.

C. G. KRUSE, *The Gospel according to John. An Introduction and Commentary,* Tyndale New Testament Commentaries (Grand Rapids—Cambridge, UK: Eerdmans, 2004, paper $16) 395 pp. Bibliography. ISBN: 0-8028-2771-3.

This commentary on John's Gospel is part of the revision-and-replacement program of the Tyndale Commentaries series, written to help nonspecialist readers to understand the Bible better. First published in 2003 by Inter-Varsity Press of Leicester, UK, it consists of a 36-page general introduction to John's Gospel, a five-page outline of the Gospel, and a pericope-by-pericope exposition of the text. The introduction gives particular attention to the Gospel's authorship, recent trends in the Gospel's interpretation, and its theology (God the Father, Jesus the Son, the Holy Spirit, eschatology, etc.). The commentary appears under four major headings: prologue (1:1-18), Jesus' work in the world (1:19–12:50), Jesus' return to the Father (13:1–20:31), and epilogue (21:1-25). Kruse, lecturer in NT at the Bible

College of Victoria in Melbourne, Australia, is the author of *The Letters of John* (2000) in the Pillar NT Commentary.

G. LEMARQUAND, *An Issue of Relevance. A Comparative Study of the Story of the Bleeding Woman (Mk 5:25-34; Mt 9:20-22; Lk 8:43-48) in North Atlantic and African Contexts,* Bible and Theology in Africa 5 (New York—Bern: Lang, 2004, $72.95) xvii and 284 pp. Bibliography. Indexed. LCN: 2004001660. ISBN: 0-8204-6928-9.

Based on a doctoral dissertation directed by A. Jervis and presented to Wycliffe College in the University of Toronto, this volume explores the differences between North Atlantic and African biblical scholarship by comparing work produced by these two scholarly communities on the Synoptic accounts of the story of the woman with the flow of blood in Mk 5:25-34; Mt 9:20-22; and Lk 8:43-48. It aims to show that the scholarship produced in these two different places exhibits divergent tendencies with respect to relevance to their social contexts. After a nineteen-page introduction, it focuses on three aspects of the story of the woman with the flow of blood: healing, woman, and blood. The two appendixes concern (1) the bleeding woman in premodern interpretations, and (2) the questionnaire sent to certain African biblical scholars and respondents. LeMarquand concludes that while African scholars have tended to make their pragmatic concerns explicit and to consider these an integral part of the interpretive process, North Atlantic scholars typically bracket concerns for relevance, considering these questions essentially unrelated to their exegetical task.

A.-J. LEVINE WITH M. BLICKENSTAFF (EDS.), *A Feminist Companion to John,* vol. 2 (Cleveland, OH: Pilgrim, 2003, paper $21 or $28 Can.) xiii and 226 pp. Bibliography. Indexed. ISBN: 0-8298-1589-9.

The first volume of essays devoted to John in this project was described in *NTA* 48, p. 617. This US edition of the second volume contains eight papers: A. Reinhartz on women in the Johannine community—an exercise in historical imagination; S. Yamaguchi on "I am" sayings and women in context; D. Lee on abiding in the Fourth Gospel—a case study in feminist biblical theology; C. Conway on gender matters in John; A. Fehribach on the "birthing" bridegroom—the portrayal of Jesus in the Fourth Gospel; D. Sawyer on Jn 19:34—from crucifixion to birth, or creation?; H. W. Attridge on "Don't be touching me"—recent feminist scholarship on Mary Magdalene; and J. Schaberg on thinking back through Mary Magdalene.

A.-J. LEVINE WITH M. BLICKENSTAFF (EDS.), *A Feminist Companion to Luke* (Cleveland, OH: Pilgrim, 2004, paper $21 or $28 Can.) xii and 315 pp. Bibliography. Indexed. ISBN: 0-8298-1592-9.

The US edition of the work described in *NTA* 47, p. 160, this volume contains fourteen essays on Luke's Gospel viewed from various feminist angles. The contributors include R. J. Karris on women and discipleship in Luke; T. K. Seim on the Virgin Mother—Mary and ascetic discipleship in Luke; B. E. Reid on "Do you see this woman?"—a liberative look at Lk 7:36-50 and strategies for reading other Lukan stories against the grain; E. A. de Boer on the Lukan Mary Magdalene and the other women following Jesus; and L. C. Alexander on sisters in adversity—retelling Martha's story.

A.-J. LEVINE WITH M. BLICKENSTAFF (EDS.), *A Feminist Companion to Mark* (Cleveland, OH: Pilgrim, 2004, paper $21 or $28 Can.) 261 pp. Bibliography. Indexed. ISBN: 0-8298-1591-0.

The US edition of the work described in *NTA* 46, p. 155, this volume presents eleven essays on Mark's Gospel viewed from various feminist angles. The contributors include J. Dewey on "let them renounce themselves and take up their cross"—a feminist reading of Mk 8:34 in Mark's social and narrative world; W. Cotter on Mark's hero of the 12th-year miracles—the healing of the woman with the hemorrhage and the raising of Jairus' daughter (5:21-43); E. S. Malbon on the poor widow in Mark and her poor rich readers; D. R.

MacDonald on renowned far and wide—the women who anointed Odysseus and Jesus; and H. Kinukawa on women disciples of Jesus (15:40-41; 15:47; 16:1).

A.-J. LEVINE WITH M. BLICKENSTAFF (EDS.), *A Feminist Companion to Matthew* (Cleveland, OH: Pilgrim, 2004, paper $21 or $28 Can.) 247 pp. Bibliography. Indexed. ISBN: 0-8298-1590-2.

The US edition of the work described in *NTA* 46, pp. 155-156, this volume presents eleven essays on Matthew's Gospel viewed from various feminist perspectives. The contributors include C. Deutsch on Jesus as Wisdom—a feminist reading of Matthew's Wisdom Christology; G. R. O'Day on surprised by faith—Jesus and the Canaanite woman; A. J. Saldarini on absent women in Matthew's households; and C. Osiek on the women at the tomb—What are they doing there?

H. MACCOBY, *Jesus the Pharisee* (London: SCM, 2003, paper £16.99 or $24.50) x and 228 pp. Bibliography. Indexed. ISBN: 0-334-02914-7.

Maccoby, research professor at the Centre for Jewish Studies in Leeds, UK, and author of *Ritual and Morality. The Ritual Purity System and its Place in Judaism* (1999), argues that Jesus was not only a supporter of the Pharisees but also a member of their movement. The fourteen chapters in this book treat the following topics: Who were the Pharisees?—the incident of Gamaliel; the Jerusalem church—Peter, Paul, and James; Jesus and handwashing; the leper and the tax-collector; the Pharisees, the poor, and authority; Jesus as prophet and Messiah; whether the Pharisees were hypocrites; Pharisees and rabbis—the continuity; continuity—further considerations; Jesus and the polemic against the Pharisees; Jesus in the Talmud; Jesus' support for Pharisaism; the polemic against the Jerusalem church; and Jesus and Hillel. An appendix treats the washing of cups.

M. MEYER, *The Gospels of Mary. The Secret Tradition of Mary Magdalene, the Companion of Jesus* (San Francisco: HarperSanFrancisco, 2004, $17.95) xxi and 122 pp. Bibliography. ISBN: 0-06-072791-8.

This volume presents introductions and translations for the earliest texts that shed light on Mary Magdalene and the literary traditions about her. After Meyer's fifteen-page introduction, it provides the passages that pertain to Mary in the Gospels of Mark, Matthew, Luke, John, and Peter. Then after the full text of *Gospel of Mary,* it offers selections from *Gospel of Thomas, Gospel of Philip, Dialogue of the Savior, Pistis Sophia,* and the Manichaean *Psalms of Heracleides.* Also included is E. A. de Boer's 23-page essay on Mary Magdalene as a crucial disciple of Jesus with her own distinct role and Gospel. Meyer is the author of *Secret Gospels. Essays on Thomas and the Secret Gospel of Mark* (2003).

R. J. MILLER, *Born Divine. The Births of Jesus & Other Sons of God* (Santa Rosa, CA: Polebridge, 2003, paper $22) xviii and 337 pp. Bibliography. Indexed. LCN: 2003051747. ISBN: 0-944344-95-X.

Miller, associate professor of religion at Juniata College and author of *The Jesus Seminar and Its Critics* (1999), seeks to provide a comprehensive resource for the study of the stories about the birth and infancy of Jesus, and for thinking through the historical and religious questions they raise. He approaches these two projects by treating the infancy narratives in four dimensions (literary, exegetical, historical, and theological) and within three contexts (Jewish, pagan, and Christian). His treatment is divided into six parts: the biblical infancy narratives, pagan sons of God (Hellenistic infancy narratives), historical and theological questions, what the word "virgin" meant in NT times, understanding the virgin birth, and infancy Gospels. A five-page appendix compares stories about the births of Aeneas and Jesus. Miller contends that what unlocks the basic message of the infancy narratives and the original meaning of belief in the virgin birth is the insight that the Christian claim that Jesus was the Son of God was originally put forth primarily to counter Roman propaganda about the divinity of Caesar.

B. MUTSCHLER, *Irenäus als johanneischer Theologe. Studien zur Schriftauslegung bei Irenäus von Lyon,* Studien und Texte zu Antike und Christentum 21 (Tübingen: Mohr Siebeck, 2004, paper €59) xv and 331 pp., 19 charts, 44 tables. Bibliography. Indexed. ISBN: 3-16-148284-0.

A slightly abbreviated version of a doctoral dissertation directed by C. Markschies and accepted in 2002 by the theological faculty of the Ruprecht-Karls-Universität in Heidelberg, this volume argues on the basis of biblical, extrabiblical, and Johannine quotations and allusions in Irenaeus' writings that Irenaeus was a Johannine theologian in the sense that Johannine theologoumena served as the anchor and foundation of his Christology and theology. After an eleven-page introduction, it provides a quantitative analysis of Irenaeus' use of biblical (OT, NT), early Christian, and classical Greek literature. Then it presents a qualitative analysis of Irenaeus' exposition of the Johannine writings, with particular attention to *Adversus haereses* 3.1.1 and 3.11.1-6.

É. NODET, *Histoire de Jésus? Nécessité et limites d'une enquête,* Lire la Bible 135 (Paris: Cerf, 2004, paper €19) xxiv and 248 pp. Bibliography. ISBN: 2-204-07264-8.

Taking as his point of departure the structure of the Eucharist and its place in early Christian life, Nodet, a Dominican who teaches at the École biblique et archéologique française de Jérusalem and is co-author (with J. Taylor) of *Essai sur les origines du christianisme* (1998; 2nd ed., 2002), first discusses the environment of Jesus with reference to the Bible (Hebrew and Greek) and to Galilee. Next he considers the Gospels with particular attention to the paradoxes that they present and to the Synoptic Gospels as sources for the life of Jesus. Finally he treats the life of Jesus under five headings: the fulfillment of the Scriptures, the narratives about the infancy of Jesus, the baptism of Jesus, the passion, and the public life of Jesus. A 31-page appendix provides annotated versions of key ancient texts. Nodet concludes with M.-J. Lagrange that the Gospels are the only lives of Jesus that one could write. O.-T. Venard has provided an eighteen-page preface.

J. C. O'NEILL, *The Point of It All. Essays on Jesus Christ,* Theological Seminar 1 (Leiden: Deo, 2000, $34.95) viii and 163 pp. Bibliography. ISBN: 90-5854-005-7.

The eight essays in this collection concern the bankrupt atheism of modern thought, K. Barth on the heart of the matter, what the messiah would be like, Jesus' messianic awareness, the parables of Jesus, the events around Jesus' birth and resurrection, why the NT doctrine of the death of Christ is so elusive, and the point of Christology. O'Neill (d. 2003) was professor emeritus of NT language, literature, and theology at New College, University of Edinburgh, and author of *Who Did Jesus Think He Was?* (1995).

S. J. PATTERSON, *Beyond the Passion. Rethinking the Death and Life of Jesus* (Minneapolis, MN: Fortress, 2004, cloth $28, paper $18) x and 161 pp., chart, halftone. Bibliography. Indexed. LCN: 2004011584. ISBN: 0-8006-6091-9 (cloth), -3674-0 (paper).

Patterson, professor of NT at Eden Theological Seminary in St. Louis and author of *The God of Jesus* (1998), contends that one of the great mistakes of Christian theology has been the attempt to understand Jesus' death and resurrection apart from his life. After describing Jesus' death as "the crucifixion of a nobody," he focuses on three distinct early Christian understandings of Jesus' death—as victim, martyr, and sacrifice—and shows that these three strands work together to point the would-be follower of Jesus back to his life—to his words, deeds, and fate—as a life to be embraced as "the life" and a fate to call one's own. Then he discusses "the resurrection of a nobody" and concludes with reflections on "killing Jesus." Patterson observes that Jesus is alive as a real invitation into a way of life reflected in his own life and the God to be encountered there.

T. PENNER, *In Praise of Christian Origins. Stephen and the Hellenists in Lukan Apologetic Historiography,* Emory Studies in Early Christianity 10 (New York—London: T&T Clark

International, 2004, paper $65 or £30) xl and 400 pp. Bibliography. Indexed. LCN: 2003027920. ISBN: 0-567-02620-5.

Based on a doctoral dissertation directed by C. Holladay and presented to Emory University in 2000, this investigation of Acts 6–7 sets the narrative in the context of a historiography guided by the aims of epideictic rhetoric, and shifts the focus from the traditional concerns of historicity and theology to the construction of Christian self-identity. After a six-page preface, the argument proceeds in five chapters: Hellenists and *historia*—constructing Christian history and theology in modern scholarship; textualizing the Hellenists, contextualizing interpretation—mapping the exegetical terrain; writing history in antiquity—identity, rhetoric, and compelling narration; Jewish apologetic historiography—cultural identity and rewriting the past; and in praise of origins—the Hellenists, Stephen, and the Christian foundation narrative. The epilogue concerns historiography, history, and the academy. D. L. Balch has provided an eleven-page foreword. Penner concludes that the rhetorical emphasis in Acts 6–7 is to affirm readers in their knowledge that the Christian movement represents the true line of development from Abraham-Joseph-Moses-David to the time of the apostles and Paul; to promote the view that the early Jerusalem community manifests the best of Greek, Roman, and biblical values; and to confirm that this movement is, as attested by the narrative, God-ordained and God-instituted.

*Perspectives on* The Passion of the Christ. *Religious Thinkers and Writers Explore the Issues Raised by the Controversial Movie* (New York: Miramax Books, 2004, $19.95) xii and 288 pp. ISBN: 1-4013-5959-0.

The eighteen essays gathered in this volume represent some of the responses that Mel Gibson's film *The Passion of the Christ* has inspired. After a two-page foreword by J. Burnham, there are chapters by J. Meacham on "Who really killed Jesus?"; J. Tolson and L. Kulman on the other Jesus—how a Jewish reformer lost his Jewish identity; P. Fredriksen on Gospel truths—Hollywood, history, and Christianity; P. Cunningham on much will be required of the person entrusted with much—assembling a passion drama from the four Gospels; L. Frizzell on the death of Jesus and the death of the Temple; B. Witherington on numb struck—an evangelical reflects on Gibson's *Passion;* J. Martin on the last station—a Catholic reflection on *The Passion;* J. Wallis on *The Passion* and the message; S. Thistlethwaite on "Mel makes a war movie"; M. C. Boys on seeing different movies, talking past each other; A. Reinhartz on Jesus of Hollywood; E. Korn and J. Pawlikowski on commitment to community—interfaith relations and faithful witness; A.-J. Levine on first take the log out of your own eye—different viewpoints, different movies; D. Caldwell on selling *Passion;* the ad hoc scholars' committee report on the shooting script; L. Wieseltier on the worship of blood; S. Prothero on Jesus nation, Catholic Christ; and S. Martin's "script notes."

J. J. PILCH, *Visions and Healing in the Acts of the Apostles. How the Early Believers Experienced God* (Collegeville, MN: Liturgical Press, 2004, paper $14.95) vi and 194 pp., photo, 3 tables. Bibliography. Indexed. LCN: 2004001513. ISBN: 0-8146-2797-8.

In Acts there are more than twenty references to individuals encountering God, the risen Jesus, or angels in a level of awareness that cognitive neuroscientists and anthropologists call "altered states of consciousness." In examining the reports about religious ecstatic trance experiences and healing events in Acts, Pilch, who teaches Scripture at Georgetown University in Washington, DC, applies insights from the social sciences, namely, cultural anthropology, cognitive neuroscience, and medical anthropology. After an eleven-page introduction, he places these reports in the context of the narrative of Acts as a whole: the journey begins—communal religious trance experiences (Acts 1–2); Temple tours—God acts in the Temple and a private home (3–5); the journey beyond Jerusalem—individual and communal altered states of consciousness (6–12); journeys into non-Israelite territory (13:1–21:36); prisoner's progress (21:37–28:15); and the journey concludes (28:16-31).

Also included are an outline of Acts, and two essays on rite and trances and on a ceremonial rite for experiencing the realm of God in altered states of consciousness.

E. E. PLATT, *Four Portraits of Jesus. Studies in the Gospels and Their Old Testament Background* (New York—Mahwah, NJ: Paulist, 2004, paper $19.95) xiv and 217 pp., chart, timeline. Bibliography. Indexed. LCN: 2003027024. ISBN: 0-8091-4204-X.

Writing primarily with an eye toward adult education in the church, Platt, professor of OT at the University of Dubuque Theological Seminary and an ordained minister in the Presbyterian Church (USA), first responds to basic questions about the Bible and the Gospels in particular that are frequently asked by adult students, and offers a five-session outline for studying the Gospels in a church adult education Bible study. Next she asks and answers key questions pertaining to each Gospel (Matthew, Mark, Luke, John) with particular attention to issues of messiahship given in the OT that each Gospel emphasizes and to reading and discovering the unique nature of each of the four Gospels. Then she presents supplementary materials: a chart of Gospel topics compared, passages to read especially, a timeline summarizing the Bible, and a selected bibliography for continuing study of the four Gospels. The appendix contains essays on the history of biblical interpretation, Catholic biblical scholarship, and exegetical methodologies.

E. PLÜMACHER, *Geschichte und Geschichten. Aufsätze zur Apostelgeschichte und zu den Johannesakten,* ed. J. Schröter and R. Brucker, Wissenschaftliche Untersuchungen zum Neuen Testament 170 (Tübingen: Mohr Siebeck, 2004, €79) xxiv and 320 pp. Indexed. ISBN: 3-16-148275-1.

The ten essays in this collection deal with Acts as a historical monograph (1979); Cicero and Luke—the style and purpose of the historical monograph (1999); τερατεία—fiction and miracles in Greco-Roman historiography and in Acts [§ 43-290]; experience of reality and historiography in Luke—the "we" passages in Acts [§ 22-154]; the missionary speeches of Acts and Dionysius of Halicarnassus [§ 38-257]; a reminiscence of Thucydides 2.97.3-4 in Acts 20:33-35 [§ 37-1351]; Rome in Acts; the anecdote about the bugs—the literary and popular philosophical background of *Acts of John* 60–61 and 48–54 [§ 38-1185]; apostolic mission journey and gubernatorial assize tour—an interpretation of *Acts of John* 37, 45, 55, and 58:1-6 [§ 39-1265]; and the θεὸς ἄφθονος of *Acts of John* 55 and its historical context (1997). English summaries are provided on pp. 275-280.

F. RAMOS PÉREZ, *Ver a Jesús y sus signos, y creer en Él. Estudio exegético-teológico de la relación 'ver y creer' en el evangelio según san Juan,* Analecta Gregoriana 292 (Rome: Editrice Pontificia Università Gregoriana, 2004, paper €40) 650 pp., 2 tables. Bibliography. Indexed. ISBN: 88-7652-989-6.

Presented as a doctoral dissertation to the Pontifical Gregorian University in Rome, this volume examines the relationships between "seeing" and "believing" in John's Gospel by means of a synchronic analysis of the literary structure. After a seven-page introduction, it discusses the various verbs of "seeing" and "believing" in John's Gospel, and considers various scholarly attempts at relating them. Then it examines pericopes in which seeing does not lead to believing (Jn 12:37-43; 15:18-25), passages in which faith arises when the objects of vision are the signs that Jesus performs in his public ministry (2:23-25; 4:43-45; 4:46-54; 6:1-15, 26-40; 11:1-46 and 12:9-11), and texts whose object of vision is Jesus himself (1:29-34 and 1:35-42; 9:35-41; 12:44-50; 20:1-29), respectively. Ramos Pérez concludes that in the Fourth Gospel faith does not come spontaneously and automatically after having seen certain objects but rather is the result of a complex and gradual process in which Jesus plays an important role without interfering with the other person's freedom.

M. REMAUD, *Évangile et tradition rabbinique,* Le livre et le rouleau 16 (Brussels: Lessius, 2003, paper €24) 213 pp. Indexed. ISBN: 2-87299-104-2.

After a sixteen-page introduction to the proper use of Jewish sources for understanding the NT, this volume presents thirteen essays (many previously published) on various topics in which Jewish sources serve to illuminate NT texts and vice versa: "not a *yodh* will disappear"; "humble and seated upon an ass"; the blind and lame; prophetess and daughter of Asher; the pronoun "I" as a proper name for God in some midrashim on Exodus; the waters that come up of themselves; and so forth. Also included is R. Le Déaut's 1971 article on the ancient Jewish tradition and primitive Christian exegesis [§ 15-1032] and a two-page glossary. Remaud, director of the Institut Albert-Decourtray in Jerusalem, is the author of *Chrétiens et Juifs entre le passé et l'avenir* (2000) and *Le Judaïsme* (2003).

A. SERRA, *"Una spada trafiggerà la tua vita" (Lc 2, 35a). Quale spada? Bibbia e tradizione giudaico-cristiana a confronto* (Palazzago, BG: Servitium, 2003, €27; Rome: Pontificia Facoltà Teologica "Marianum") 359 pp. Indexed. ISBN: 88-8166-212-4 (S).

The three chapters in this volume seek to illuminate the prophecy of Simeon about the "sword" in Lk 2:34-35 in light of the Jewish interpretive tradition and the history of effects. After a four-page introduction, it treats the "sword" as a symbol of the "word of God" in the OT, early Jewish literature, and the NT [see § 46-1847]; the prophecy of Simeon in Greek and Latin patristic traditions from the 2nd to the 14th century [see § 44-972]; and Lk 2:35a in the context of Luke-Acts as a whole [see § 48-250]. Serra, who has taught at the "Marianum" in Rome for many years, is the author of several other scholarly works on Mary in the Bible, church history, and theology.

J. SHEA, *The Spiritual Wisdom of the Gospels for Christian Preachers and Teachers. On Earth as It Is in Heaven, Year A* (Collegeville, MN: Liturgical Press, 2004, paper $29.95) xx and 332 pp. Indexed. LCN: 2003025635. ISBN: 0-8146-2913-X.

This first volume in a set of four books based on the Sunday Gospel readings in *The Revised Common Lectionary* and the Roman Missal's *Lectionary for Mass* mainly concerns the texts from the Gospels of Matthew and John that are read in Year A. There will also be volumes on Years B and C, as well as a fourth volume that will explore the Gospel texts suggested for feasts, funerals, and weddings. These books are intended for preachers and teachers, Christians who take the Gospels as guides for their lives, and spiritual seekers. Taking a literary-spiritual approach to the texts, Shea, a theologian and storyteller, analyzes the mindsets of the characters and how Jesus complimented, critiqued, and praised them to inspire meditation, reflection, and spiritual development. Each treatment of a text consists of a section-by-section exposition and a concluding segment labeled "teaching." A ten-page preface explains the project as a whole, and a 23-page introduction discusses preaching and teaching the Gospels as spiritual wisdom. Shea observes that the Gospels provide a model of spiritual transformation that is triggered by hearing the word and pondering it as spiritual wisdom.

W. SIMONIS, *Markus, der Evangelist und Jünger, den Jesus liebte* (Frankfurt: Lang, 2004, paper €27.50 or $30.95) 125 pp. Bibliography. Indexed. ISBN: 3-631-52463-3.

Simonis, professor of theology at the University of Würzburg, argues that the "beloved disciple" in the Fourth Gospel was the Evangelist known as "John Mark." After a thirteen-page introduction, he discusses the Evangelist Mark: the Evangelist and his Gospel; the autobiographical signatures in Mk 14:47, 51-52; how Matthew and Luke understood the autobiographical signatures in Mark's Gospel; and the name of the second Evangelist. Then he considers "the disciple whom Jesus loved": the Johannine redactor and his addressees; the concluding comments in Jn 21:23-24; the first appearance of the beloved disciple in 1:35-44; and the other Johannine texts pertaining to the beloved disciple (13:21-30, 36-38; 18:15-16; 19:25-27; 19:35; 20:1-10; 21:1-24).

S. G. SINCLAIR, *The Past from God's Perspective. A Commentary on John's Gospel* (North Richland Hills, TX: BIBAL, 2004, paper $29.95) xii and 388 pp. Bibliography. LCN: 2004018298. ISBN: 1-930566-46-8.

In this running commentary on John's Gospel, Sinclair, author of *The Road and the*

*Truth. The Editing of John's Gospel* (1994), continues his project of attempting to demonstrate that a critical scholar can affirm that the books of the NT are true and highly relevant. In treating the Fourth Gospel, he seeks to make two points: (1) John's Gospel self-consciously attempts to present history from God's perspective, and this claim is plausible if one accepts its basic understanding of what God did to save the world through Jesus. (2) Thanks to the work of an editor, John's Gospel shows us how we can verify in our own experience that its understanding of what God did in Jesus is true.

P. Šoltés, *"Ihr seid das Salz des Landes, das Licht der Welt." Eine exegetische Untersuchung zu Mt 5,13-16 im Kontext,* Europäische Hochschulschriften, Reihe 23: Theologie 782 (Bern—New York: Lang, 2004, paper $62.95) 378 pp. Bibliography. Indexed. ISBN: 3-631-52021-2.

Prepared as a doctoral dissertation under the direction of J. Beutler and presented in 2003 to the Philosophisch-Theologische Hochschule Sankt Georgen at Frankfurt am Main, this investigation of Mt 5:13-16 considers the text's function in Matthew's Gospel, its language, addressees, and significance for people today. After discussing the macrostructure of Matthew's Gospel, the volume examines the text of Mt 5:13-16 (structure, synchronic aspects, concepts of γῆ and κόσμος), and reflects on its place in the Sermon on the Mount as a whole. Then it deals with the theme of the gift of new "being" in Mt 5:13-16, the function of Mt 5:16 as the climactic conclusion to 5:13-15 and the transition from new being and new existence to new action according to the new righteousness, the function of the intensification from "land" to "world" in 5:13a and 5:14a in the Matthean context, and the theme of "acting out of new being." Šoltés concludes that Mt 5:13-16 occupies a special place in the Sermon on the Mount and in Matthew's Gospel as a whole.

F. S. Spencer, *Journeying through Acts. A Literary-Cultural Reading* (Peabody, MA: Hendrickson, 2004, paper $19.95) 278 pp. Bibliography. Indexed. LCN: 2004047467. ISBN: 1-56563-990-1.

This volume represents both a reprinting and an updating of *Acts* published in 1997 by Sheffield Academic Press [*NTA* 42, p. 390]. Although the body of his commentary remains unchanged, Spencer, professor of NT at Baptist Theological Seminary in Richmond, VA, and author of *The Portrait of Philip in Acts. A Study of Role and Relations* (1992), has revised and expanded both the introduction and the bibliography to account for recent developments in the study of Acts. After a nineteen-page introduction, he presents his reading of Acts under the following major headings: orientation—the journey begins (Acts 1–2); Temple tours (3–5); excursions outside Jerusalem (6–12); expeditions into Gentile territory (13:1–21:36); prisoner's progress (21:37–28:15); and reorientation—the journey concludes (28:16-31).

G. N. Stanton, *Jesus and Gospel* (Cambridge, UK—New York: Cambridge University Press, 2004, cloth $60, paper $23.99) xii and 239 pp. Bibliography. Indexed. ISBN: 0-521-81032-9 (cloth), -00802-6 (paper).

After a six-page introduction, Stanton, professor of divinity at the University of Cambridge and author of *The Gospels and Jesus* (1989; rev. ed., 2002), presents eight essays on the following topics: Jesus and Gospel/gospel; the fourfold Gospel; Jesus traditions and Gospels in Justin Martyr and Irenaeus; the law of Christ and the gospel; Jesus of Nazareth—whether he was a magician and a false prophet who deceived God's people; early objections to the resurrection of Jesus; why early Christians were addicted to the codex; and possible new evidence from papyri on what the Gospels are.

W. Stegemann, B. J. Malina, and G. Theissen (eds.), *Jesus in neuen Kontexten* (Stuttgart: Kohlhammer, 2002, paper €20) 288 pp., 16 figs., 4 maps, 3 tables. Bibliography. ISBN: 3-17-016311-6.

This volume presents German versions of eighteen out of the nineteen essays contained in *The Social Setting of Jesus and the Gospels* [*NTA* 47, p. 168], along with papers by E.

Schüssler Fiorenza on the "real Jesus?"—feminist challenges to social-scientific Jesus research; E. W. Stegemann on Jesus' place in the Judaism of his time; and K. Wengst on the Jesus of the Gospels and the *ḥăsîdîm* of rabbinic literature. W. Stegemann has provided a three-page foreword.

O. TINI, *La fraternità e la famiglia di Gesù in Mc 3,31-35* (Rome: Miscellanea Francescana, 2003, paper) 182 pp. Bibliography. Indexed. ISBN: 88-87931-39-9.

Based on the author's doctoral studies at the Pontifical Biblical Institute, this investigation of Mk 3:31-35 gives particular attention to Jesus' proclamation of his new "fraternity" or family consisting of those who do the will of God. After a seven-page introduction, it discusses the fundamental theme of the pericope and shows how the pericope is centered on the new "fraternity" of Jesus. Then it discusses the portrayals of Jesus the "brother" and his "brothers" in the various parts of Mk 3:31-35: the family group enters the scene (3:31-32); Jesus prepares the crowd to become his fraternity (3:33); Jesus the brother constitutes the new family (3:34); and the "brothers" of Jesus (3:35). Finally it considers God as the Father in the fraternity of Jesus, and reflects on the function of the pericope in Mark's Gospel. Tini concludes that in Mark's Gospel standing with Jesus the brother and doing the will of God constitutes fraternal communion with Jesus.

P. TOMSON, *L'Affaire Jésus et les Juifs,* trans. C. Franken, Lire la Bible 136 (Paris: Cerf, 2003, paper €18) 183 pp., table. ISBN: 2-204-07165-X.

The French version of *De zaak-Jezus en de Joden* (2001), this volume investigates the debate about Jesus and Judaism, the trial of Jesus and his crucifixion, and the antagonism between Jews and Christians. After a six-page introduction, it considers the *affaire Jésus* through the centuries, the quest for the "true" Jesus, the Jews in the Roman empire, the activities and exploits of Jesus, the trial of Jesus, the witness of the apostles, the impact of the Jewish War against Rome, the texts of the NT, and the readers of the NT. A two-page appendix provides an overview of Jewish currents in Jesus' time. Tomson is also the author of *Jésus et les auteurs du Nouveau Testament dans leur relation au judaïsme* (2003).

C. M. TUCKETT, *Luke,* T&T Clark Study Guides (London—New York: T&T Clark International, 2004, paper £7.99 or $12.95) 122 pp. Bibliographies. Indexed. ISBN: 0-567-08265-2.

The reprint of the work described in *NTA* 40, p. 528, this volume first treats introductory issues pertaining to Luke's Gospel (author, date, text, sources, etc.), and then considers the following topics: eschatology; Jews, Gentiles, and Judaism; the person and work of Jesus; and Luke and Christian life—poverty and possessions. It concludes with hermeneutical reflections. Tuckett is professor of NT studies at the University of Oxford.

H.-J. VENETZ, *Der Evangelist des Alltags. Streifzüge durch das Lukasevangelium* (Fribourg: Paulusverlag, 2000, paper €16.80) 198 pp. Bibliography. ISBN: 3-7228-0499-X.

In his twelve "excursions" through Luke's Gospel, Venetz, professor of NT at the University of Fribourg, discusses the following topics: giving certainty to the uncertain (Lk 1:3); two pregnant prophetesses proclaim the new beginning (1:45); no Christmas story (2:1); the Nazareth manifesto (4:21); love of enemies as the unreasonable demand of the Sermon on the Plain (6:27); no holding on to out-of-date roles (10:42); conversations around the table (14:12); finding the lost (15:6, 9); bright and earnest, colorful and crafty, and also a little shameless (16:8); the Evangelist of everyday life (17:21); the death of the righteous one (23:43); and not necrophilia and not flight from the world (24:5).

U. WILCKENS, *Theologie des Neuen Testaments.* Band 1, *Geschichte des urchristlichen Theologie.* Teilband 1, *Geschichte des Wirkens Jesu in Galiläa* (Neukirchen-Vluyn: Neukirchener, 2002, paper €29.90) xvi and 343 pp. Bibliography. Indexed. ISBN: 3-7887-1894-3.

In a 66-page introduction to his whole project, Wilckens, who served as professor of NT at Berlin (1960-68) and Hamburg (1968-81) and as a Lutheran bishop (1981-91), discusses the Christian interpretation of the OT, the problem of a theology of the NT, and the structure of a theology of the NT. Then in this initial installment in the first volume of a projected three-volume theology of the NT, he focuses on Jesus' activity in Galilee under the following headings: the world of primitive Christianity, John the Baptist and Jesus, God's reign and kingdom as Jesus' central theme, sinners and righteous persons in the horizon of God's reign, life in the "field of force" of God's reign, the Torah in the teaching and preaching of Jesus, and the sending of emissaries and the end of Jesus' activity in Galilee. The remaining two installments in volume 1 will continue the story of Jesus up to the beginning of the NT canon. The second volume will investigate various theological themes in the light of God's saving action in Jesus' atoning death and his resurrection, and the third volume will subject the history of historical biblical criticism to a historical critique.

J. Y.-H. YIEH, *One Teacher. Jesus' Teaching Role in Matthew's Gospel Report,* Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche 124 (Berlin—New York: de Gruyter, 2004, €91.50) xvii and 395 pp. Bibliography. Indexed. ISBN: 3-11-018151-7.

The slightly revised version of a doctoral dissertation directed by W. A. Meeks and submitted in 2003 to Yale University, this investigation of Jesus as "the one teacher" according to Matthew's Gospel first explores from a literary perspective (narrative, emplotment, characterization) how Matthew as narrator features Jesus' teaching role, underscores Jesus' didactic authority, and presents Jesus' kingdom messages. Next it compares Jesus to other influential teachers in antiquity, with particular attention to the Teacher of Righteousness and the Qumran community, and to Epictetus and his philosophical school, respectively. Then it focuses on the ways in which Jesus the one teacher with his didactic authority and his epitomic discourses, might shape and mold Matthew's church. Yieh contends that Matthew's portrayal of Jesus as the one teacher served four timely and crucial functions—polemic, apologetic, didactic, and pastoral—to help the church survive challenges and thrive to fulfill its mission to make disciples of all nations for Jesus.

M. YTTERBRINK, *The Third Gospel for the First Time. Luke within the Context of Ancient Biography* (Lund: Lund University—Centrum för teologi och religionsvetenskap, 2004, paper) xii and 243 pp. Bibliography. Indexed. ISBN: 91-628-6066-6.

Prepared as a doctoral dissertation under the direction of B. Olsson and presented to Lund University in 2004, this narrative analysis of Luke's Gospel utilizes W. Iser's theory about reading and readers, and focuses on gaps and vacancies in the text. Ytterbrink follows the recipient of the Gospel and focuses on the concept of a human life-cycle as the cultural code within the text. After an eighteen-page introduction, she considers the methodological background, the expectations of the audience, and cultural codes and literary allusions. Then she analyzes the interaction of the audience with the material about the identity of Jesus in Luke 1–3, the mission of Jesus in Luke 4–21, and the last days of Jesus in Luke 22–24. Ytterbrink concludes that the experience of Luke's Gospel gave the first audience a more profound knowledge of Jesus as a man with an extraordinary identity, with a most important charge, and with a mission without parallel.

R. ZIMMERMANN, *Christologie der Bilder im Johannesevangelium. Die Christopoetik des vierten Evangeliums unter besonderer Berücksichtigung von Joh 10,* Wissenschaftliche Untersuchungen zum Neuen Testament 171 (Tübingen: Mohr Siebeck, 2004, €99) xix and 551 pp., 10 figs., 11 tables. Bibliography. Indexed. ISBN: 3-16-148388-X.

The revised version of a *Habilitationsschrift* accepted in 2003 by the Evangelical theological faculty of the Ludwig-Maximilians-Universität in Munich, this volume contends that the many images of Jesus in John's Gospel have both an aesthetic and a theological value in the overall conception of the Gospel. It first lays the "foundations" by looking at research on Johannine Christology, the phenomena of the mysterious and the visual as the hermeneutical starting point for a Johannine Christology of images, and the nature of images and the metaphorical language in John's Gospel. Next it considers the various forms of the Johannine Christology of images: metaphorical, symbolic, titular, narrative, and conceptual. Then it focuses on Jn 10:1-42 as an example of the Johannine Christology of images, and reflects on the mosaic of images of Christ (literary-aesthetic aspects) and the effects of the images of Christ (reception-aesthetic aspects). An epilogue considers the Johannine Christology of images in the horizon of the prohibition of images. Zimmermann concludes that in John's Gospel Jesus can be thought about, spoken about, seen, and experienced by means of images "as the Christ," and so Christology is in the Johannine sense "Christo-poetics."

J. ZUMSTEIN, *Kreative Erinnerung. Relecture und Auslegung im Johannesevangelium,* Abhandlungen zur Theologie des Alten und Neuen Testaments 84 (2nd ed.; Zurich: Theologischer Verlag, 2004, 64 SFr or €40) xii and 364 pp. Bibliography. Indexed. ISBN: 3-290-17294-5.

The revised and expanded version of a work published in 1999 by Pano Verlag of Zurich, this volume presents Zumstein's essays (all now in German) on the history of Johannine Christianity [§ 42-301]; the process of rereading in Johannine literature [§ 41-298]; John's Gospel—a strategy for believing [§ 34-207; § 42-1742]; memory and paschal rereading in John's Gospel (1991); reference to the earthly Jesus in John's Gospel (1998); sin in the preaching of the historical Jesus and in John's Gospel; the Prologue as the threshold of the Fourth Gospel [§ 40-908]; the reception of Scripture in the bread of life discourse in John 6 (2004); the crisis of knowing and conflict of interpretations according to John 9—an example of the work of the Johannine school (2003); the Johannine concept of power, as illustrated by the footwashing in Jn 13:1-17 (1998); the Johannine school's point of view on Jesus' sayings in the first farewell discourse [§ 39-1539]; the farewell discourses in Jn 13:31–16:33 and the problem of anti-Judaism (2001); the past transfigured—history *sub specie aeternitatis* according to John 17 (2002); the Johannine interpretation of the death of Christ (1992); the trial of Jesus before Pilate (1992); Jn 19:25-27 [§ 42-314]; the Johannine story of Easter read as a narrative [§ 45-290]; the final redaction of John's Gospel as illustrated by John 21 (1990); and the birth of the notion of Scripture in Johannine literature (2003). Zumstein is professor of NT at the University of Zurich.

## EPISTLES—REVELATION

E. ADAMS AND D. G. HORRELL (EDS.), *Christianity at Corinth. The Quest for the Pauline Church* (Louisville, KY—London: Westminster John Knox, 2004, paper $39.95) xx and 332 pp., 2 figs., 4 photos. Bibliographies. Indexed. ISBN: 0-664-22478-4.

After a 43-page critical survey by Horrell and Adams on the scholarly quest for Paul's church at Corinth, this volume first presents eighteen previously published extracts from the history of scholarship on Christianity at Corinth: F. C. Baur on the two epistles to the Corinthians (1845; English, 1873), J. Munck on the church without factions—studies in 1 Corinthians 1–4 (1952; English, 1959); W. Schmithals on the Corinthian Christology (1956; English, 1971); C. K. Barrett on Christianity at Corinth (1964); N. A. Dahl on Paul and the church at Corinth (1967); G. Theissen on social stratification in the Corinthian community (1974; English, 1982); and so forth. Then there are four previously unpublished methodological reflections: J. J. Meggitt on the use, abuse, and neglect of sources—the importance of ancient popular culture; B. Holmberg on the methods of historical reconstruction in the scholarly "recovery" of Corinthian Christianity; M. Y. MacDonald on the shifting center—ideology and the interpretation of 1 Corinthians; and J. D. G. Dunn on reconstructions of Corinthian Christianity and the interpretation of 1 Corinthians.

W. R. BAKER AND T. D. ELLSWORTH, *Preaching James,* Preaching Classic Texts (St. Louis, MO: Chalice, 2004, paper $18.99) ix and 165 pp. LCN: 2004005325. ISBN: 0-8272-2980-1.

After a six-page orientation to James, this volume presents expositions (by Baker) and sermons (by Ellsworth) on various parts of the letter of James under the following headings:

celebrating God in all circumstances (Jas 1:2-18); harnessing our life for God (1:19-27); loving the outcast (2:1-13); doing what you believe (2:14-26); respecting the danger of the tongue (3:1-12); living wisely—being God's friend (3:13–4:10); warning against insulting God (4:11–5:6); and living together in the community of faith (5:7-20). Baker is professor of NT at Cincinnati Bible Seminary, and Ellsworth is pastor of Sherwood Oaks Christian Church in Bloomington, IN.

G. K. BARR, *Scalometry and the Pauline Epistles,* JSNT Supplement Series 261 (London—New York: T&T Clark International, 2004, £60 or $115) xi and 178 pp., 65 figs., 10 tables. Bibliography. Indexed. ISBN: 0-567-08254-7.

Taking the concept of scale as it is understood in the creative arts and applying it to literature, Barr seeks to unveil scale-related patterns in the NT hitherto undetected by traditional and statistical methods. After a four-page introduction, he discusses the scale dimension and explains the methodology of scalometric analysis. Then he applies the method of scalometric analysis to the Pauline epistles, discusses the Pastorals and statistical studies, compares the Pauline epistles and other epistles (Hebrews, 1 and 2 Peter), and considers the missionary team behind these epistles. Five appendixes are included. Barr contends that the attribution of the thirteen Pauline epistles to Paul and of Hebrews and 1 and 2 Peter to Silvanus implies that all thirteen Pauline epistles (with the exception of the 2nd-century interpolations in 1 Timothy and Titus) must be fitted into the period of Paul's travels and last days in Rome.

E.-M. BECKER, *Schreiben und Verstehen. Paulinische Briefhermeneutik im Zweiten Korintherbrief,* Neutestamentliche Entwürfe zur Theologie 4 (Tübingen—Basel: Francke, 2002, paper €48 or 79.30 SFr) xiv and 319 pp. Bibliography. Indexed. ISBN: 3-7720-3154-4.

The slightly revised version of a doctoral dissertation directed by O. Wischmeyer and accepted in 2002 by the theological faculty at the Friedrich-Alexander-Universität in Erlangen-Nürnberg, this volume examines 2 Corinthians against the horizons of text-production, text-reception, and text-hermeneutics. Becker contends that the present text of 2 Corinthians most likely consists of five letters that originated in the course of exchanges of letters, and that in it Paul reveals himself as the first interpreter of his letters to the Corinthian community. After surveying current approaches to understanding 2 Corinthians, she offers a literary-historical reconstruction of 2 Corinthians under the heading "writing and transmitting." Then under "from speaking to understanding" she considers epistolary hermeneutics as metacommunication, and under "writing and understanding" she reflects on the Pauline epistolary hermeneutics of 2 Corinthians.

W. F. BROSEND, *James and Jude,* New Cambridge Bible Commentary (Cambridge, UK—New York: Cambridge University Press, 2004, cloth $60, paper $20.99) xv and 206 pp. Bibliography. Indexed. LCN: 2003060535. ISBN: 0-521-81482-0 (cloth), -89201-5 (paper).

After a twenty-page general introduction to the letters of James and Jude and an eight-page annotated bibliography, this volume presents for each passage in the two letters a commentary in a threefold form: (1) inner textures and intertextures, (2) sociocultural and ideological textures, and (3) sacred and homiletical textures. It first treats the letter of James under the following headings: that you may be mature and complete (1:1-27); I by my works will show you my faith (2:1-26); teachers, tongues, and righteousness (3:1-18); conflict, friendship, and what tomorrow may bring (4:1-17); and cries, patience, and prayer—the Lord is near (5:1-20). Then it considers the letter of Jude under this heading: have mercy on some who are wavering. Brosend, now at the Louisville Institute, has drawn on his long experience as a parish pastor and a seminary professor in writing this volume.

B. CHILTON, *Rabbi Paul. An Intellectual Biography* (New York—London: Doubleday, 2004, $24.95) xvi and 335 pp., 4 maps, 4 photos. Bibliography. Indexed. LCN: 2003070121. ISBN: 0-385-50862-X.

In this intellectual biography of Paul, Chilton, professor of religion at Bard College in

Annandale-on-Hudson and author of *Rabbi Jesus. An Intimate Biography* (2000), focuses on the places Paul went and the people he knew as well as the evolution of his theology. He develops his portrait of Paul according to the following outline: path of vision (tentmaker's son from Tarsus, "at the feet" of Gamaliel and in service of Caiaphas, on the road), the contender (the Petrine connection, Antioch, on probation from Jerusalem, excommunicant), and the apostle of Christianity (the Ephesian catapult, Greek fire, sacrifice in the Temple, the sting of death). A three-page chronology for Paul is included. Chilton concludes that Paul shifted the emphasis of Jesus' movement away from realizing the kingdom of God along with Jesus and toward recognizing Jesus himself as the Christ within one's being.

C. C. CROCKER, *Reading 1 Corinthians in the Twenty-First Century* (New York—London: T&T Clark International, 2004, paper $34.95 or £22) vii and 253 pp. Bibliography. Indexed. LCN: 2003022985. ISBN: 0-567-02600-0.

Crocker, instructor at San Francisco Theological Seminary, seeks to read 1 Corinthians in terms of tensions and aporias, dialogues and dialogism, and discernment and judgment. After introductory thoughts on reading 1 Corinthians, she discusses reading 1 Corinthians in the 21st century; the aporetic character of the new reality of God's reign; dialogues concerning the new community in Christ; old moral order versus new law of Christ—the issue of discerning and judgment; and the text of 1 Corinthians and its 21st-century readers—moving toward praxis and open-endedness. Crocker concludes that even in those places where 1 Corinthians seems incongruous and difficult and the issues are tensive and aporetic, Paul's powerful words may open up ever new possibilities of insight, growth in faith, and important work that is oriented toward the reign of God.

P. ECKSTEIN, *Gemeinde, Brief und Heilsbotschaft. Ein phänomenologischer Vergleich zwischen Paulus und Epikur,* Herders Biblische Studien 42 (Freiburg—Basel—Vienna: Herder, 2004, €60) 413 pp. Bibliography. Indexed. ISBN: 3-451-28306-9.

The slightly revised version of a doctoral dissertation directed by M. Reiser and presented in 2003 to the Catholic theological faculty at the Johannes-Gutenberg-Universität in Mainz, this phenomenological comparison seeks to work out the characteristic features of Paul as a letter-writer against the background of the letters of Epicurus, with particular attention to the function of letters as a means of providing guidance for a community. After a three-page introduction, it discusses letter-writing in antiquity: the nature and character of a letter, the effort involved in writing a letter, the formulas used in ancient letters, and the significance of letter-writing in antiquity. Next it considers Epicurus and his letters, with attention to his life and teachings, historical context, the organization of his movement, and the place of letters in his philosophical movement. Then it discusses Paul and his letters, with attention to Paul's life and missionary activity, the role of his letters in his teaching, and their effective history. Finally it reflects on the similarities and differences between Paul and Epicurus, and on the significance of letters for the dissemination of their teachings. A twenty-page appendix provides translations of excerpts from Epicurus' letters. Eckstein concludes that in a phenomenological sense Epicurus can be regarded as the precursor of apostolic letter-writing.

K. EHRENSPERGER, *That We May Be Mutually Encouraged. Feminism and the New Perspective in Pauline Studies* (New York—London: T&T Clark International, 2004, paper $34 or £25) x and 244 pp. Bibliography. Indexed. LCN: 2003021377. ISBN: 0-567-02640-X.

Based on a doctoral dissertation directed by W. S. Campbell and D. Cohn-Sherbok and submitted in 2002 to the University of Wales in Lampeter, UK, this volume seeks to show that relating insights of research—particularly of Pauline studies, feminist theologies, and theologies dealing with the Shoah—can lead to illuminating and fruitful interactions and new insights for each of these theologies, and may prove especially relevant for understanding Paul from a radically new perspective. Ehrensperger contends that from such interaction there emerges an image of Paul beyond traditional male scholarship's image of him as the first Christian theological thinker of a Law-free Gentile church, and beyond traditional feminist scholarship's image of him as the father of misogyny and dominating power. She first concentrates on hermeneutics and different ways of thinking as the presuppositions behind any interpretation. Then she considers Paul in contemporary studies and theologies: Paul—beyond the new perspective; Paul in feminist perspectives; and "that we may be mutually encouraged" (Rom 1:12)—a feminist perspective beyond the new perspective.

M. Emmrich, *Pneumatological Concepts in the Epistle to the Hebrews. Amtscharisma, Prophet, & Guide of the Eschatological Exodus* (Lanham, MD—Oxford: University Press of America, 2003, paper $25) xvi and 104 pp. Bibliography. Indexed. LCN: 2003110875. ISBN: 0-7618-2679-3.

The revision of a doctoral dissertation directed by D. McCartney and S. Taylor and presented to Westminster Theological Seminary in 2001, this analysis of the pneumatology in the letter to the Hebrews first considers *Amtscharisma* as gifting for priestly office: "eternal Spirit"—divine versus human (Christ's) Spirit (9:14); and the "Spirit of grace" and the priesthood of believers (10:29). Then it discusses the Spirit as eschatological prophet and interpreter: recycled oracles—the Spirit as eschatological orator (3:7; 10:15); and oracle quoted—the Spirit as revealer of interpretative secrets (9:8). Finally it investigates the Spirit as guide of the eschatological exodus (6:4; 2:4). In each chapter there is also a treatment of the relevant Jewish literature. Emmrich concludes that Hebrews makes significant contributions to NT pneumatology in three key areas: the Spirit's involvement with the priestly office, the Spirit as prophet/interpreter, and the Spirit as guide of the wandering people of God.

W. Fenske, *Die Argumentation des Paulus in ethischen Herausforderungen* (Göttingen: V&R unipress, 2004, paper €36) 341 pp. Bibliography. Indexed. ISBN: 3-89971-164-5.

The revised version of a *Habilitationsschrift* presented in 1998 to the Evangelical theological faculty at the Ludwig-Maximilans-Universität in Munich, this volume investigates Paul's arguments and ways of argumentation (and their reception) regarding ethical questions in the context of his time and his communities. It first considers ways of argumentation and arguments from the perspectives of ancient and modern linguistic science and Pauline research. Next it analyzes Paul's ways of argumentation and his arguments in specific passages in 1 Corinthians (5:1-13; 6:1-11; 6:12-20; 7:1-40; 8–10; 11:2-16; 11:17-34; 12–14) and other letters (Romans 6; 12–13; 14:1–15:13; 1 Thessalonians 4 and 5:12-22). Then it considers ways of argumentation and arguments used by other ancient writers and texts: Cicero; Plato; Musonius Rufus; Dio Chrysostom; Hesiod, Ben Sira, Proverbs; Leviticus, Deuteronomy, *Sifre Deuteronomy, Jubilees* 33, Philo; *Testaments of the Twelve Patriarchs;* and Qumran writings. Fenske, author of *Paulus lesen und verstehen. Ein Leitfaden zur Biographie und Theologie des Apostels* (2003), concludes that in making ethical arguments Paul drew from the pool of traditional arguments, from his own experience, and especially from faith in Jesus Christ and the experience of early Christian communities.

I. Gargano, *Lectio divina sulla Lettera ai Romani,* vol. 4, Conversazioni bibliche (Bologna: Dehoniane, 2004, €13.50) 150 pp. ISBN: 88-10-70985-3.

The first three volumes in this spiritual reading of Paul's letter to the Romans were described in *NTA* 46, p. 166; 47, pp. 170-171; and 48, p. 429, respectively. After a four-page introduction, this fourth and final volume presents exercises in *lectio divina* given as lectures at Camaldoli in 2003 for Rom 12:1-21; 13:1-14; 14:1-23; 15:1-13; 15:14-32; 16:1-20; and 16:21-27.

R. Griffith-Jones, *The Gospel According to Paul. The Creative Genius Who Brought Jesus to the World* (San Francisco: HarperSanFrancisco, 2004, $26.95) xvi and 510 pp., 4 maps. ISBN: 0-06-009656-X.

Griffith-Jones, master of the Temple Church (Anglican) in London and author of *The Four Witnesses* (2000), observes that Paul wrote his letters not only to inform but also to transform his addressees, to lead them into the new life of which he wrote. After maps illustrating Paul's journeys and a fourteen-page introduction, he draws on OT, Qumran, and visionary texts to establish Paul's background and historical context under four headings: paradise regained, Paul and the prophets, the road to Damascus, and Paul and Antioch. Then he examines Paul's own writings with a concern to discover what Paul wanted his texts to achieve: Paul and Thessalonica, Paul and Galatia, Paul and Corinth, Paul and Rome, Paul and Philippi, and a light to the nations. Griffith-Jones concludes that Paul was a seer, and that his letters came with the power to work transformation ("the power of God for deliverance").

D. R. HALL, *The Unity of the Corinthian Correspondence,* JSNT Supplement Series 251 (London—New York: T&T Clark International, 2004, paper £30 or $55) ix and 280 pp. Bibliography. Indexed. ISBN: 0-567-08422-1.

The paperback edition of the work described in *NTA* 48, p. 626, this volume argues that 1 and 2 Corinthians in the form in which we now have them represent two stages in the same conflict, that Paul faces the same opponents in both letters, and that the mentions of a tearful letter and the punishment of an offender in 2 Corinthians refer back to 1 Corinthians.

T. HIEKE AND T. NICKLAS, *"Die Worte der Prophetie dieses Buches." Offenbarung 22,6-21 als Schlussstein der christlichen Bibel Alten und Neuen Testaments gelesen,* Biblisch-Theologische Studien 62 (Neukirchen-Vluyn: Neukirchener, 2003, paper €19.90) viii and 148 pp. Bibliography. Indexed. ISBN: 3-7887-2005-0.

In this volume, Hieke and Nicklas, both research assistants at the Catholic theological faculty at the University of Regensburg, investigate in what sense Rev 22:6-21 is to be regarded not only as the end of the book of Revelation but also of the whole NT. After methodological observations, they present a structural analysis of the passage, give a reading of the individual sections (22:6-7, 8-9, 10-16, 17-21), and conclude that Rev 22:6-21 can be read as the capstone of the Christian Bible. Also included is a twelve-page excursus on the so-called "Septuagint canon."

A. HOECK, *The Descent of the New Jerusalem. A Discourse Analysis of Rev 21:1-22:5,* European University Studies, Series 23: Theology 769 (Bern—New York: Lang, 2003, paper $71.95) xiv and 421 pp., 2 tables. Bibliography. Indexed. ISBN: 3-03910-103-X.

Prepared as a doctoral dissertation under the direction of U. Vanni and presented to the Pontifical Biblical Institute in 2002, this volume analyzes the last and longest of Revelation's visions (21:1–22:5) with the aid of discourse-linguistic tools. After a three-page introduction, it sets forth the methodology and presents remarks on the demarcation and textual unity of Rev 21:1–22:5. Then after surveying thematic commentaries and text-linguistic commentaries on the text, it discusses the communication situation, presents a macro-syntagmatic discourse outline, offers a discourse analysis (presentation of the holy city in 21:1-8, portraying the holy city in 21:9–22:5, complementary imagery), and considers the tenses in relation to the discourse arrangement. Hoeck concludes that discourse analysis not only validates the textual integrity of Rev 21:1–22:5 and its topical homogeneity and refined composition, but also confirms its relative tense regularity and unique intarsia-like imagery. Vanni has provided a four-page foreword.

A. F. JOHNSON, *1 Corinthians,* IVP New Testament Commentary 7 (Downers Grove, IL—Leicester, UK: InterVarsity, 2004, $22) 343 pp. Bibliography. LCN: 2004000436. ISBN: 0-8308-1807-3 (USA), 1-84474-033-1 (UK).

After a seventeen-page introduction to the sociocultural and historical background, literary features, and theology of 1 Corinthians, Johnson, emeritus professor of NT and Christian ethics at Wheaton College and Graduate School in Illinois, presents his exposition according to the following general outline: Paul's introduction and thanksgiving for the Corinthians (1:1-9); the problem of factions—putting clergy and congregation in their place

(1:10–4:21); Paul and the moral issues reported at Corinth (5:1–6:20); marriage, divorce, remarriage, and singleness as a calling (7:1-40); eating idol food and the priority of love over "rights" (8:1–11:1); the dispute over proper head attire for men and women in worship (11:2-16); the shame of the Corinthians' practice of the Lord's Supper (11:17-34); the Spirit's manifestations in worship (12:1–14:40); Corinth and the resurrection of the dead (15:1-58); and final matters and conclusion of the letter (16:1-24).

A.-J. LEVINE WITH M. BLICKENSTAFF (EDS.), *A Feminist Companion to Paul* (Cleveland, OH: Pilgrim, 2004, paper $21 or $28 Can.) xi and 227 pp. Bibliography. Indexed. ISBN: 0-8298-1608-9.

The ten essays in this feminist companion to Paul are by D. Boyarin on Paul and the genealogy of gender; D. Swancutt on sexy Stoics and the rereading of Rom 1:18–2:16; L. S. Rehman on turning the groaning into labor—Rom 8:22-23; B. R. Gaventa on our mother St. Paul—toward a recovery of a neglected theme; K. E. Corley on women's inheritance rights in antiquity and Paul's metaphor of adoption; S. B. C. Winter on Philemon and the patriarchal Paul; R. B. Hays on Paul on the relation between men and women; M. Y. MacDonald on virgins, widows, and wives—the women of 1 Corinthians 7; F. K. Hawkins on whether Paul makes a difference; and L. Schottroff on "Law-free Gentile Christianity"—What about the women? (feminist analyses and alternatives).

A.-J. LEVINE WITH M. BLICKENSTAFF (EDS.), *A Feminist Companion to the Deutero-Pauline Epistles* (Cleveland, OH: Pilgrim, 2004, paper $21 or $28 Can.) xiii and 200 pp. Bibliography. Indexed. ISBN: 0-8298-1609-7.

The US edition of the work described in *NTA* 48, p. 627, this volume presents nine essays on the Deuteropauline letters viewed from various feminist perspectives. The contributors include M. Y. MacDonald on early Christian women married to unbelievers; A. Standhartinger on the epistle to the congregation in Colossae and the invention of the "household code"; D. M. Scholer on 1 Tim 2:9-15 and the place of women in the church's ministry; and B. Thurston on 1 Tim 5:3-16 and the leadership of women in the early church.

I. H. MARSHALL WITH P. H. TOWNER, *A Critical and Exegetical Commentary on the Pastoral Epistles,* International Critical Commentary (London—New York: T&T Clark International, 2004, paper £19.99 or $34.95) xlii and 869 pp. Bibliographies. Indexed. ISBN: 0-567-08455-8.

The paperback edition of the work described in *NTA* 44, p. 399, this volume presents a 108-page general introduction to the Pastoral epistles, and detailed commentaries on the individual letters in the following order: Titus, 1 Timothy, and 2 Timothy. Eleven excursuses are included.

A. MERZ, *Die fiktive Selbstauslegung des Paulus. Intertextuelle Studien zur Intention und Rezeption der Pastoralbriefe,* Novum Testamentum et Orbis Antiquus 52 (Göttingen: Vandenhoeck & Ruprecht, 2004, €69; Fribourg: Academic Press, 110 SFr) xii and 465 pp. Bibliography. Indexed. ISBN: 3-525-53953-3 (V&R), 3-7278-1448-9 (AP).

The slightly revised and updated version of a doctoral dissertation directed by G. Theissen and accepted in 2001 by the theological faculty at the University of Heidelberg, this volume explores the phenomenon of intertextuality in the Pastorals, with particular attention to its role in their fictive self-presentation of Paul. After a theoretical explanation of intertextuality, Merz considers the Pastorals as "pretexts" in their earliest reception history, with reference to problems involved in determining the *terminus ad quem* of their composition, intertextuality and literary dependence, Polycarp of Smyrna and the Pastorals, Ignatius of Antioch and the Pastorals, and the Pauline letter collection as the "pretext" of the letters of Ignatius and Polycarp. Then she focuses on the Pastorals and their "pretexts" in their fictive self-presentation of Paul under the following headings: the intertextual dimension of Pauline pseudepigraphy as the key to the place of the Pastorals in the Pauline tradition; Paul and the dispute over the social consequences of fellowship with slaves (Tit 2:9-10; 1 Tim 6:1-5); and Paul and the dispute over women as teachers (1 Tim 2:9–3:1), with particular attention to the new interpretation of Paul's treatments of Genesis and other traditions in 1 Tim 2:11–3:1a.

J. Muddiman, *The Epistle to the Ephesians,* Black's New Testament Commentaries (Peabody, MA: Hendrickson, 2004, $29.95) xiv and 338 pp., map. Bibliography. Indexed. ISBN: 1-56563-404-7.

Muddiman's commentary on the letter to the Ephesians first published in 2001 by Continuum [*NTA* 45, p. 600] is now issued by Hendrickson. Muddiman, co-editor with J. Barton of *The Oxford Bible Commentary* (2001), contends that Ephesians is a revised and expanded version of a genuine Pauline letter that aimed at adjusting the Pauline tradition to conditions prevailing in Asia Minor in the late 1st century A.D.

A. J. Najda, *Der Apostel als Prophet. Zur prophetischen Dimension des paulinischen Apostolates,* Europäische Hochschulschriften, Reihe 23: Theologie 784 (Bern—New York: Lang, 2004, paper $57.95) 296 pp. Bibliography. ISBN: 3-631-51612-6.

The slightly revised version of a doctoral dissertation directed by J. Zmijewski and accepted in 2003 by the theological faculty at Fulda, this volume explores the extent to which Paul understood himself as a prophet. After a ten-page introduction, it discusses God's activity in the calling of Paul: the choice, the call, and the sending. Next it considers Paul's human "response" to the divine calling: the self-understanding growing out of the calling, and the way of life ("*Proexistenz*") corresponding to this self-understanding. Then it reflects on the form and content of Paul's preaching with reference to the OT prophets. Najda concludes that while Paul can be understood as a prophet in an analogous sense, the fundamental difference is that Paul the apostle of Jesus Christ is the prophet of the eschatological time of salvation and thus surpasses the OT prophets.

L. Ossa, *Das obere Jerusalem ist eine Freie. Demokratie und Urbanität im Galater-Brief,* Europäische Hochschulschriften, Reihe 23: Theologie 783 (Frankfurt: Lang, 2004, paper €34 or $37.95) 156 pp., map. Bibliography. ISBN: 3-631-51854-4.

Prepared as a doctoral dissertation under the direction of D. Georgi and presented to the department of Evangelical theology at the Johann Wolfgang Goethe Universität in Frankfurt, this volume explores the political and social dimensions of early Christianity in general and of Paul's letter to the Galatians in particular as a counter-program to the claims of the Roman empire. After a three-page introduction, it offers an "urban" interpretation of Galatians with the two cities of Gal 4:21-31 as a starting point, asks whether there is an "urban" theology in Galatians before Gal 4:21, reflects on the gospel of Jesus Christ as an "urbanizing" force, and explores the "urban" significance of the critique of the Law in Galatians 3. Ossa concludes that Paul's letter to the Galatians is a primary source for the fact that the classical experiences of a democratic polis were never extinguished, and that in early Christianity the practice of a democratic polis was not limited to the religious sphere.

S. E. Porter (ed.), *The Pauline Canon,* Pauline Studies 1 (Leiden—Boston: Brill, 2004, €65 or $88) xiii and 254 pp. Bibliographies. Indexed. LCN: 2004045142. ISBN: 90-04-13891-9.

After the editor's three-page introduction to the study of the Pauline canon, this volume (the first in a five-volume project) presents eight essays by J. W. Aageson on the Pastoral epistles, apostolic authority, and the development of the Pauline Scriptures; R. W. Wall on the function of the Pastoral letters within the Pauline canon of the NT—a canonical approach; M.-É. Boismard on Paul's letter to the Laodiceans; D. Dormeyer on the Hellenistic letter-formula and the Pauline letter-scheme; Porter on when and how the Pauline canon was compiled—an assessment of theories; M. Harding on disputed and undisputed letters of Paul; J. C. O'Neill on "Paul wrote some of all, but not all of any" of the Pauline letters; and W. O. Walker on interpolations in the Pauline letters.

E. M. RÄPPLE, *The Metaphor of the City in the Apocalypse of John,* Studies in Biblical Literature 67 (New York—Bern: Lang, 2004, $69.95) xvii and 279 pp., 8 plates. Bibliography. Indexed. LCN: 2003022530. ISBN: 0-8204-7083-X.

Describing her work as an exploration of textual visuality, Räpple, assistant professor of philosophy and religious studies at the College of DuPage in Illinois, contends that the text-embedded world of the book of Revelation can impel the reader or audience into a new understanding of the world and cosmos in a manner similar to the visual arts, and thus can provoke its readers to uncover an "unfinished world" as potential for change toward the possible. After a nine-page introduction, she explores the composition of the textual image of the city in Revelation as an extended narrative metaphor referring to the idea of the city as an evocative textual image and incentive for imagination, hope, thought, and action. Following general observations on interpreting Revelation, there are chapters on methodology, composition, referential dimensions, city images, rhetoric, and metaphor and imagination. Räpple concludes that without realizing the city in Revelation as metaphor, community can turn into ideology, whereas textual visuality emphasizes the compositional qualities of the metaphor to surprise, to face the illogical logic of the composition.

E. REINMUTH, *Paulus. Gott neu denken,* Biblische Gestalten 9 (Leipzig: Evangelische Verlagsanstalt, 2004, paper €14.80) 260 pp., map. Illustrated. Bibliography. ISBN: 3-374-02184-0.

Part of a series devoted to various biblical figures, this volume first discusses the sources pertaining to Paul (the Pauline letters and Acts) and his relationship to the story of Jesus. Then it focuses on ten themes that were central to Paul's life and theology: death on the cross, seeing meaning in the cross, the Torah in crisis, a short history of the "I," the slave of God, substitution, redemption, nonsense and truth, the abiding mystery, and awaiting the parousia. Finally it traces the influence of Paul's thinking through the centuries on early Christianity (pseudonymous letters, Acts, Marcion), Augustine, Luther, and the 20th century. Reinmuth, author of *Hermeneutik des Neuen Testaments* (2002) and *Neutestamentliche Historik* (2003), concludes that Paul challenges people in every age to think about God anew.

R. SCHÄFER, *Paulus bis zum Apostelkonzil. Ein Beitrag zur Einleitung in den Galaterbrief, zur Geschichte der Jesusbewegung und zur Pauluschronologie,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 179 (Tübingen: Mohr Siebeck, 2004, paper €84) xvi and 639 pp. Bibliography. Indexed. ISBN: 3-16-148309-X.

The slightly revised version of a doctoral dissertation directed by P. Dschulnigg and accepted in 2003 by the Catholic theological faculty at the Ruhr-Universität, this volume investigates with the help of Galatians 1–2 the course of Paul's life between his experience of Christ (late summer of A.D. 31?) and his meeting with the apostles in Jerusalem sixteen years later (fall of A.D. 47). After a ten-page introduction, Schäfer discusses Paul's early years as a Christian with reference to the context of Paul's autobiographical statements in Galatians, the divine origin of the Pauline gospel (Gal 1:13-24), the recognition of the Pauline gospel in Jerusalem by the "pillars" (2:1-10), and Paul's resistance to Cephas on behalf of his gospel in Antioch (2:11-21). Then she considers the Lukan and Pauline presentation of Paul's contacts with the first churches that he knew in Galatia, Jerusalem, and Syria and Cilicia. Finally she explores the implications of her study for Paul's biography, Pauline chronology, and Christian life today.

W. SCHRAGE, *Der erste Brief an die Korinther.* 4. Teilband, *1Kor 15,1-16,24*, Evangelisch-Katholischer Kommentar zum Neuen Testament 7/4 (Düsseldorf: Benziger, 2001, paper €79; Neukirchen-Vluyn: Neukirchener) viii and 485 pp. Bibliographies. ISBN: 3-545-23132-1 (B), 3-7887-1822-6 (N).

The first three volumes in Schrage's commentary on 1 Corinthians were described in

*NTA* 36, p. 279; 40, p. 158; and 43, p. 605, respectively. This final volume deals first with the resurrection of Jesus Christ and of the dead in 1 Cor 15:1-58: the witness to Jesus' resurrection (15:1-11), Jesus' resurrection and the resurrection of the dead (15:12-34), and the bodily character of resurrection (15:35-58). Then it treats the epistolary conclusion in 16:1-24: the collection for Jerusalem (16:1-4), the announcement of a visit (16:5-9), news about Timothy and Apollos (16:10-12), concluding admonitions (16:13-18), and greetings and exhortations of grace and love (16:19-24). For each pericope there is a bibliography, translation, literary analysis, exposition, summary, and discussion about the history of interpretation and effective history. Schrage is professor emeritus of NT on the Evangelical theological faculty at the University of Bonn.

R. SKAGGS, *The Pentecostal Commentary on 1 Peter, 2 Peter, Jude* (London—New York: T&T Clark International, 2004, cloth £45 or $90, paper £12.99 or $19.95) xiv and 176 pp. Bibliographies. ISBN: 0-8264-6569-2 (cloth), -6570-6 (paper).

Part of a series written from a distinctively Pentecostal perspective primarily for pastors, lay persons, and Bible students, this volume offers introductions, and running expositions of 1 Peter, 2 Peter, and Jude, respectively, as well as extended comments on matters of special significance for Pentecostals. For each letter there is a section on the Holy Spirit. Skaggs is professor of NT and Greek at Patten College in Oakland, CA.

C. SONG, *Reading Romans as a Diatribe,* Studies in Biblical Literature 59 (New York—Bern: Lang, 2004, $55.95) ix and 147 pp. Bibliography. Indexed. LCN: 2003008134. ISBN: 0-8204-6817-7.

This rhetorical analysis of Paul's letter to the Romans with respect to diatribe uses the *Discourses* of Epictetus as the primary source for comparison. After a fourteen-page introduction, it discusses diatribe markers in both works: vivid dialogues with interlocutors, the emergence of a fictitious second-person singular as a dialogue partner, diatribe rejection (especially *mē genoito*), and diatribe vocatives. Then it examines the extent of the diatribe in Romans, with particular attention to the "body" of Romans in the macrostructure of the diatribe. Finally it presents a reading of Romans through the diatribe rhetoric. Song, research fellow at the Caspersen School of Graduate Studies, Drew University, New Jersey, concludes that Romans was a highly rhetorical teaching that Paul performed before his students and was later appropriated as a letter, and that this teaching was not directed to the Christians at Rome but rather was intrinsically universalized.

S. SPENCE, *The Parting of the Ways: The Roman Church as a Case Study*, Interdisciplinary Studies in Ancient Culture and Religion 5 (Leuven: Peeters, 2004, paper €40) vii and 404 pp. Bibliography. Indexed. LCN: 2003049792. ISBN: 90-429-1336-3.

Based on a doctoral dissertation directed by D. M. Scholer and presented to Fuller Theological Seminary in Pasadena, CA, this volume explores "the parting of the ways" between the church and the synagogue at Rome by focusing on a series of "snapshots" of the church there in A.D. 49, 57, 64, and around the end of the 1st century, respectively. After a thirteen-page introduction, it treats "Christianity" and the synagogue of Rome, Christianity and the Roman authorities, the effect of Rome's religious economy upon the church in Rome, reading about the church in Rome in Paul's letter to the Romans, and the separate paths of church and synagogue in 1st-century Rome. The two appendixes provide (1) a list of references from the Jewish catacombs to the synagogues of Rome and (2) a summary of sect characteristics among leading sociologists. Spence concludes that at Rome the church and the synagogue very early went their separate ways, and that throughout the second half of the 1st century the two communities effectively ignored each other. He also observes that within the church at Rome tensions arose between some ethnic Jews and some ethnic Gentiles that were aggravated by the tensions inherent in the church being both a Jewish sect and an eastern cult.

C. D. STANLEY, *Arguing with Scripture. The Rhetoric of Quotations in the Letters of Paul* (New York—London: T&T Clark International, 2004, paper $29.95 or £19.99) xi and 196 pp. Indexed. LCN: 2003022983. ISBN: 0-567-02630-2.

Stanley, professor of theology at St. Bonaventure University in New York and author of *Paul and the Language of Scripture. Citation Technique in the Pauline Epistles and Contemporary Literature* (1992), investigates what Paul was trying to accomplish by including biblical quotations in some of his letters, and how the recipients might have responded to these sudden intrusions from the Jewish Scriptures. After a five-page introduction, he treats the rhetoric of quotations: rhetorical perspectives, literary perspectives, Paul and his audience(s), and analyzing Paul's quotations. Then he discusses case studies in 1 Corinthians, 2 Corinthians, Galatians, and Romans, respectively. Stanley concludes that with his biblical quotations Paul was playing on his audience's high regard for the Sacred Scriptures of Judaism, and that these quotations were an important weapon in Paul's rhetorical arsenal.

J. E. TOEWS, *Romans,* Believers Church Bible Commentary (Scottdale, PA—Waterloo, ON: Herald, 2004, paper $24.99 or $34.99 Can.) 461 pp., map. Bibliography. Indexed. LCN: 2003025237. ISBN: 0-8361-9277-X.

After a seventeen-page introduction to Paul's letter to the Romans, this volume presents an exposition according to the following outline: introduction (1:1-15), the thesis statement (1:16-18), the revelation of the wrath of God (1:18–3:20), the revelation of the righteousness of God (3:21-26), one God makes righteous all people (3:27–4:25), peace with God (5:1-11), the victory of Christ over sin (5:12-21), the death of the old humanity (6:1–7:6), and so forth. Also included are twenty-five essays on chiasmus, identity of Chrestus, death in Romans, death/baptism as ritual events, diatribe, and so forth. Toews retired as president of Conrad Grebel University College in Waterloo, Ontario, in 2002.

P. TREBILCO, *The Early Christians in Ephesus from Paul to Ignatius,* Wissenschaftliche Untersuchungen zum Neuen Testament 166 (Tübingen: Mohr Siebeck, 2004, €149) xxiii and 826 pp. Bibliography. Indexed. ISBN: 3-16-148271-9.

In his effort to show how the life of the early Christians in Ephesus sheds a good deal of light on early Christianity in general, Trebilco, professor of theology at the University of Otago in New Zealand and author of *Jewish Communities in Asia Minor* (1991), contends that the number of leading personalities and early Christian texts linked with Ephesus is probably greater than that for any other city in the Greco-Roman world. After setting the context of his study in the history of Ephesus and some significant dimensions of its religious life, he discusses the beginnings of the church at Ephesus with reference to key texts in Paul's letters and Acts. Next he considers what the Pastoral epistles, the Johannine letters, and Revelation tell us about the early Christians in Ephesus. Then he reflects on the relationships among the readers of these writings, with regard to the wider culture, material possessions, leadership and authority, the role of women, self-designations, and relationships between traditions and communities. Finally he deals with the addressees of Ignatius' *Letter to the Ephesians* and its value as a source for Christian life at Ephesus. Trebilco concludes by showing how his analysis of early Christianity at Ephesus differs from the one propounded by W. Bauer.

N. T. WRIGHT, *Hebrews for Everyone* (Louisville, KY: Westminster John Knox, 2004, paper $14.95; London: SPCK, 2003, £8.99) x and 196 pp. ISBN: 0-664-22793-7 (WJK), 0-281-05307-3 (SPCK).

In his two-page introduction, Wright, bishop of Durham in the Church of England, describes the letter to the Hebrews as one of the most bracing and challenging writings in the NT, but full of interest and delight, with a powerful message that comes home to today's and tomorrow's church as much as it did to yesterday's. For each pericope in Hebrews he presents an exposition: God's one and only Son (Heb 1:1-5); the Messiah is superior to the angels (1:6-14); don't neglect God's salvation! (2:1-4); Jesus as the truly human being (2:5-

9); the Messiah and his brothers and sisters (2:10-18); Jesus and Moses (3:1-6); and so forth. A sixteen-page glossary is included.

N. T. Wright, *Paul for Everyone. 1 Corinthians* (Louisville, KY: Westminster John Knox, 2004, paper $14.95; London: SPCK, 2003, £9.99) xiii and 256 pp., map. ISBN: 0-664-22791-0 (WJK), 0-281-05305-7 (SPCK).

Earlier volumes in the Pauline part of this series treated Galatians and Thessalonians [*NTA* 46, pp. 389-390] and the prison letters [*NTA* 47, pp. 386-387]. There also have been volumes on the Gospels of Matthew [*NTA* 46, pp. 381-382], Mark [*NTA* 47, p. 378], Luke [*NTA* 47, p. 378], and John [*NTA* 47, p. 378]. Wright describes 1 Corinthians as full of wisdom and challenge, since the young church there was as lively as the place itself with as many questions and problems and as much joy and excitement as any growing church today. After a two-page introduction, he provides an exposition for each pericope: thankful for God's grace (1 Cor 1:1-9), beware of divisions (1:10-17), God's folly (1:18-25), boasting in the Lord (1:26-31), the powerful message of the cross (2:1-5), and so forth. A sixteen-page glossary is included.

N. T. Wright, *Paul for Everyone. 2 Corinthians* (Louisville, KY: Westminster John Knox, 2004, paper $14.95; London: SPCK, 2003, £8.99) xi and 164 pp., map. ISBN: 0-664-22792-9 (WJK), 0-281-05306-5 (SPCK).

Wright observes that in 2 Corinthians Paul goes down deeper into sorrow and hurt, and what to do about it, than he does elsewhere, and emerges with a deeper and clearer vision of what it meant that Jesus suffered for and with us and rose again in triumph. In the body of this volume he presents an exposition for each pericope in 2 Corinthians according to the following headings: the God of all comfort (2 Cor 1:1-7); unbearably crushed (1:8-14); Paul's plans and God's "yes" (1:15-22); painful visit, painful letter (1:23–2:4); time to forgive (2:5-11); the smell of life, the smell of death (2:12-17); and so forth. A fifteen-page glossary is included.

N. T. Wright, *Paul for Everyone. The Pastoral Letters. 1 and 2 Timothy and Titus* (Louisville, KY: Westminster John Knox, 2004, paper $14.95; London: SPCK, 2003, £8.99) x and 182 pp. ISBN: 0-664-22794-5 (WJK), 0-281-05310-3 (SPCK).

In his two-page introduction to the Pastorals, Wright notes that these letters offer encouragement and advice on the everyday life of a local church and the role of the chief pastor within it, while also giving glimpses of a rich theological picture of Jesus and of the power of the gospel. He treats 1 Timothy according to the following headings: true teaching about the truth (1 Tim 1:1-7), the purpose of the Law (1:8-11), Paul as an example of God's saving grace (1:12-17), the battle of faith (1:18-20), and so forth. Then he deals with 2 Timothy: rekindle the gift! (2 Tim 1:1-7), don't be ashamed! (1:8-14), foes and friends (1:15-18), conditions of service (2:1-7), and so forth. Finally he considers the letter to Titus: God's revealed plan (Titus 1:1-4), appointing elders (1:5-9), the problems in Crete (1:10-16), commands to households (2:1-10), and so forth. A sixteen-page glossary is included.

## BIBLICAL THEOLOGY

M. J. Borg, *The Heart of Christianity. Rediscovering a Life of Faith* (San Francisco: HarperSanFrancisco, 2003, $22.95) xv and 234 pp. Indexed. LCN: 2003050813. ISBN: 0-06-052676-9.

Borg, professor of religion and culture at Oregon State University, seeks to explain the "emerging paradigm" of Christianity in which the Bible is viewed as a human response to God, biblical interpretation is both historical and metaphorical, the Bible functions metaphorically and sacramentally, and the emphasis in Christian life is on transformation in this life through relationship with God. After contrasting the earlier paradigm and the emerging paradigm, he reflects on various aspects of the Christian tradition: faith as the way of the heart, the Bible as the heart of the tradition, God as the heart of reality, and Jesus as the heart of God. Then he considers some facets of Christian life: born again—a new heart; the kingdom of God—the heart of justice; thin places—opening the heart; sin and salvation—transforming the heart; the heart of the matter—practice; and heart and home—being Christian in an age of pluralism.

J. J. COLLINS, *Does the Bible Justify Violence?,* Facets (Minneapolis, MN: Fortress, 2004, paper $6) v and 56 pp. Bibliography. ISBN: 0-8006-3689-9.

In this booklet, Collins, professor of OT criticism and interpretation at Yale University and author of *Introduction to the Hebrew Bible with CD-ROM* (2004), explores the relationship between the portrayals of violence in the Bible and how they have been used throughout history. After a three-page introduction, he develops the topic under five headings: the "ban," history and ideology, story and example, eschatological vengeance, and violence and hermeneutics. This essay is an edited version of Collins's 2002 presidential address to the Society of Biblical Literature in Toronto [§ 47-1844].

C. E. B. CRANFIELD, *The Apostles' Creed. A Faith to Live By* (London—New York: Continuum, 2004, paper £8.99 or $12.95) ix and 69 pp. ISBN: 0-8264-7391-1.

First published in 1993 and reprinted in 1998, this edition features a new one-page preface. After discussing the origin and importance of the Apostles' Creed, Cranfield, professor emeritus of theology at the University of Durham and a well known NT scholar, considers each line in the creed in the light of Scripture and of Christian faith and life today in twelve chapters: I believe; in God, the Father Almighty; creator of heaven and earth; I believe in Jesus Christ, his only Son, our Lord; and so forth.

C. L. DEMPSEY AND M. M. PAZDAN (EDS.), *Earth, Wind, and Fire. Biblical and Theological Perspectives on Creation* (Collegeville, MN: Liturgical Press, 2004, paper $21.95) xvii and 196 pp. Bibliography. Indexed. LCN: 2003026976. ISBN: 0-8146-5110-0.

Written by twelve woman biblical scholars and theologians, the essays on the theme of creation in this volume began as a conversation in the feminist hermeneutics task force of the Catholic Biblical Association of America. After a prologue by the editors and a foreword by E. A. Johnson, there are papers by Dempsey on creation, evolution, revelation, and redemption—connections and intersections; A. L. Laffey on the Priestly creation narrative—goodness and interdependence; J. E. Cook on everyone called by my name—Second Isaiah's use of the creation theme; K. M. O'Connor on wild, raging creativity—Job in the whirlwind; B. E. Bowe on soundings in the NT understandings of creation; B. E. Reid on the Sabbath as the crown of creation; T. Wiley on creation restored—God's *basileia,* the social economy, and the human good; J. Schubert on the Samaritan woman and Martha as partners with Jesus in ministry—re-creation in John 4 and 11; S. E. McGinn on all creation groans in labor—Paul's theology of creation in Rom 8:18-23; M. A. Donovan on new songs and an open window; Pazdan on being a new creation (2 Cor 5:17) as being the body of Christ—Paul and feminist scholars in dialogue; and M. C. Hilkert on creation in the image of God and Wisdom Christology. The editors have supplied a three-page epilogue.

J. A. FISCHER, *Leaders and People in Biblical Stories* (Collegeville, MN: Liturgical Press, 2004, paper $11.95) xvi and 153 pp. LCN: 2003020985. ISBN: 0-8146-2027-2.

After a brief reflection on the marriage logion in Gen 2:24, Fischer, the author of *Interpreting the Bible. A Simple Introduction* (1996), discusses Moses as prophet and leader, Joshua and the witnessing stone, Samuel as the prophet of doom, David as the people saw the hero, the prophets as persuaders of the common people, Ezra and the rain, the canonizing of the OT, the Jesus story at its beginning, and Marcion as the necessary heretic. Also included is a postscript on J. H. Newman on consulting the faithful on matters of doctrine.

Fischer concludes that the most admirable leaders in the biblical stories were those who depended on dialogue and persuasion.

R. W. GEHRING, *House Church and Mission. The Importance of Household Structures in Early Christianity* (Peabody, MA: Hendrickson, 2004, $29.95) xxii and 408 pp., 8 figs. Bibliography. Indexed. LCN: 2004005915. ISBN: 1-56563-812-3.

The English version of *Hausgemeinde und Mission* [*NTA* 45, p. 608], this volume surveys the evidence pertaining to house churches in early Christianity and reflects on the significance of the house church model for Christians today. After sketching the history of research on the topic, it discusses Jesus' and his disciples' use of houses before Easter, the post-Easter use of houses in the primitive Jerusalem church, the use of houses in Pauline missionary outreach, the continuing influence of *oikos* structures, and the ecclesiological and missionary function and significance of house churches. An eight-page appendix provides floor plans and reconstructions. Gehring, adjunct professor at George Fox Evangelical Seminary in Portland, OR, concludes that the house church model remains a viable option for church growth today.

M. GREEN, *Evangelism in the Early Church* (rev. ed.; Grand Rapids—Cambridge, UK: Eerdmans, 2004, paper $25) 474 pp. Indexed. ISBN: 0-8028-2768-3.

The revised version of the work first published in the UK in 1970 by Hodder & Stoughton [*NTA* 16, p. 131], this volume features a new seventeen-page introduction in which Green, senior research fellow at Wycliffe Hall, Oxford University, takes account of much that has happened in the more than thirty years since the book was first published. The ten chapters in his investigation of how Christians from NT times to the mid-3rd century communicated their faith treat pathways for evangelism, obstacles to evangelism, the evangel, evangelizing the Jews, evangelizing the Gentiles, conversion, the evangelists, evangelistic motives, evangelistic methods, and evangelistic strategy. Green concludes that evangelism was the very lifeblood of the early Christians.

M. GREEN, *I Believe in the Holy Spirit* (rev. ed.; Grand Rapids—Cambridge, UK: Eerdmans, 2004, paper $20) 350 pp. Bibliography. ISBN: 0-8028-2767-5.

The revised version of a work first published in 1975 [*NTA* 20, p. 123], this volume discusses the Holy Spirit, the Spirit in the OT, the Spirit of Jesus, the Spirit and Jesus, the Spirit in mission, the Spirit in the individual, the Spirit in the church, the Spirit's baptism, the Spirit's fullness, the Spirit's gifts, the charismatic movement, and the Holy Spirit and the future of the church. Green is the author of *Thirty Years That Changed the World. The Book of Acts for Today* (2004).

J. GRUBER, *Entendre la Parole. Le témoignage intérieur du Saint Esprit,* Théologies (Paris: Cerf, 2003, paper €30) 256 pp. Bibliography. ISBN: 2-204-07175-7.

Drawing upon his many years of experience in exercising a pastoral ministry in the Reformed church of France, Gruber seeks to develop on the basis of Scripture and other theological resources a phenomenological anthropology of the word of God. After a six-page introduction, he considers the Bible as the sign of the word, the biblical dynamic, and the coherence of Scripture. Then he develops an anthropology of the word of God under three main headings: the two economies of revelation, a source of inspiration, and the external attestation. Throughout his presentation, Gruber tries to relate the word of God to Christ, the human condition, and the action of the Holy Spirit. B. Cottret has provided a five-page preface.

R. HAIGHT, *Christian Community in History.* Vol. 1, *Historical Ecclesiology* (New York—London: Continuum, 2004, $34.95 or £25) x and 438 pp. Indexed. LCN: 2004004006. ISBN: 0-8264-1630-6.

In this "essay on ecclesiology," Haight, author of *Dynamics of Theology* (1990; rev. ed.,

2001) and *Jesus Symbol of God* (1999), investigates how the structure of the church and its theological self-understanding were conceived at various historical periods. Describing his methodology as "ecclesiology from below," Haight gives a critical historical account of the church in each period, analyzes the sociological dynamics of its original formation and constant change, and integrates the theological understanding of the church gathered from the historical witnesses into the historical and sociological understandings. After describing this method, he treats the formation of the church under three headings: genesis of the church, the pre-Constantinian church, and the post-Constantinian church (A.D. 300-600). Then he deals with the church in the Middle Ages: the Gregorian reform and the new medieval church, and conciliarism and the late medieval church. The second volume in the project is to be subtitled *Comparative Ecclesiology*.

L. J. HOPPE, *There Shall Be No Poor Among You. Poverty in the Bible* (Nashville, TN: Abingdon, 2004, paper $22) 197 pp. Bibliography. Indexed. LCN: 2004007853. ISBN: 0-687-00059-9.

In this study of the poor and poverty in the Bible, Hoppe, professor of OT studies at the Catholic Theological Union in Chicago and visiting professor at the Studium Biblicum Franciscanum in Jerusalem, and author of *Being Poor. A Biblical Study* (1987), seeks to determine how the Bible can help individual believers and communities of faith shape their response to the poor and poverty today. After a ten-page introduction, he discusses poverty and the poor in the Torah, the Former Prophets, the Latter Prophets, wisdom literature, the Psalms, apocalyptic literature, the NT, and rabbinic literature, respectively. Hoppe concludes that the biblical tradition is unanimous in asserting that material, economic poverty is an outrage, should not exist, and is not in accord with the divine will. He also observes that the biblical tradition finds the experience of the poor to be an apt metaphor for the universal need for salvation.

J. L. HOULDEN, *Ethics and the New Testament,* Understanding the Bible and Its World (London—New York: T&T Clark International, 2004, paper £14.99 or $24.95) ix and 134 pp. Indexed. ISBN: 0-567-08475-2.

Originally published in 1975 [*NTA* 18, pp. 120-121] and then reprinted in 1992 [*NTA* 40, p. 367], this reissued volume considers the "shape" of NT ethical teaching, the writers (Paul, John, Mark, Matthew, etc.), the problems (divorce, political obedience, wealth, toleration), the Lord behind the writings and teachings, and how Christians today can use the NT ethical teachings.

M. HUSBANDS AND D. J. TREIER (EDS.), *Justification. What's at Stake in the Current Debates* (Downers Grove, IL: InterVarsity, 2004, paper $23; Leicester, UK: Apollos) 278 pp. LCN: 2003025926. ISBN: 0-8308-2781-1 (IV), 1-84474-027-7 (A).

Prepared for a conference held in 2003 at Wheaton College in Illinois, the ten papers in this volume appear under four headings: justification in biblical theology (two), justification and the crisis of Protestantism (two), justification in Protestant traditions (three), and justification and ecumenical endeavor (three). The papers most pertinent to NT studies are by R. H. Gundry on the nonimputation of Christ's righteousness; D. A. Carson on the vindication of imputation—fields of discourse and semantic fields; and M. A. Seifrid on Luther, Melanchthon, and Paul on the question of imputation—recommendations on a current debate. The editors have provided a seven-page introduction.

*Körperkonzepte im Ersten Testament. Aspekte einer Feministischen Anthropologie* (Stuttgart: Kohlhammer, 2003, paper €20) 254 pp., 19 figs., 2 tables. Bibliographies. ISBN: 3-17-017409-6.

The third collaborative publication of the Hedwig-Jahnow-Forschungsprojekt, this volume presents twelve essays on concepts of bodies in the OT under six headings: from anthropology to concepts of bodies (by M. Geiger and S. Schäfer-Bossert, and A. Kiesow), created bodies (U. Schmidt and B. Schmidtgen), de(con)struction of bodies (U. Bail and C. Karrer-Grube), signed bodies (Geiger and Kiesow), bodies in conversation (I. Breitmaier and C. Maier), and the question of going beyond human bodies (Schäfer-Bossert and G. Baumann).

R. B. LEAL, *Wilderness in the Bible. Toward a Theology of Wilderness,* Studies in Biblical Literature 72 (New York—Bern: Lang, 2004, $76.95) xii and 357 pp. Bibliography. Indexed. LCN: 2003027179. ISBN: 0-8204-7138-0.

In his effort at addressing the ecological crisis from a biblical and theological perspective, Leal, professor emeritus at Macquarie University in Sydney and at the University of Wollongong, first establishes the context of a biblical study of wilderness: in search of ecological understanding; geography, semantics, and culture; and wilderness and biblical tradition. Then he considers various biblical attitudes toward wilderness: negative biblical attitudes toward wilderness, critical encounter in the wilderness, God's grace in the wilderness, and wilderness as God's good creation. Finally he tries to develop a theology of wilderness with reference to the ecotheological implications of biblical attitudes to wilderness and to wilderness in Australia—the bush and the desert. Leal concludes that the Australian wilderness environment often provides a surprisingly useful context for rereading the Hebrew Bible and extracting new or enhanced meaning from it.

B. LUTER AND K. MCREYNOLDS, *Women as Christ's Disciples. Models in the New Testament Church for Courageous Women Today* (Tain, UK: Christian Focus, 2003, paper £7.99) 200 pp., 13 tables. Bibliography. ISBN: 1-85792-859-8.

Previously published by Baker Books in 1997, this volume first considers women disciples during Jesus' ministry: unexpected disciples and the great commission; Mary—mother, fellow sufferer, faithful disciple; Elizabeth and Anna—disciples with graying hair; Mary Magdalene—from slave to servant; Mary and Martha—through the thick and thin of life; and the Samaritan woman—unacceptable yet astute. Then it discusses women disciples in the early church: Tabitha/Dorcas—a model disciple; Priscilla—ready and willing to serve; women in Rome—esteemed servants of the church; women in Philippi—partners in the gospel; Eunice—discipleship in a mixed marriage; and women as disciples—then and now. Luter is professor of biblical and theological studies at Criswell College in Texas, and McReynolds is on the faculty of Biola University in California.

F. MANNS, *Un père avait deux fils. Judaïsme et christianisme en dialogue,* Vivre la Parole (Paris—Montreal: Médiaspaul, 2004, paper €32) 414 pp. Bibliography. ISBN: 2-7122-0899-4.

Taking Mt 21:28 as his starting point, Manns, professor of Judaism and the NT at the Faculté des Sciences bibliques de Jérusalem, applies the parable of the two sons to Judaism and Christianity at the beginning of the Christian era. After a nine-page introduction, this volume presents his introductions to and essays on the NT (six), Judaism (five), the Fathers of the Church (six), and Jewish-Christian symbols (seven). The topics include Paul and his Jewish reading of Scripture in Gal 4:21-31; from reality to symbol—2 Cor 3:7-18 in light of Jewish tradition; Phil 2:10-11 and the Jewish *ʿaleynu* prayer; the parable of the workers at the eleventh hour; the effective history and Jewish roots of the parable of the talents; a Jewish messianic tradition taken up in Mark's Gospel; apocalypse and apocalypses; the targum of 1 Sam 2:1-10; the four who entered paradise; *Protevangelium of James;* the throne of glory; and the way.

U. B. MÜLLER, *Christologie und Apokalyptik. Ausgewählte Aufsätze,* Arbeiten zur Bibel und ihrer Geschichte 12 (Leipzig: Evangelische Verlagsanstalt, 2003, €58) 332 pp. Bibliographies. Indexed. ISBN: 3-374-02053-4.

The twelve essays in this collection appear under four headings: Jesus of Nazareth (three); Christology (three); Paul—the letter to the Philippians (two); and apocalyptic (four).

They concern vision and proclamation—the prophetic structure of Jesus' preaching [§ 22-375]; John the Baptist and Jesus of Nazareth—a comparison; the reception of the tradition about Jesus' criticism of the Law in early Christianity [§ 25-875]; "Son of God" as a messianic title of Jesus [§ 42-474]; parousia and Son of Man [§ 45-1901]; the peculiar character of John's Gospel—the problem of Jesus' death [§ 43-253]; the Christ-hymn in Phil 2:6-11 [§ 33-282]; the letter from Ephesus—the chronological and theological place of the letter to the Philippians in the framework of Paul's letters (1999); apocalyptic currents (1987); apocalyptic in the NT (1995); literary and form-critical analysis of Revelation as a witness to early Christian apocalyptic (1983); and "the Word of God"—the name of the rider on the white horse in Rev 19:13 (1999). Müller, professor of NT in the department of evangelical theology at the University of Saarbrücken, is the author of *Die Entstehung des Glaubens an die Auferstehung Jesu* (1998).

E. NARDONI, *Rise Up, O Judge. A Study of Justice in the Biblical World,* trans. S. C. Martin (Peabody, MA: Hendrickson, 2004, paper $29.95) xxiii and 343 pp. Bibliographies. Indexed. LCN: 2004009608. ISBN: 1-56563-530-2.

The English version of *Los que buscan la justicia. Un studio de la justicia en el mundo bíblico* (1997), this volume takes its English title from Ps 94:2 and understands justice in all its dimensions—commutative, distributive, and legal—as the express will of God. After chapters on justice in ancient Mesopotamia and in ancient Egypt, it discusses the exodus as an event of liberating justice; norms of justice in the laws of the covenant; and justice, monarchy, and prophecy. Then it considers justice in the Psalms and OT wisdom books, in apocalyptic writings, in the ministry of Jesus of Nazareth, in Mark's Gospel, in Matthew's Gospel and the letter of James, in Luke and Acts, in Paul's letters, and in the Johannine writings, respectively. Nardoni (1924-2002) taught biblical studies for many years at the University of Dallas.

G. PASQUALE, *Oltre la fine della storia. La coscienza cristiana dell'Occidente,* Ricerca (Milan: Bruno Mondadori, 2004, paper €22) xiii and 210 pp. Bibliography. Indexed. ISBN: 88-424-9644-8.

Taking as his starting point the approaches to the topic of meaning in history represented by K. Löwith and O. Cullmann, Pasquale, who teaches fundamental and dogmatic theology at a theological faculty in Venice affiliated with the "Laurentianum," discusses the Christian vision of history with reference to the NT's temporal center of gravity, the unique character of the central event of Jesus Christ, the relationship between salvation history and universal history in Cullmann's hermeneutics, and humankind as the subject and object of salvation history. Then he reflects on the meaning of a philosophy of history and on Christianity and modernity. In a 36-page appendix he considers the confrontation of Cullmann's *Christus und die Zeit* and *Heil als Geschichte* with existentialism (with reference to the views of R. Bultmann, K. Rahner and W. Kasper, and W. Pannenberg).

A. PUIG I TÀRRECH (ED.), *Perdó i reconciliació en la tradició cristiana,* Scripta Biblica 5 (Tarragona: Associació Bíblica de Catalunya—Publicacions de l'Abadia de Montserrat, 2004, paper) 224 pp. Indexed. ISBN: 84-8415-605-2.

The nine essays in this volume consider various aspects of the theme of forgiveness in the Christian tradition: S. Légasse on the baptism of John; Puig i Tàrrech on the community praxis of reconciliation (Mt 18:15-20); A. Borrell on Jesus and the sinners in Mark's Gospel—the call to follow; J. Rius-Camps on Simon Peter and his process of conversion in Luke-Acts; P.-R. Tragan on Eucharist and forgiveness in the texts of institution; R. Farbis on the gift of the Spirit and the forgiveness of sins in Johannine texts; J. Sánchez Bosch on justification and reconciliation in Paul's letters; J. O. Tuñí on forgiveness of sins in the letter to the Hebrews; and J. Cervera on the expression "place of repentance" (τόπος μετανοίας) in Heb 12:17.

G. Ravasi, *L'altro nella Scrittura. Paolo agli Efesini (2,19). Ciclo di conferenze tenute al Centro culturale S. Fedele di Milano,* Conversazioni bibliche (Bologna: Dehoniane, 2003, paper €7.75) 72 pp. Bibliography. ISBN: 88-10-70982-9.

Taking his starting point from Eph 2:19, Ravasi, prefect of the Biblioteca Ambrosiana, discusses biblical perspectives on the tensions between particularism and universalism, and election and universality. The three conferences given in Milan that make up this volume treat the following topics: the other, the different, the stranger in Scripture; universalism and particularism in the OT; and "there is no longer Jew or Greek . . . but all are one in Christ" (Gal 3:28).

J. Rogerson, *Theory and Practice in Old Testament Ethics,* ed. M. D. Carroll R., JSOT Supplement Series 405 (London—New York: T&T Clark International, 2004, £55 or $115) xii and 153 pp. Bibliography. ISBN: 0-8264-7165-X.

After Carroll's eleven-page introduction to Rogerson's approach to ethics, this volume presents fifteen essays (some previously published) by Rogerson on the following topics: the OT and social and moral questions; Christian morality and the OT; the OT and Christian ethics; life and death between creation and fall—theological reflections on life issues; what it means to be human as the central question of OT theology; discourse and biblical ethics; ethical experience in the OT—legislative or communicative rationality; the OT and the debate about nuclear disarmament; using the Bible in the debate about abortion; the use of the OT, with reference to work and unemployment; welfare—some theoretical reflections; the enemy in the OT; the family and structures of grace in the OT; exegesis and world order; and the Christian foundations of OT ethics.

D. Sänger (ed.), *Gottessohn und Menschensohn. Exegetische Studien zu zwei Paradigmen biblischer Intertextualität,* Biblisch-Theologische Studien 67 (Neukirchen-Vluyn: Neukirchener, 2004, paper €29.90) vii and 260 pp., 8 figs. Indexed. ISBN: 3-7887-2069-7.

After a two-page foreword by the editor, this volume presents eight essays on various aspects of the theme "Son of God and Son of Man": S. Beyerle on "the one who comes with the clouds of heaven"—aspects of the "Son of Man" tradition; C. Böttrich on contours of the "Son of Man" in *1 Enoch* 37–71; U. B. Müller on Jesus as "the Son of Man"; P. Müller on between "the one who has come" and "the coming one"—intertextual aspects of the "Son of Man" passages in Mark's Gospel; F. Hartenstein on "he who sits in the heavens laughs" (Ps 2:4)—Psalm 2 in its history-of-religions and tradition-historical contexts; A. Steudel on Psalm 2 in ancient Judaism; K. Backhaus on Psalm 2 in the letter to the Hebrews; and W. Kahl on Psalm 2 and the NT—intertextual aspects with reference to select examples.

W. Simonis, *Jesus Christus, wahrer Mensch und unser Herr. Christologie* (Düsseldorf: Patmos, 2004, paper €24.90) 288 pp. ISBN: 3-491-70379-4.

Simonis, professor of dogmatic theology and the history of dogma at the University of Würzburg, traces the development of Christology from its beginnings to the teachings of the councils of Nicea and Chalcedon. After a four-page introduction, he focuses on Jesus of Nazareth, with reference to the geographical and chronological framework of his life, his person and public activity, his teaching, and whether he was a/the Messiah. Then he considers Jesus Christ in the faith of the church, as seen in earliest Easter-faith and its Messiah-Christology, the Samaritan-Damascus-Pauline Christology, the Christologies of the four Gospels, the Christologies of the early Fathers (Hermas, Ignatius, Justin), and the history of patristic Christology. Finally under the heading "Jesus Christ, our Lord," he deals with the christological dogma of the Council of Chalcedon (A.D. 451), and with Jesus Christ as the *Ursakrament.*

M. Stiewe and F. Vouga, *Das Fundament der Kirche im Dialog. Modelle des Kirchenverständnisses im Neuen Testament und in der konfessionellen Rezeptionsgeschichte,* Neutestamentliche Entwürfe zur Theologie 5 (Tübingen—Basel: Francke, 2003, paper €34.90 or 57.80 SFr) xiv and 356 pp. Indexed. ISBN: 3-7720-3155-2.

Stiewe, professor of systematic theology, and Vouga, professor of NT, at the Kirchliche Hochschule Bethel in Bielefeld, have collaborated previously on *Le Sermon sur la Montagne. Un abrégé de l'Évangile dans le miroitement de ses interprétations* (2002). In this volume they seek to show how the NT presents a variety of experiences of Christian community and a variety of theological reflections about the church. After a three-page introduction, they consider Jesus Christ as the subject of the church—following Jesus and apostolic succession; Christ and the Spirit as the subject of the church—catholicity as pluralistic universalism; God the Father and the Lord Jesus Christ as the subject of the church—election and service for, with, and to human persons; and the divine trinity as the subject of the church—eternity in time. Finally they discuss NT diversity in the foundation of the church and its effects on later understandings of the church.

K. P. SULLIVAN, *Wrestling with Angels. A Study of the Relationship between Angels and Humans in Ancient Jewish Literature and the New Testament,* Arbeiten zur Geschichte des antiken Judentums und des Urchristentums 55 (Leiden—Boston: Brill, 2004, €95 or $119) xiii and 279 pp., frontispiece. Bibliography. Indexed. LCN: 2003065166. ISBN: 90-04-13224-4.

A modified form of a doctoral dissertation directed by M. Goodman and C. Rowland, and presented in 2002 to the faculty of theology at the University of Oxford, this monograph investigates the relationship between humans and angels as discussed in the literature of the late Second Temple and early Christian period (200 B.C. to A.D. 100). After a 23-page introduction to the topic (methodology and sources, previous scholarship, historical context), it examines the texts pertaining to the relationship between humans and angels from the perspective of their physical forms or appearances under two main headings: "blinded by the light"—angels as human beings; and "you look positively angelic"—human beings as angels. Then it investigates the relationship by looking at portrayals of close or intimate interaction between the two groups as beings on earth: "angels in our midst"—human-angel communities; "guess who's coming to dinner"—hospitality and eating with angels; and "they might be giants"—human-angel hybrid offspring. Finally under "limping to a better understanding," Sullivan concludes that even though in these texts angels often appear as human beings and regularly interact with them, they were (with a few exceptions) regarded as distinct from them.

S. TERRIEN, *Till the Heart Sings. A Biblical Theology of Manhood and Womanhood,* Biblical Resource (Grand Rapids—Cambridge, UK: Eerdmans, 2004, paper $24 or £16.99; Dearborn, MI: Dove Booksellers) xxiv and 260 pp. Bibliography. Indexed. LCN: 85-47731. ISBN: 0-8028-2237-1 (E).

The paperback edition of the work published in 1985 by Fortress Press [*NTA* 30, pp. 368-369], this volume contends that the Bible advances a theology of personhood unique in the ancient world, a theology that turns away from sexism and misogyny to confer on woman and man alike the full stature of humanity. After a six-page introduction, it considers woman as the crown of creation, the lure of infinity, the *erōs-agapē* continuum, the gender of God, circumcised male and pollutant female, the play of Wisdom, from Sophia to Logos, Jesus' attitude toward women and the fatherhood of God, men and women in the infant church, Paul on human liberation, the ambiguities of the second generation, and man and woman in Christianity. For this edition P. Trible has contributed a new thirteen-page foreword that provides information about the author, gives an overview of his book, and reflects on feminist conversations with the book.

C. P. VOGT, *Patience, Compassion, Hope, and the Christian Art of Dying Well* (Lanham, MD: Rowman & Littlefield, 2004, cloth $55, paper $19.95) x and 161 pp. Bibliography. Indexed. LCN: 2004014060. ISBN: 0-7425-3185-6 (cloth), -3186-4 (paper).

Based on a doctoral dissertation directed by J. F. Keenan and presented to Boston

College, this historical-theological-ethical study seeks to recover a fundamental insight of the *ars moriendi* tradition, namely, that the key to preparing for a good death is the development of virtues throughout one's entire lifetime, especially the virtues of patience, compassion, and hope. After an introduction to Christian virtue ethics and dying well, it discusses dying well in historical perspective—the *ars moriendi* tradition of the 16th and 17th centuries; competing visions of compassion—how we should respond to suffering; a biblical *ars moriendi*—dying well according to Luke [§ 49-269]; and thoughts toward an *ars moriendi* for our time. In his chapter on Luke's approach to death, Vogt, assistant professor of theology and religious studies at St. John's University in Jamaica, NY, contends that the Lukan passion narrative presents a biblical *ars moriendi* in which Jesus exemplifies the practice of the virtues of patience, compassion, and hope.

K. WENGST, *Jesus zwischen Juden und Christen. Re-Visionen im Verhältnis der Kirche zu Israel* (2nd ed.; Stuttgart: Kohlhammer, 2004, paper €18) 208 pp. Indexed. ISBN: 3-17-018327-3.

The revised and expanded version of the work described in *NTA* 43, p. 614, this volume presents fourteen essays under four major headings: the Bible and the one God (two); Jesus unites—Jesus divides (four); the church in the presence of Israel (four); and discovering commonalities and noticing differences between Jews and Christians (four). Introductory and concluding essays pertaining to Christian-Jewish dialogue are included. Wengst teaches NT and Judaism at the University of Bochum.

C. J. H. WRIGHT, *Old Testament Ethics for the People of God* (Downers Grove, IL: InterVarsity, 2004, $30) 520 pp. Bibliography. Indexed. ISBN: 0-8308-2778-1.

Convinced that the OT, when properly understood and applied as part of the whole canon of Scripture, has a vital relevance for the whole range of our ethical concerns, Wright, now international ministries director of the Langham Partnership International, seeks to point out ways in which the OT can be validly applied and to suggest directions for such applications. He first proposes a triangular structure for OT ethics: the theological angle (God), the social angle (Israel), and the economic angle (the land). Then he considers some themes in OT ethics: ecology and the earth, economics and the poor, the land and Christian ethics, politics and the nations, justice and righteousness, law and the legal system, culture and family, and the way of the individual. Finally he discusses the study of OT ethics: a survey of historical approaches, contemporary scholarship (a bibliographical essay), and hermeneutics and authority in OT ethics. An appendix treats the question, What about the Canaanites?

## THE WORLD OF THE NEW TESTAMENT

P. J. AICHER, *Rome Alive. A Source-Guide to the Ancient City.* Vol. 2, *Original Sources* (Wauconda, IL: Bolchazy-Carducci, 2004, paper $39) xi and 205 pp., 22 figs. Indexed. LCN: 2003023423. ISBN: 0-86516-507-6.

The first volume in this project [*NTA* 48, p. 441] contained introductions to and translations of ancient texts pertaining to Rome. This volume provides the Greek and Latin texts of the sources translated in the first volume under the same eleven headings: the site and foundation of Rome, walls and aqueducts, the Capitoline Hill, the Roman Forum, the upper Sacra Via, the Palatine Hill, the Colosseum area, the imperial forums, the Campus Martius, the Forum Boarium and Aventine, and the Circus Maximus to the Tomb of the Scipios. Aicher is associate professor of classics at the University of Southern Maine.

S. ALKIER AND M. WITTE (EDS.), *Die Griechen und das antike Israel. Interdisziplinäre Studien zur Religions- und Kulturgeschichte des Heiligen Landes,* Orbis Biblicus et Orientalis 201 (Fribourg: Academic Press, 2004, 60 SFr; Göttingen: Vandenhoeck & Ruprecht) x and 199 pp., 14 figs., map. Bibliography. ISBN: 3-7278-1477-2 (AP), 3-525-53058-7 (V&R).

After the editors' four-page foreword, this volume presents essays by H.-P. Kuhnen on Israel immediately before and after Alexander the Great in history and archaeology; R. Wenning on Greek influence on Palestine in pre-Hellenistic times; Wenning on evidence of Attic pottery from Palestine—updated interim report; M. Bernett on *polis* and *politeia*—the political organization of Jerusalem and Yehud in the Persian period; S. Grätz on Ezra 7 in the context of Hellenistic politics—royal benefaction in the Hellenistic period as the ideal background of Ezra 7:12-26; and D. Georgi on Jewish syncretism. Alkier and Witte also edited *Die Griechen und der Vordere Orient* (2003) in the same series.

L. M. Anderson and P. D. Young (eds.), *Women and Religious Traditions* (Don Mills, ON—Oxford: Oxford University Press, 2004, paper $37.95 Can. or $19.95) xv and 272 pp. Bibliographies. Indexed. ISBN: 0-19-541754-2.

The eight essays in this volume explore the place and role of women in important religious traditions. They are organized around five main themes: history and status of women; text, rituals, and interpretations; symbols and gender; sexuality; and social change. The essays most pertinent to the biblical field are by J. Kuikman on women in Judaism, and Young on women in Christianity. The other papers deal with women in Hindu traditions (Anderson), Buddhist traditions (E. K. Neumaier), Chinese traditions (L. D. Rainey), indigenous traditions (D. Martin-Hill), Islam (L. Clarke), and new age traditions (Anderson and Young), respectively. Also included are case studies on a Christian and feminist collective in Quebec (M. Dumais), and on two Muslim women in North America (Clarke).

M. Baltes et al., *Apuleius. De deo Socratis. Über den Gott des Sokrates,* Texte zur Forschung: SAPERE 7 (Darmstadt: Wissenschaftliche Buchgesellschaft, 2004, €29.90) 230 pp. Bibliography. Indexed. ISBN: 3-534-15573-4.

In her 32-page introduction to Apuleius' *De deo Socratis,* M.-L. Lakmann considers the work's title, its "false prologue," the philosophy in it, the language and style, and the content and structure. Next the book presents on facing pages the Latin text (a modified version of C. Moreschini's 1991 edition) with textual notes below and a new translation by Baltes, along with extensive notes (pp. 92-119) by Baltes. Then there are four essays by J. M. Dillon on "daimonology" in early Platonism; P. Donini on Socrates and his *daimon* in the Platonism of the 1st and 2nd centuries A.D.; L. Karfíková on Augustine's polemic against Apuleius; and R. Häfner on early modern editions (1469-1625) of Apuleius' works, with particular attention to *De deo Socratis.* Lakmann has prepared the bibliographies and indexes. Baltes, who died in early 2003, devoted the last months of his life to planning this volume and preparing the text, translation, and notes.

J. M. G. Barclay (ed.), *Negotiating Diaspora. Jewish Strategies in the Roman Empire,* Library of Second Temple Studies 45 (London—New York: T&T Clark International, 2004, cloth £60 or $105, paper £30 or $49.95) ix and 161 pp., 11 halftones, map, table. Bibliography. Indexed. ISBN: 0-8264-6666-4 (cloth), 0-567-08294-6 (paper).

After Barclay's six-page introduction to "Diaspora negotiations," this volume presents essays by M. Williams on being a Jew in Rome—Sabbath fasting as an expression of Romano-Jewish identity; S. Pearce on Jerusalem as "mother-city" in Philo's writings; A. Panayotov on the Jews in the Balkan provinces of the Roman empire—the evidence from the territory of Bulgaria; P. Trebilco on the Christian and Jewish Eumeneian formula; J. S. McLaren on constructing Judean history in the Diaspora—Josephus' accounts of Judas the "Galilean"; and Barclay on the politics of contempt—Judeans and Egyptians in Josephus' *Against Apion.*

H.-J. BECKER (ED.), *Geniza-Fragmente zu Avot de-Rabbi Natan*, Texts and Studies in Ancient Judaism 103 (Tübingen: Mohr Siebeck, 2004, €249) vii and 343 pp. Illustrated. Bibliography. ISBN: 3-16-148325-1.

This volume contains all the known extant Geniza fragments of both versions (A and B) of *Abot de-Rabbi Nathan*. All these fragments except MS Taylor-Schechter AS 74.324 were previously unpublished. The fragments are presented in twelve chapters: T-S NS 218.22/T-S NS 317.9/T-S NS 36.53/ENA 1111; Heb. III B 292/Heb. e. 73; Heb. III B 297/Heb. d. 45; T-S NS 313.1; T-S NS 259.151; Talmudica I.55/T-S NS 259.143; T-S F 15.2/ENA 3718.4; T-S AS 78.158/T-S NS 259.158/T-S AS 78.320; T-S AS 74.324; T-S NS 226.13; T-S C 2.136; and Heb. B 235, 249, 955/Heb. c. 18/Glass 8. In each chapter there are photographs of the manuscript fragments along with transcriptions of the texts, a "commentary" providing basic information, and a synoptic presentation of the fragments alongside the texts of other important manuscripts and editions. Becker prepared this edition in collaboration with C. Berner, W. Drews, and U. Kämpf.

K. BEYER, *Die aramäischen Texte vom Toten Meer samt den Inschriften aus Palästina, dem Testament Levis aus der Kairoer Genisa, der Fastenrolle und den alten talmudischen Zitaten*, Band 2 (Göttingen: Vandenhoeck & Ruprecht, 2004, €119) 532 pp. Bibliography. Indexed. ISBN: 3-525-53625-9.

The first volume (1984) in this project was described in *NTA* 29, p. 340, while the supplementary volume (1994) was noticed in *NTA* 38, p. 482. This second volume contains revised versions of material included in the supplement as well as some new material. After a 59-page introduction that updates and expands the introduction to the first volume [for the English version (1986), see *NTA* 31, p. 119], this volume presents introductions, Aramaic texts, and translations for texts from Qumran (OT Apocrypha, Targums, biblical Aramaic portions), private documents from Wadi Murabbaʿat and Naḥal Ḥever, Hasmonean inscriptions, a Galilean targumic text, western Aramaic texts, and Samaritan and Christian-Palestinian texts. Also included are a 24-page grammar and 188-page lexicon. Beyer is professor emeritus of Semitics at the University of Heidelberg.

M. T. BOATWRIGHT, D. J. GARGOLA, AND R. J. A. TALBERT, *The Romans. From Village to Empire* (New York—Oxford: Oxford University Press, 2004, $35 or £20.99) xxvii and 516 pp., frontispiece, 35 maps, timeline. Illustrated. Bibliographies. Indexed. LCN: 2003053670. ISBN: 0-19-511875-8.

Aimed primarily at average college-educated readers who lack prior engagement with ancient Rome but are eager to gain something more than a superficial introduction to its history, this synthesis of the Roman state's changing character and expansion from its earliest beginnings to the 4th century A.D. focuses on Rome's political and institutional history coupled with an awareness of how such a narrative is inseparable from social, cultural, economic, art historical, and other types of history. Its thirteen chapters appear under the following headings: early Italy; Rome's first centuries; Rome and Italy in the 4th century; the beginnings of a Mediterranean empire; Italy and empire; Italy threatened, enfranchised, divided; the domination of Sulla and its legacy; end of the republic—Caesar's dictatorship; Augustus and the transformation of the Roman world; the early principate (A.D. 14-69)—the Julio-Claudians, the civil war of 68-69, and life in the early empire; institutionalization of the principate—military expansion and its limits, the empire and the provinces (69-138); Italy and the provinces—civil and military affairs (138-235); and the 3rd century, the Dominate, and Constantine. A timeline, a glossary, and information about principal major authors are included. Boatwright is professor of ancient history at Duke University; Gargola is associate professor of history at the University of Kentucky in Lexington; and Talbert is professor of history and classics at the University of North Carolina at Chapel Hill.

R. S. BOUSTAN AND A. Y. REED (EDS.), *Heavenly Realms and Earthly Realities in Late Antique Religions* (Cambridge, UK—New York: Cambridge University Press, 2004, $80) xiii and 335 pp. Bibliography. Indexed. ISBN: 0-521-83102-4.

After the editors' fifteen-page introduction, this volume presents fifteen essays on the different functions of heavenly imagery in different texts and traditions in order to map the patterns of unity and diversity within the religious landscape of late antiquity. It first presents five papers under the heading "between earth and heaven": F. Graf on the bridge and the ladder—narrow passages in late antique visions; K. Volk on "heavenly steps"—Manilius 4.119–121 and its background; Reed on heavenly ascent, angelic descent, and the transmission of knowledge in *1 Enoch* 6–16; G. Schimanowski on "connecting heaven and earth"—the function of the hymns in Revelation 4–5; and S. I. Johnston on working overtime in the afterlife, or no rest for the virtuous. Then under "institutionalizing heaven" there are five articles: M. Himmelfarb on earthly sacrifice and heavenly incense—the law of the priesthood in *Aramaic Levi* and *Jubilees;* J. W. Marshall on Who's on the throne?—Revelation in the "long year" (A.D. 69); K. B. Copeland on the earthly monastery and the transformation of the heavenly city in late antique Egypt; J. N. Bremmer on contextualizing heaven in 3rd-century North Africa; and A. H. Becker on bringing the heavenly academy down to earth—approaches to the imagery of divine pedagogy in the East Syrian tradition. Finally under "tradition and innovation" there are five essays: Boustan on angels in the architecture—temple art and the poetics of praise in *Songs of the Sabbath Sacrifice;* C. A. Faraone on the collapse of celestial and chthonic realms in a late antique "Apollonian invocation" (*PGM* 1:262-347); P. Schäfer on "in heaven as it is in hell"—the cosmology of *Seder Rabbah di-Bereshit;* R. G. Edmonds on the faces of the moon—cosmology, Genesis, and the *Mithras Liturgy;* and S. Elm on "O paradoxical fusion!"—Gregory of Nazianzus on baptism and cosmology (*Orations* 38–40).

S. BRAUND AND G. W. MOST (EDS.), *Ancient Anger. Perspectives from Homer to Galen,* Yale Classical Studies 32 (Cambridge, UK—New York: Cambridge University Press, 2003, $65) x and 325 pp. Bibliography. Indexed. LCN: 2003051550. ISBN: 0-521-82625-X.

The outcome of a colloquium on "anger in antiquity" held in 1999 at Heidelberg University, the eleven papers in this volume are by D. L. Cairns on ethics, ethology, and terminology—Iliadic anger and the crosscultural study of emotion; Most on anger and pity in Homer's *Iliad;* D. S. Allen on angry bees, wasps, and jurors—the symbolic politics of ὀργή in Athens; D. Konstan on Aristotle on anger and the emotions—the strategies of status; W. V. Harris on the rage of women; C. A. Faraone on *thymos* as masculine ideal and social pathology in ancient Greek magical spells; J. H. D. Scourfield on anger and gender in Chariton's *Chaereas and Callirhoe;* A. E. Hanson on "your mother nursed you with bile"—anger in babies and small children; C. Gill on reactive and objective attitudes—anger in Virgil's *Aeneid* and Hellenistic philosophy; E. Fantham on the angry poet and the angry gods—problems of theodicy in Lucan's epic of defeat; and Braund and G. Gilbert on an ABC of epic *ira*—anger, beasts, and cannibalism. The editors have provided a ten-page introduction.

J. N. BREMMER AND I. CZACHESZ (EDS.), *The Apocalypse of Peter*, Studies on Early Christian Apocrypha 7 (Leuven: Peeters, 2003, paper €35) xii and 213 pp., fig., 3 halftones. Bibliography. Indexed. ISBN: 90-429-1375-4.

After Bremmer's essay on whether *Apocalypse of Peter* is Greek or Jewish, this volume presents papers by P. van Minnen on the Greek *Apocalypse of Peter;* M. Pesthy on the nature of the ps.-Clementine work that contains *Apocalypse of Peter;* J. Bolyki on false prophets in *Apocalypse of Peter;* E. Tigchelaar on whether the "Liar" is Bar Kokhba—considerations on the date and provenance of the Greek (Ethiopic) *Apocalypse of Peter;* T. Adamik on the description of paradise in *Apocalypse of Peter;* K. B. Copeland on sinners and postmortem "baptism" in the Acherusian Lake; Czachesz on the grotesque body in *Apocalypse of Peter;* L. Roig Lanzillotta on whether punishment rewards the righteous—the justice pattern underlying *Apocalypse of Peter;* J. van Ruiten on the OT quotations in *Apoc-*

*alypse of Peter;* A. Jakab on the reception of *Apocalypse of Peter* in ancient Christianity; and G. Luttikhuizen on the suffering Jesus and the invulnerable Christ in the gnostic *Apocalypse of Peter.* Bremmer has provided a four-page bibliography on *Apocalypse of Peter.*

S. G. BYRNE, *Roman Citizens of Athens*, Studia Hellenistica 40 (Leuven: Peeters, 2003, paper €80) xxxiv and 563 pp., 16 stemmata. Bibliography. ISBN: 90-429-1348-7.

This volume aims to present the evidence for all Athenians and residents of Athens who bore *nomina gentilicia* (which denoted possession of Roman citizenship) as expressed explicitly in ancient sources or strongly implied. In the register (pp. 3-500) individuals are organized alphabetically according to *nomen.* Beneath the rubric of each *nomen* are ordered individual entries by tribe, and within each tribe according to their deme. Within these sections family members are grouped together and marked off with gray shading. Each *testimonium* comprises a number, date, summary description, references (to a corpus edition, e.g. *IG,* or to *SEG* where possible), and other information. A two-part appendix (pp. 501-545) first deals with chronological issues of the period and presents the archon list adhered to throughout the register, and then provides a (selective) index of inscriptions intended to justify dates in the register and to give additional bibliography. Finally stemmata of more complex families are included to illustrate proposed and possible relationships. Byrne teaches at La Trobe University in Melbourne, Australia.

H. CANCIK AND H. SCHNEIDER (EDS.), *Brill's New Pauly. Encyclopaedia of the Ancient World. Antiquity.* Vol. 3, *CAT-CYP* (Leiden—Boston: Brill, 2003, €195 or $217) lviii and 545 pp. (cols. 1-1090), 35 figs., 14 maps, 4 stemmata, 3 tables. Bibliographies. ISBN: 90-04-12266-4.

The first two volumes in the English edition of *Der Neue Pauly* were described in *NTA* 48, pp. 200-201. The third volume covers topics from "Cat" to "Cypselus chest." It contains articles (among many others) on catacombs, Celsus, Celts, ceremony, Cerinthus, child and childhood, chorus, Christianity, chronography, chthonic deities, church, Cicero, circumcision, circus, Claudius, Clement of Rome, Cleopatra, climate, clocks, clothing, codex, coinage, *collegium, coloniae,* colonization, Colossae, column, comedy, commerce, communication, conscience, construction technique, contracts, cookery books, copper, copy, Corinth, Corpus Hermeticum, cosmology, court, crafts and trade, Crete, *crux,* cult, curse, Cybele, Cynicism, and Cyprus. Also included are some "addenda" (including articles on baptism and blessing) in cols. 1085-1090.

H. CANCIK AND H. SCHNEIDER (EDS.), *Brill's New Pauly. Encyclopaedia of the Ancient World. Antiquity.* Vol. 4, *CYR-EPY* (Leiden—Boston: Brill, 2004, €195 or $217) xviii and 601 pp. (cols. 1-1202), 24 figs., 19 maps, 2 stemmata, 6 tables. Bibliographies. ISBN: 90-04-12267-2.

This fourth volume in the English edition of *Der Neue Pauly* covers topics from "Cyranides" to "Epyllion." The entries include (among many others) Cyrene, Daci and Dacia, Damascus, dance, King David, cult of the dead, Dead Sea textual finds, death, debt and debt redemption, dedication, *defixio,* deification, Dekapolis, *delator,* Delphi, Demeter, demonology, demons, deportation, desire, dialogue, diaspora, Diatessaron, *diatheke,* diatribe, *Didache,* Dioscuri, disease, divination, documents, *domus aurea,* donkey, dreams, eagle, eclipses, economical ethics, ecstasy, Edom, education, Egypt, *ekklesia, ekphrasis,* elegy, Eleusis, empires, energy, ensigns, environment, *ephebeia,* Ephesus, epic, Epicurean school, Epicurus, epidemic diseases, epigram, *episkopos,* epistemology, epistle, and eponyms. The "addenda" in cols. 1173-1202 contain articles on city deity, civil war, competitions, constellations, and cypress.

C. N. COCHRANE, *Christianity and Classical Culture. A Study of Thought and Action from Augustus to Augustine* (Indianapolis, IN: Liberty Fund, 2003, paper $10) ix and 624 pp. Indexed. LCN: 2003047421. ISBN: 0-86597-413-6.

The reissue of the classic work published in 1940 by Oxford University Press, this volume describes the revolution in thought and action that came about through the impact of Christianity upon the Greco-Roman world in the period from Augustus and Virgil to Theodosius and Augustine. Under the heading "reconstruction" it first considers the following topics: *pax Augusta*—the restored republic; *Romanitas*—empire and commonwealth; *Roma aeterna*—the apotheosis of power; and *regnum Caesaris regnum diaboli*. Then under "renovation" it discusses these topics: the new republic—Constantine and the triumph of the cross; *Quid Athenae Hierosolymis*?—the impasse of Constantinianism; apostasy and reaction; state and church in the new republic; and Theodosius and the religion of state. Finally under "regeneration" it deals with these matters: the church and the kingdom of God; *nostra philosophia*—the discovery of personality; and divine necessity and human history. An appendix (pp. 573-609) included in this edition provides English translations (by K. Alvis and J. Alvis) of the Latin and Greek words and phrases that appear in the main text. Cochrane (1889-1945) was professor of Greek and Roman history at the University of Toronto.

S. G. Cole, *Landscapes, Gender, and Ritual Space. The Ancient Greek Experience* (Berkeley—Los Angeles—London: University of California Press, 2004, $45 or £29.95) xvii and 292 pp., 3 maps. Bibliography. Indexed. LCN: 2003018995. ISBN: 0-520-23544-4.

Cole, chair and professor of classics at the University of Buffalo, State University of New York, examines how dividing the landscape into ritual space and productive space was related to the social articulation of gender as enacted in ritual. After looking into the rationale for appropriation of territory by the individual polis, she considers the evidence for recognizing sacred space, and explores the concept of a centered polis nested within the broader networks organized around regional sanctuaries and the institutions of the *prytaneion*. Then she examines distinctions of gender in ritual practice and argues that requirements of purity narrowed the range of female performance, and describes how anxieties about reproduction encouraged Hippocratic theorists to account for reproductive success or failure in terms of a relationship between the hydrology of the local landscape and the relative moisture of female bodies. Finally she targets Artemis as a test case, with reference first to landscapes of Artemis and then to domesticating Artemis.

S. Colvin (ed.), *The Greco-Roman East. Politics, Culture, Society,* Yale Classical Studies 31 (Cambridge, UK—New York: Cambridge University Press, 2004, $75) xv and 278 pp., 5 figs., 9 halftones, 2 maps, table. Bibliography. Indexed. LCN: 2003051486. ISBN: 0-521-82875-9.

The seven essays in this volume aim to show how a thoughtful use of new and existing material evidence (coins, inscriptions, archaeological discoveries) in conjunction with literary texts can shed light on the Greco-Roman east: A. Chaniotis on life under the watchful eyes of the gods—divine justice in Hellenistic and Roman Asia Minor; Colvin on names in Hellenistic and Roman Lycia; M. Christol and T. Drew-Bear on Caracalla and his physician L. Gellius Maximus at Antioch of Pisida; N. Pollard on the question of Roman material culture across imperial frontiers—three case studies from Parthian Dura-Europos; G. L. Reger on *sympoliteiai* in Hellenistic Asia Minor; G. Salmeri on Hellenism on the periphery—the case of Cilicia and an etymology of *soloikimos;* and R. van Bremen on Leon son of Chrysaor and the religious identity of Stratonikeia in Caria.

N. Constable, *Historical Atlas of Ancient Rome* (New York: Checkmark Books, 2003, $35) 192 pp. Illustrated. Indexed. ISBN: 0-8160-5331-6.

This historical atlas of ancient Rome charts the city's history and its influence, its climb to greatness and fall from grace. After a two-page introduction to Rome's diverse history, it provides historical information and illustrations (photographs, maps, drawings, etc.) under eleven headings: Rome and Italy, the early republic, Hannibal at the gates, the late republic, the fall of the republic, the new Caesars, imperial dreams and civil war, *pax Romana,* age of insecurity, a new direction, and collapse of an empire. Also included are two appendixes (on the emperors from Augustus to Justinian, and on common Roman names) and a glossary. Constable is a freelance author and journalist in England.

A. CORDES, *Die Asafpsalmen in der Septuaginta. Der griechische Psalter als Übersetzung und theologisches Zeugnis,* Herders Biblische Studien 41 (Freiburg—Basel—Vienna: Herder, 2004, €50) 261 pp. Bibliography. ISBN: 3-451-28305-0.

The slightly revised version of a doctoral dissertation directed by E. Zenger and accepted in 2004 by the Catholic theological faculty at the Westfälische Wilhelms-Universität in Münster, this volume investigates the language and conceptuality of the Greek versions (Psalms 49 and 72–82 LXX) of the Psalms of Asaph (Psalms 50 and 73–83 MT). After a 27-page introduction, Cordes provides a detailed analysis of each of the twelve Psalms of Asaph: about correct sacrifice (Psalm 49 LXX), the wicked and the righteous (Psalm 72 LXX), the arrogance of the enemy (Psalm 73 LXX), the cup of judgment (Psalm 74 LXX), and so forth. Then she reflects on theological interpretation in the Greek Psalms of Asaph, with reference to their language, historical circumstances, and theological emphases. Cordes concludes that in the Greek Songs of Asaph the three factors uniting Alexandrian Jews are the Temple, the Torah, and the confession of YHWH.

H. COUSIN, J.-P. LÉMONON, AND J. MASSONNET, *Le monde où vivait Jésus* (Paris: Cerf, 2004, paper €29) 800 pp., 2 figs., 7 maps. Bibliography. Indexed. ISBN: 2-204-07482-9.

The paperback edition of the work (1998) described in *NTA* 43, p. 417, this volume presents introductions to and excerpts from various ancient Jewish, Greco-Roman, and Christian sources that help to illuminate first the situation of Jewish people in the Roman empire and then Jewish faith and practices. Cousin has provided a brief foreword to this edition.

V. DASEN (ED.), *Naissance et petite enfance dans l'Antiquité. Actes du colloque de Fribourg, 28 novembre — 1er décembre 2001,* Orbis Biblicus et Orientalis 203 (Fribourg: Academic Press, 2004, 120 SFr; Göttingen: Vandenhoeck & Ruprecht) iv and 417 pp., 97 figs. Bibliography. Indexed. ISBN: 3-7278-1453-5 (AP), 3-525-53060-9 (V&R).

After the editor's three-page introduction, this volume presents twenty-four papers on birth and infancy in antiquity under four headings: Egypt and the ancient Near East (four), the Greek world (seven), the Roman world (eleven), and the Byzantine world (two). The contributors include J. Boardman on unnatural conception and birth in Greek mythology; M. Golden on mortality, mourning, and mothers; Y. Morizot on offerings to Artemis for a birth; J.-J. Aubert on divinely assisted procreation in Greco-Roman antiquity; G. Coulon on images and imagery of birth in the Roman west; A. E. Hanson on a long-lived "quick-birther" (*okytokion*); M. Hirt on Roman legislation and the rights of the infant; F. Laubenheimer on the death of small children in the Roman west; and M.-H. Congourdeau on the genesis of Christian concern for the embryo. Also included is a 29-page selective bibliography on the topic from 1990 on, which has been compiled by Dasen and S. Ducate-Paarmann.

J. M. DINES, *The Septuagint,* ed. M. A. Knibb, Understanding the Bible and Its World (London—New York: T&T Clark, 2004, paper £14.99 or $24.95) xvii and 196 pp. Bibliography. Indexed. ISBN: 0-567-08464-7.

After providing basic information about the Septuagint (terminology, primary and secondary sources, content, individual books), Dines, research associate for the "Greek Bible in the Graeco-Roman World" project at the University of Reading, treats the origins of the Septuagint first with regard to facts and fictions, and then with regard to questions and issues. Then she discusses the status of the Septuagint from Philo to Jerome, textual developments to the 5th century A.D. (Jewish and Christian recensions), language and style, and the use of the Septuagint from the beginnings to the present day. Dines concludes that the Septuagint is surely an achievement that invites surprise, admiration, and continuing study on all fronts.

E. R. Dodds, *The Greeks and the Irrational* (Berkeley—Los Angeles—London: University of California Press, 2004, paper $19.95 or £12.95) vii and 327 pp. Indexed. ISBN: 0-520-24230-0.

The paperback reprint of a work published in 1951 as part of the Sather Classical Lectures series, this now famous study took issue with the traditional view of Greek culture as a triumph of rationalism and explored the "primitive" or irrational modes of thought prevalent among the ancient Greeks. The seven chapters concern Agamemnon's apology; the development from shame-culture to guilt-culture; the blessings of madness; dream-pattern and culture-pattern; the Greek shamans and the origin of Puritanism; rationalism and reaction in the classical age; Plato, the irrational soul, and the inherited conglomerate; and the fear of freedom. The two appendixes treat Maenadism and theurgy. Dodds (1893-1979) was Regius professor of Greek at Oxford University from 1936 to 1960.

J. A. Draper (ed.), *Orality, Literacy, and Colonialism in Antiquity,* SBL Semeia Studies 47 (Atlanta: Society of Biblical Literature, 2004, paper $32.95) viii and 240 pp. Bibliography. LCN: 2004004749. ISBN: 1-58983-131-4.

After Draper's six-page introduction, this volume presents eight essays: J. M. Foley on indigenous poems, colonialist texts; P. J. J. Botha on cognition, orality-literacy, and approaches to 1st-century writings; J. A. Loubser on moving beyond colonialist discourse—understanding oral theory and cultural difference in the context of media analysis; J.-L. Solère on why Plato wrote; B. Decharneux on whether Mithra's cult is an example of religious colonialism in Roman times; R. A. Horsley on the origins of the Hebrew Scriptures in imperial relations; W. H. Kelber on Roman imperialism and early Christian scribality; and Draper on practicing the presence of God in John—ritual use of Scripture and the *eidos theou* in Jn 5:37. Also included are responses by M. S. Jaffee on rabbinic oral tradition in late Byzantine Galilee—Christian empire and rabbinic ideological resistance; and C. V. Camp on oralities, literacies, and colonialisms in antiquity and contemporary scholarship.

K. M. D. Dunbabin, *The Roman Banquet. Images of Conviviality* (Cambridge, UK—New York: Cambridge University Press, 2003, $75) xvii and 291 pp., 16 plates. Illustrated. Bibliography. Indexed. LCN: 2003043509. ISBN: 0-521-82252-1.

In her study of artistic representations of Roman dining and drinking practices, Dunbabin, professor of classics at McMaster University in Hamilton, ON, and author of *Mosaics of the Greek and Roman World* (1999), explores how art can be used as evidence for social and cultural history, while giving due weight to the conventions and pressures that governed the production of the images themselves. After a ten-page introduction, she treats the following topics: Romans, Greeks, and others on the banqueting couch; place settings; public dining; drinking in the tomb; banqueting in late antiquity; and the last banqueters. Over one hundred illustrations are included. Dunbabin concludes that the banquet scenes offer an image in microcosm of some of the most important developments in Roman art and of the social forces that helped to shape them.

K. Erlemann and K. L. Noethlichs (eds.), *Neues Testament und Antike Kultur.* Band 1, *Prolegomena — Quellen — Geschichte* (Neukirchen-Vluyn: Neukirchener, 2004, paper €29.90) viii and 268 pp. Bibliographies. ISBN: 3-7887-2036-0.

This initial volume in a four-volume undertaking involving around eighty scholars first states the goals and methodology of the project, and explains the concepts of culture, religion, and society, as well as the significance of values and rituals. Then it focuses on the pertinent sources and their influence on the NT: the production, reception, and interpretation of ancient texts; genuine Jewish literature; non-Jewish literature; and nonliterary sources. Next it treats the historical contexts: the Roman empire from the republic to the principate; Asia Minor in the Roman period; Egypt and North Africa in the Roman period; Palestine under Roman rule; the Jewish Diaspora in the Hellenistic-Roman period; and fixed points for a chronology of the NT. Finally it deals with ancient law as regulative of human life in community (Roman, Greek and Jewish law). Erlemann and Noethlichs are joined on the editorial committee by K. Scherberich and J. Zangenberg. The contributors to this volume include W. Stegemann, S. Alkier, R. Zimmermann, F. Siegert, E. Reinmuth, G. Sellin, A. Breitenbach, A. Kolb, F. Avemarie, J. Barclay, R. Riesner, and U. Kellermann.

J. D. ERNEST, *The Bible in Athanasius of Alexandria,* The Bible in Ancient Christianity 2 (Boston—Leiden: Brill, 2004, $125) xiv and 482 pp., 40 tables. Bibliography. Indexed. LCN: 2004045754. ISBN: 0-391-04176-2.

Based on a doctoral dissertation directed by P. Perkins in the Boston College-Andover Newton joint doctoral program, this volume examines the various ways in which the Bible (as Scripture) functions in shaping, defining, and coloring the theological and ethical self-understanding and teaching of Athanasius of Alexandria. After a 42-page introduction to Athanasius and his use of Scripture, it treats how he used the Bible in the apologetic writings (the earth is full of the knowledge of the Lord), in the dogmatic-polemical writings (the word enfleshed), in the historical-polemical writings (conflict and imitation), and in the pastoral writings (the word lived). Also included are ten appendixes. Ernest concludes that, according to Athanasius, Christians are to correlate life with Scripture in multiple ways: not only believing biblical doctrines, but also obeying biblical commands, heeding biblical proverbs, and imitating biblical models.

P. F. ESLER (ED.), *The Early Christian World* (2 vols.; London—New York: Routledge, 2004, paper £45 or $78.95) xxvi and 1342 pp. Illustrated. Bibliographies. Indexed. LCN: 99-056667. ISBN: 0-415-33312-1.

The paperback edition of the work described in *NTA* 45, pp. 426-427, the fifty papers in these two volumes explore various aspects of the social context of early Christianity from A.D. 30 to 430. The first volume presents twenty-six essays on the context, Christian origins and development, community formation and maintenance, everyday Christian experience, and the intellectual heritage. The second volume contains twenty-four essays on the artistic heritage, external challenges, internal challenges, and profiles of important figures.

R. S. EVANS, *Sex and Salvation: Virginity as a Soteriological Paradigm in Ancient Christianity* (Lanham, MD—Oxford: University Press of America, 2003, paper $30) xvii and 187 pp. Bibliography. Indexed. LCN: 2003116843. ISBN: 0-7618-2769-2.

Evans, assistant professor of historical theology at Payne Theological Seminary in Ohio, contends that the early Christians' approach to virginity differed in motives, practices, and goals from the sexual asceticism undertaken by their pagan and Jewish contemporaries. After a seven-page introduction, he discusses virginity in the ancient world under seven headings: views of virgins and virginity in the ancient Greek and Roman writings; views of virgins and virginity in the ancient Jewish writings; Christian virginity and its interpretations; the Church Fathers on 1 Corinthians 7; views of virgins and virginity in the ancient gnostic and NT apocryphal writings; the gendering of virginity—"who gets to call whom what?"; and the growth of virginity in early Christianity. Then he considers virginity in the writings of the Church Fathers under five headings: the gift of virginity—a gift from God/a gift to God; virginity and the divine; virginity and marriage; virginity in the economy of salvation; and virginity lost. Evans concludes that those who wrote about virginity in the ancient church understood it to be both a gift from God and a gift to God.

L. H. FELDMAN, *"Remember Amalek!" Vengeance, Zealotry, and Group Destruction in the Bible according to Philo, Pseudo-Philo, and Josephus,* Monographs of the Hebrew Union College 31 (Cincinnati, OH: Hebrew Union College Press, 2004, $34.95) x and 272 pp. Bibliography. Indexed. LCN: 2003062476. ISBN: 0-87820-455-5. Distributed by Wayne State University Press, Detroit, MI.

According to the prophet Samuel in his instructions to King Saul in 1 Sam 15:3, the divine command in Deut 25:19 to wipe out the memory of Amalek meant that every man, woman, child, and even animal of the Amalekites was to be destroyed. This volume seeks to understand how three ancient Jewish commentators on the Bible—Philo, ps.-Philo, and Josephus—wrestled with the issues involved in this divine command. After a ten-page introduction, it discusses the treatments of Amalek by Philo, ps.-Philo, Josephus, and the rabbis, respectively. Then it considers the alleged Jewish hatred of Gentiles, the parallels with other divine commands to eliminate a group of people (the flood, Sodom and Gomorrah, the firstborn of the Egyptians, the seven nations of Canaan), and the parallels to group destruction without a divine command (revenge for the rape of Dinah, the annihilation of the nations of Sihon and Og, etc.). Feldman, professor of classics and literature at Yeshiva University in New York and author of *Josephus's Interpretation of the Bible* (1998), concludes that whereas ps.-Philo interpreted the divine commands literally and Philo treated them allegorically, Josephus was the most sensitive to the charges of the anti-Semites and insisted that Jews do not hate non-Jews. Portions of this book have appeared in preliminary forms in articles published in various journals [see §§ 47-566, 568, 569, 1279; 48-596, 597].

J. A. FITZMYER, *The Genesis Apocryphon of Qumran Cave 1 (1Q20). A Commentary,* Biblica et orientalia 18/B (3rd ed.; Rome: Editrice Pontificio Istituto Biblico, 2004, paper €20) ii and 343 pp. Bibliography. Indexed. ISBN: 88-7653-318-4.

The first edition of this commentary on the Qumran *Genesis Apocryphon* (1Q20) appeared in 1966 [*NTA* 11, p. 284], and the second edition was published in 1971 [*NTA* 16, p. 130]. This new edition incorporates new information and scholarship from the last thirty years, and also treats what used to be called 1Q20 and published in DJD 1 as "Apocalypse of Lamech," along with the so-called Trever Fragment, as parts of columns 0 and 1 of *Genesis Apocryphon.* This volume consists of a 34-page introduction, a general bibliography, the Aramaic text of *Genesis Apocryphon* and a translation on facing pages, an extensive commentary (pp. 115-257), two appendixes devoted to related literature and to the Aramaic language of *Genesis Apocryphon,* and an Aramaic-English glossary. Fitzmyer is professor emeritus of biblical studies at the Catholic University of America in Washington, DC.

D. FRAENKEL, *Verzeichnis der griechischen Handschriften des Alten Testaments von Alfred Rahlfs.* Band 1/1, *Die Überlieferung bis zum VIII. Jahrhundert,* Septuaginta, Supplementum (Göttingen: Vandenhoeck & Ruprecht, 2004, €139) xxxiv and 566 pp. Bibliographies. ISBN: 3-525-53447-7.

This volume revises, expands, and brings up to date A. Rahlfs's *Verzeichnis der griechischen Handschriften des Alten Testaments* (1914). After a 24-page introduction, the main list (pp. 1-449) presents information about the Greek manuscripts of the OT (including cataenae, early commentaries, lectionaries, etc.) arranged in alphabetical order according to their places and libraries from Alexandria to Zurich. For each manuscript it provides a description, as well as information about content, edition(s), facsimiles, collations, and scholarly literature. Then it provides a numerical list of manuscripts (pp. 450-465) and a list of what OT materials are contained in the various manuscripts (pp. 472-497), along with seven appendixes (pp. 500-566). This volume covers material up to the 8th century A.D. A second volume will extend the coverage to the end of the 16th century.

M. H. GAFFNEY, *Gnostic Secrets of the Naassenes. The Initiatory Teachings of the Last Supper* (Rochester, VT: Inner Traditions, 2004, paper $18.95) vii and 296 pp., frontispiece, 10 figs. Bibliography. Indexed. LCN: 2004004033. ISBN: 0-89281-697-X.

Gaffney, author of *Dimona. The Third Temple?* and *The First Tree of the Day,* contends that careful analysis of the "Naassene Sermon" contained in book 5 of Hippolytus' *Refutation of All Heresies* actually shows that the Naassenes were not a heretical derivative of Christianity but instead were purveyors of Jesus' authentic message. He develops his case under three main headings: at the Jordan, immanence, and Hridaya. He argues that the message recorded in the sermon was intended for an inner circle of disciples who were prepared for advanced initiation into Jesus' wisdom teachings, and that the Naassene teaching addressed the awakening of spirit and included practices aimed at restoring the soul's lost connection to God. According to the Naassenes, immanence in the true sense intended by Jesus allowed for spiritual attainment by ordinary Christians without the intermediary of church or priests.

I. GARDNER AND S. N. C. LIEU (EDS.), *Manichaean Texts from the Roman Empire* (Cambridge, UK—New York: Cambridge University Press, 2004, cloth $75, paper $33) xx and 312 pp., 4 halftones, 2 maps. Bibliography. Indexed. LCN: 2003055821. ISBN: 0-521-56090-X (cloth), -56822-6 (paper).

This anthology of texts pertaining to Mani and Manichaeism is mainly concerned with the religion's spread and success and ultimate demise in the world of the later Roman empire. After a 45-page introduction, the volume presents introductions, translations, and notes for almost a hundred Greek, Latin, and Coptic texts under six headings: the life of Mani, Manichaeism in the Roman empire, the scriptures of Mani, teachings, worship and ethics, and community texts. The contributors are Gardner and S. N. C. Lieu as well S. Calderini, S. Clackson, M. Laffan, J. Lieu, S. Llewelyn, and M. Vermes. Also included are a list and concordance of texts, and a glossary of terms.

B. GOFF, *Citizen Bacchae. Women's Ritual Practice in Ancient Greece* (Berkeley—Los Angeles—London: University of California Press, 2004, $60 or £39.95) xiii and 400 pp., 11 halftones, map. Bibliography. Indexed. LCN: 2003011740. ISBN: 0-520-23998-9.

What activities did the women of ancient Greece perform in the sphere of ritual, and what were the meanings of such activities for them and for their culture as a whole? By offering answers to these questions, Goff, lecturer in classics at the University of Reading, attempts to recover and reconstruct an important dimension of the lived experience of ancient Greek women. She shows that women were entrusted with some of the most important processes by which the community guaranteed its welfare. The book is structured as a series of five related investigations, with each focusing on a different aspect of women's ritual practice: working toward a material presence; ritual management of desire—the reproduction of sexuality; in and out of the city—imaginary citizens; representing women—ritual as a cultural resource; and women represented—ritual in drama. Goff concludes that women's ritual practice in ancient Greece dramatized for historical women a far richer array of concerns and proffered a much more engrossing range of subject positions than the men in the Athenian theater could imagine.

K. W. GRANSDEN, *Virgil. The Aeneid,* ed. S. J. Harrison, Landmarks of World Literature (2nd ed.; Cambridge, UK—New York: Cambridge University Press, 2004, cloth $43, paper $15) vii and 111 pp. Bibliography. ISBN: 0-521-83213-6 (cloth), -53980-3 (paper).

Gransden's guide to reading Virgil's *Aeneid,* which was first published in 1990, has now been updated by Harrison, fellow and tutor in classics at Corpus Christi College, Oxford. After situating Virgil in his times and noting his other works, it discusses Virgil and Homer, provides a guide for reading the *Aeneid* (text, story, structure, expression and sensibility, narrative technique, etc.), and sketches the history of the work's influence. A three-page appendix lists the principal characters of the poem. The guide to further reading has been thoroughly revised and updated by Harrison.

H. W. GUGGENHEIMER, *The Jerusalem Talmud. Third Order: Našim. Tractate* Yebamot. *Edition, Translation, and Commentary,* Studia Judaica: Forschungen zur Wissenschaft des Judentums 29 (Berlin—New York: de Gruyter, 2004, €138) xii and 671 pp. Indexed. ISBN: 3-11-018291-2.

The sixth in Guggenheimer's series of books on the Jerusalem Talmud [see *NTA* 44, p. 623; 45, p. 200; 46, p. 192; and 47, pp. 193, 596], this volume is the first in a five-volume edition, translation, and commentary for the Third Order (on Women) of that Talmud, and treats tractate *Yebamot,* which as the title "sisters-in-law" indicates concerns the rules of levirate marriage by the widow of a man who died without issue (Deut 25:5-9) and related topics. After a seven-page introduction to *Yebamot,* it provides for each mishnah and halakah the pointed text, a new translation, and extensive notes. Guggenheimer's commentary explains the text within the talmudic setting, gives particular attention to the relation of the Babylonian Talmud to the Jerusalem Talmud, and suggests that much of the core Bavli was formulated in conscious opposition to the teachings of the Yerushalmi.

A. C. HAGEDORN, *Between Moses and Plato. Individual and Society in Deuteronomy and Ancient Greek Law,* Forschungen zur Religion und Literatur des Alten und Neuen Testaments 204 (Göttingen: Vandenhoeck & Ruprecht, 2004, €69) x and 351 pp. Bibliography. Indexed. ISBN: 3-525-53888-X.

The slightly revised version of a doctoral dissertation directed by J. Barton and submitted in 2000 to the faculty of theology at Oxford University, this volume explores the relationship between the individual and the society that the individual lives in and is embraced by, as described in the law of the book of Deuteronomy and equivalent documents from the (archaic) Greek world. After a 38-page introduction to scholarship on Deuteronomy and on the comparison of Hebrew and Greek thought, it explains the comparative method used in the study, and discusses the individual within society on the basis of a close reading of Deut 16:18–18:22, society at war with special attention to Deut 20:1-20, laws pertaining to family and inheritance, and laws regulating sexual deviance. A fifteen-page appendix provides the Greek text and a translation of the "Great Code of Gortyn." Hagedorn concludes that the Israel of Deuteronomy is not so far removed from the Greek world as has been previously assumed in scholarship, especially in the tendency to move away from the central authority of the king as lawgiver and to place great importance on the people living under a sovereign law.

S. R. HARMON, *Every Knee Should Bow. Biblical Rationales for Universal Salvation in Early Christian Thought* (Lanham, MD—Oxford: University Press of America, 2003, paper $28) xvii and 161 pp. Bibliography. Indexed. LCN: 2003111859. ISBN: 0-7618-2719-6.

The revision of a doctoral dissertation directed by J. L. Garrett and submitted in 1997 to the faculty of Southwestern Baptist Theological Seminary in Fort Worth, TX, this volume seeks to determine the role of biblical exegesis in the genesis of the patristic theological position known as *apokatastasis* (that is, hope for universal eschatological salvation). After a seventeen-page introduction, it treats the theme in the writings of Clement of Alexandria ("he indeed saves all"), Origen ("that God may be all in all"), and Gregory of Nyssa ("salvation comes through subjection"), giving attention to both the authors' theological views and the NT texts used in their arguments. Harmon concludes that whatever the other sources for the development of their concepts of universal salvation may have been, it is certain that Clement, Origen, and Gregory believed that their ideas were firmly rooted in the Scriptures.

W.-D. HAUSCHILD AND V. H. DRECOLL, *Le Saint-Esprit dans l'Eglise ancienne,* trans. G. Poupon, Traditio Christiana 12 (Bern—New York: Lang, 2004, $88.95) lviii and 371 pp. Bibliography. Indexed. ISBN: 3-906768-74-0.

This volume gathers patristic texts pertaining to the theology of the Holy Spirit or pneumatology in early Christianity from the 2nd century A.D. to Augustine. After a seventeen-page introduction to early Christian pneumatology and a 27-page bibliography, it presents on facing pages the relevant Greek, Coptic, Syriac, and Latin texts (with textual notes below) and French translations (with explanatory notes below). The selections appear under three headings: the Spirit in history—church and Scripture; the Spirit and humankind—illumination, sanctification, and the gift of grace; and the Spirit and God—the Holy Spirit, Jesus Christ, and God. Hauschild is professor of early church history and Drecoll is Privatdocent in church history at the University of Münster. A German version of the book (*Pneumatologie in der Alten Kirche,* 3-906768-73-2) is also available.

H. Haynes, *The History of Make-Believe. Tacitus on Imperial Rome* (Berkeley—Los Angeles—London: University of California Press, 2003, $55) xi and 231 pp. Bibliography. Indexed. LCN: 2002154935. ISBN: 0-520-23650-5.

In her analysis of Tacitus' writings, especially his *Histories,* Haynes, assistant professor of classics at Dartmouth College, contends that Tacitus unifies the style and content of his historiography in order to produce in the reader the experience of believing and understanding as the actors in the text do, that history for Tacitus is what the agents and patients of past events believed it to be, and that his merging of style and content illustrates an ideological process that in his parlance consists of "making things up and believing them" (*fingere* and *credere*). After a two-page introduction, she treats Tacitus' approach to the history of imperial Rome under the following headings: an anatomy of make-believe; Nero—the specter of civil war; power and simulacra—the emperor Vitellius; Vespasian—the emperor who succeeded; and a civil disturbance—the Batavian revolts. Haynes concludes that Tacitus wrote political philosophy as much as he did historiography, and that as a philosopher of politics he drew implicitly on Plato.

S. Hemingway, *The Horse and Jockey from Artemision. A Bronze Equestrian Monument of the Hellenistic Period,* Hellenistic Culture and Society 45 (Berkeley—Los Angeles—London: University of California Press, 2004, $65 or £41.95) xvii and 222 pp., 8 plates, map. Illustrated. Bibliography. Indexed. LCN: 2003050704. ISBN: 0-520-23308-5.

In 1928 and again in 1936 parts of a large-scale bronze horse and nearly complete jockey were recovered from the sea off Cape Artemision in Greece, where they had gone down in a shipwreck. Hemingway, associate curator in the department of Greek and Roman art at the Metropolitan Museum in New York, seeks to underscore the complexity of issues surrounding our understanding of Hellenistic bronze statuary and the important place that the Artemision Horse and Jockey Group holds as one of the few original large-scale bronze works securely dated to the Hellenistic period. After providing an introduction to Hellenistic bronze statuary, he describes the underwater rescue excavation of the Artemision Horse and Jockey Group statue, offers a technical analysis of it, takes up questions of style and identification, and considers ancient Greek horse racing. H. Andreopoulou-Mangou has provided a five-page appendix on the chemical analysis and metallographic examination of the Artemision Group. Hemingway dates the Artemision Group to ca. 150-146 B.C., and describes it as a fitting testimony to the Greek sport of horse racing in the middle of the 2nd century B.C.

J. Henderson, *Morals and Villas in Seneca's* Letters. *Places to Dwell* (Cambridge, UK—New York: Cambridge University Press, 2004, $65) ix and 189 pp. Bibliography. Indexed. LCN: 2003055732. ISBN: 0-521-82944-5.

Henderson, reader in Latin literature at the University of Cambridge and fellow of King's College, explores three letters by Seneca that describe visits to Roman villas, and surveys the whole collection of Seneca's *Moral Epistles* to show how these villas work as designs for contrasting lives. After a five-page introduction, he discusses the following topics: twelve steps to haven (Book 1, *Letters* 1-11); dropping in (it) at Seneca's (*Letter* 12); you can get used to anything (Books 2–10); the long and winding mode (Books 14-20+); booking us in (*Letters* 84-88); now and then, here and there at Scipio's (*Letter* 86); bound for Vatia's (*Letter* 55); knocking the self—genuflexion, villafication, Vatia's (*Letter* 55); the world of the bathhouse—Scipio in *Letter* 86 with Horace's common "scents"; the appliance of science—Aegialus in *Letter* 86, with Virgil's funny farm; shafts of light, transplantation and transfiguration—metaphorics and visuality in *Letter* 86; and still olive, still Scipio's—digging Scipio in *Letter* 86 with the dirt on Seneca. Two appendixes are included.

M. Hengel, *The Septuagint as Christian Scripture. Its Prehistory and the Problem of Its Canon,* trans. M. E. Biddle (Grand Rapids: Baker, 2004, paper $24.99) xvi and 153 pp. Bibliography. Indexed. ISBN: 0-8010-2790-X.

The North American paperback edition of the work published in 2002 by T&T Clark

[*NTA* 46, p. 589], this introduction to the Septuagint treats the Septuagint as a collection of writings claimed by Christians, the later consolidation of the Christian "Septuagint canon," the origin of the Jewish Septuagint, and the origin of the "Christian Septuagint" and its additional writings. Also included is a seventeen-page introduction by R. Hanhart on problems in the history of the LXX text from its beginnings to Origen. The volume was prepared with the assistance of R. Deines.

T. HILL, Ambitiosa Mors. *Suicide and Self in Roman Thought and Literature,* Studies in Classics 10 (New York—London: Routledge, 2004, $80 or £55) xi and 335 pp. Bibliography. Indexed. LCN: 2003027566. ISBN: 0-415-97097-0.

Based on a doctoral dissertation supervised by A. Sheppard, S. Braund, and J. Powell at Royal Holloway, University of London, this volume seeks to explain the extreme disjunction between modern notions of suicide (as pathological, isolated, and despairing) and the ancient concept of the *Romana mors* (rational, social, and possibly even amusing). After a 29-page introduction, it presents chapters on Cicero; Lucretius and Epicureanism; *eros,* self-killing, and the suicidal lover in republican literature; Virgil; Ovid; Seneca; the concept of political suicide at Rome; Lucan; Petronius; and Roman suicide after Nero. A two-page glossary of terms is included. Hill concludes that with the gradual waning of the upper-class tradition of self-killing through the 2nd century A.D. the use of suicide as a highly public form of self-definition within the Roman empire became an idiosyncratic practice (martyrdom) of what was then a small and obscure religious sect (Christianity), the ethical system of which was entirely foreign to the experience of the urban senatorial aristocracy.

F. L. HOLT, *Alexander the Great and the Mystery of the Elephant Medallions,* Hellenistic Culture and Society 44 (Berkeley—Los Angeles—London: University of California Press, 2003, $24.95) xv and 198 pp., 5 plates, 6 figs., 3 maps, tables. Bibliography. Indexed. LCN: 2003008772. ISBN: 0-520-23881-8.

In this investigation of the "elephant medallions" associated with Alexander the Great, Holt, professor of history at the University of Houston and author of *Thundering Zeus. The Making of Hellenistic Bactria* (1999), seeks to shed light on where, how, when, and why these artifacts were made and what they might tell us about Alexander. After a five-page preface, he treats the topic under the following headings: man of mystery; a treasure; picking a fight; whose pachyderm, whole or halved?; another treasure; a closer look; and a dark and stormy night. The three appendixes concern the published elephant medallions, some possible forgeries of the large medallion, and the 1973 Iraq hoard. Holt concludes that these medallions show Alexander to have been unrestrained in his eagerness to enhance his image as *isotheos* ("an equal of the gods"), that he especially meant to influence his own army with these extraordinary medallions, and that these elephant medallions take us as deep as we ever may get into the mind of Alexander the Great.

S. HONIGMAN, *The Septuagint and Homeric Scholarship in Alexandria. A Study in the Narrative of the* Letter of Aristeas (London—New York: Routledge, 2003, £50 or $88.95) xii and 210 pp. Bibliography. Indexed. LCN: 2003046663. ISBN: 0-415-28072-9.

Honigman, lecturer in ancient history at Tel Aviv University, contends that *Letter of Aristeas* was intended not as a mere historical account but rather aimed at endowing the Septuagint with a charter myth about its origins with the purpose of giving the LXX the status of a sacred text. After a twelve-page introduction, she considers the genre and composition of *Aristeas;* the central narrative—the transfiguration of history into charter myth; enforcing the narrative veracity—the rhetoric of historiography in *Aristeas;* the origins and early history of the LXX—guidelines for a reconstruction of the past; the Homeric paradigm—a hypothesis on the genesis of the LXX and *Aristeas;* and *Aristeas* between two worlds. A two-page appendix provides an outline of the composition of *Aristeas.* Honigman contends that the process of translation described in *Aristeas* recalls the process of establishing an authoritative text, and that the work of the Septuagint translators may be equated with the work on the text of Homer being carried out by contemporary Greek scholars at the royal library of Alexandria.

M. Isacson, *To Each Their Own Letter. Structure, Themes, and Rhetorical Strategies in the Letters of Ignatius of Antioch,* Coniectanea Biblica, New Testament Series 42 (Stockholm: Almqvist & Wiksell, 2004, paper 271 SKr) 238 pp. Bibliography. Indexed. ISBN: 91-22-02070-5.

Prepared as a doctoral dissertation under the direction of A. Ekenberg and presented in 2004 to Uppsala University, this volume contends that each individual letter in the collection of letters by Ignatius of Antioch should be read as a specific act of communication between a sender and his recipients, and emphasizes that Ignatius wrote different letters to different recipients. It studies in turn the five Ignatian letters to the churches at Ephesus, Magnesia, Tralles, Philadelphia, and Smyrna in order to highlight the character of each letter. It employs tools from text-linguistic analysis (discourse analysis) and rhetorical criticism in order to allow the structure, the main themes, and the rhetorical strategy of each letter to emerge. Isacson concludes that Ignatius shows more acquaintance with the addressees and the situations of the churches at Philadelphia and Smyrna (which he had visited) than with those of the churches at Ephesus, Magnesia, and Tralles.

D. R. Jackson, *Enochic Judaism. Three Defining Paradigm Exemplars,* Library of Second Temple Studies 49 (London—New York: T&T Clark International, 2004, £70 or $135) xii and 316 pp., 7 tables. Bibliography. Indexed. ISBN: 0-8264-7089-0.

Taking the sections of *1 Enoch* found at Qumran as his point of departure, Jackson seeks to identify the self-definition (and orthodoxy) that these documents set forth and to trace the acceptance and development of this tradition in the literature of Second Temple Judaism. After seeking a definition and reflecting on paradigms and paradigm exemplars, he considers three specific paradigm exemplars: the Shemikhazah exemplar—ethnic deviation; the ’Aza’el exemplar—cultural deviation; and the cosmic exemplar—liturgical deviation. Jackson concludes that the inception of the Qumran sect may be defined as the point at which the Enochic paradigm brought together these three paradigm exemplars and made their acceptance the *sine qua non* of orthodoxy, and the reception of such works by revelation and subsequent possession a validation of elect status. He observes that it is not so much that *1 Enoch* or *Jubilees* are works of the Qumran sect, but rather that the Qumran sectarian works are works of “Enochic Judaism.”

I. H. Jones, *The Apocrypha,* Epworth Commentaries (London: Epworth, 2003, paper £9.99 or $15.99) xxxiii and 187 pp. ISBN: 0-7162-0572-6.

This volume first explains what the OT Apocrypha are, what the word “Apocrypha” means, and ways of approaching the Apocrypha, and provides a list of dates pertaining to the Apocrypha. Then it provides introductions to and expositions of the following books: 1 Esdras, 2 Esdras, Tobit, Judith, Additions to Esther, Wisdom, Sirach, Baruch, Letter of Jeremiah, Additions to Daniel, Prayer of Manasseh, 1 Maccabees, and 2 Maccabees. Jones, a retired Methodist minister and former principal of Wesley House, Cambridge, is the general editor of the series.

O. Kaiser, *The Old Testament Apocrypha. An Introduction* (Peabody, MA: Hendrickson, 2004, paper $16.95) xiii and 125 pp. Bibliographies. LCN: 2004005916. ISBN: 1-56563-693-7.

The English version of *Die alttestamentlichen Apokryphen. Eine Einleitung in Grundzügen* [*NTA* 45, p. 621], this volume first presents a brief introduction to the OT deuterocanonical or apocryphal books, and then discusses the individual books under five headings: historical works (1 and 2 Maccabees, 3 Ezra), narratives (Tobit, Judith, Additions to Esther and to Daniel), prophetic books ( Baruch, Letter of Jeremiah, with an appendix on apocalyptic literature), psalms (Psalms 151–155, Prayer of Manasseh, *Psalms of Solomon*), and wisdom books (Sirach, Wisdom of Solomon). Kaiser taught at the University of Marburg from 1960 to 1993.

C. KANNENGIESSER, *Handbook of Patristic Exegesis,* The Bible in Ancient Christianity 1 (2 vols.; Leiden—Boston: Brill, 2004, €/$295) xxxiv and 669 pp., xii and 826 pp. Bibliographies. Indexed. LCN: 2003065310. ISBN: 90-04-09815-1.

This two-volume handbook of patristic exegesis seeks to provide an overall view of the reception, transmission, and interpretation of the Bible in the life and thought of the church during the patristic period. After an eighteen-page introduction to the project, the first volume discusses some general topics: patristic exegesis—fifty years of international research; Judaism and rhetorical culture—two foundational contexts for patristic exegesis; patristic hermeneutics; and patristic exegesis of the books of the Bible. Then it begins the historical survey under four headings: the 2nd century; 3rd-century Greek Christian literature; 3rd-century Latin Christian literature; and Mani and Manichaeism. The second volume continues the historical survey in six chapters: 4th- and 5th-century Greek Christian literature; 6th- to 8th-century Greek Christian literature; 4th- and 5th-century Latin literature; 6th- and 7th-century Latin Christian literature; Syriac Christian literature; and patristic exegesis in Armenian, Georgian, Coptic, and Ethiopian Christian literature. An epilogue treats the Venerable Bede's use of Scripture. While Kannengiesser is the principal author, there also sixteen "special contributions" by such scholars as P. Bright, N. Brox, A. Pasquier, M. Simonetti, H. J. Vogt, and R. L. Wilken. The essays are supplemented by bibliographies of editions and studies on patristic exegesis published between 1945 and 1995.

K. KOCH, *Die aramäische Rezeption der hebräischen Bibel. Studien zur Targumik und Apokalyptik.* Band 4 von *Gesammelte Aufsätze,* ed. M. Rösel, M. Krause, and U. Glessmer (Neukirchen-Vluyn: Neukirchener, 2003, paper €39.90) vii and 246 pp. Indexed. ISBN: 3-7887-1893-5.

After an introductory essay on the NT and its Aramaic Bible, this collection presents Koch's articles on the laws of the starry heaven as the manifestation of God's reign over space and time; the Lamb that destroyed the Egyptians—a fragment from *Jannes and Jambres* and its historical background (1966); the three righteousnesses—the transformation of a Hebrew idea in Aramaic thought according to *Targum of Isaiah* (1976); the messiah and forgiveness of sins in *Targum of Isaiah* 53 (1972); the revelation of the kingdom of God—the *malkûtâ* of Yahweh in *Targum of the Prophets* [§ 23-693]; the apocalyptic song of the prophetess Hannah—1 Sam 2:1-10 in the targum (1993); the Song of Songs in canonical perspective—its reception history in targum and midrash (1994); NT-like prophetic interpretation in pre-Christian times—the *Habakkuk Pesher* from Qumran (2000); the double outcome of the OT in Judaism and Christianity (1991); and reception history as the necessary presupposition of a biblical theology, or Protestant embarrassment regarding the historicity of the canon. Koch is emeritus professor of OT and ancient Near Eastern religious history at the University of Hamburg. The previous volume of Koch's collected essays appeared under the title *Vor der Wende der Zeiten. Beiträge zur apokalyptischen Literatur* (1996; 3-7887-1606-1) and contained ten papers on the exegesis of apocalyptic texts (three), on the prehistory of apocalyptic (three), and on the central themes of apocalyptic (four).

T. J. KRAUS AND T. NICKLAS (EDS.), *Das Petrusevangelium und die Petrusapokalypse. Die griechischen Fragmente mit deutscher und englischer Übersetzung,* Die Griechischen Christlichen Schriftsteller der ersten Jahrhunderte, Neue Folge, Band 11, Neutestamentliche Apokryphen 1 (Berlin—New York: de Gruyter, 2004, €46.68 or $60) x and 153 pp. and 27 plates. Bibliographies. Indexed. ISBN: 3-11-017635-1.

The first part of this volume (pp. 3-77) treats the so-called *Gospel of Peter* under four headings: toward the conception of a critical edition of the Greek manuscripts of the so-called *Gospel of Peter,* quotations of and references to a *Gospel of Peter* in ancient Christian literature, the Greek manuscripts of the so-called *Gospel of Peter,* and bibliography.

The second part (pp. 81-138) deals with the so-called *Apocalypse of Peter* according to the same pattern. Where there are substantial blocks of the Greek text of each work, Kraus and Nicklas provide on facing pages the text (with critical notes below) and a German translation (with explanatory notes below), along with English translations. Also included are various indexes (pp. 139-153) and photographs of the manuscript evidence.

S. KREUZER AND J. P. LESCH (EDS.), *Im Brennpunkt: Die Septuaginta. Studien zur Entstehung und Bedeutung der Griechischen Bibel,* Band 2, Beiträge zur Wissenschaft vom Alten und Neuen Testament 161 (Stuttgart: Kohlhammer, 2004, paper €40) 287 pp., 5 figs., stemma. Bibliographies. Indexed. ISBN: 3-17-017960-8.

The first volume in this project was described in *NTA* 45, p. 617. This volume first presents four papers on Hellenism and Judaism in Egypt: M. Pfrommer on Alexandria in the Hellenistic period—a literary echo; J. M. S. Cowey on Egyptian Judaism in the Hellenistic period—new knowledge from recently published papyri; H.-J. Gehrke on the social and history-of-religions milieu of the Septuagint; and Kreuzer on the origin and publication of the Septuagint in the horizon of early Ptolemaic culture and politics. Next there are four essays on the distinctive character and translation of the Septuagint: K. Usener on the Septuagint in the horizon of Hellenism—its development, character, and linguistic-cultural position; A. van der Kooij on crucial points of Septuagint lexicography; A. Aejmelaeus on the translation of a translation—the Hebrew text as an aid in translating the Septuagint into a modern language; and A. Schenker on why there are literalist translations in the Septuagint—with the Hebrew infinitive absolute used non-paronomistically as an example. Then there are two articles by N. Fernández Marcos on the Septuagint on Spanish ground, and on the Antiochene text of the Greek Bible in the books of Samuel and Kings. Finally there are four studies on individual books of the Septuagint: C. G. den Hertog on the relative chronology of the books of Leviticus and Deuteronomy within the translation of the Pentateuch; K. De Troyer on the Lucianic text, with reference to the A-text of Esther; R. Brucker on steps toward translating the Septuagint, with reference to Psalms; and A. von Stockhausen on the translation technique of the Septuagint version of Joel and its consequences for translating the book of Joel in the context of the "Septuaginta Deutsch" project.

A. LEHNARDT, *Pesaḥim—Pesachopfer,* Übersetzung des Talmud Yerushalmi 2/3 (Tübingen: Mohr Siebeck, 2004, €129) l and 404 pp. Bibliography. Indexed. ISBN: 3-16-148191-7.

In addition to his monograph entitled *Qaddish. Untersuchungen zur Entstehung und Rezeption eines rabbinischen Gebetes* [*NTA* 46, p. 406], Lehnardt has contributed the volumes on *Besa—Ei* [*NTA* 45, p. 622] and *Rosh ha-Shana—Neujahr* [*NTA* 45, p. 204] to this series of annotated translations of tractates in the Jerusalem Talmud. After supplying bibliographical information and a brief comment on methodology, he presents a new translation of and commentary on tractate *Pesaḥim* (Passover) in the Jerusalem Talmud according to the Krotoszyn (K) edition (1865-66) and other pertinent manuscripts and materials. The extensive notes at the foot of the pages deal with philological and historical matters, rabbinic parallels, problems in translation, and so on.

J.-Y. LELOUP, *L'Évangile de Philippe,* Spiritualités vivantes 201 (Paris: Albin Michel, 2003, paper €7.70) 207 pp. Bibliography. ISBN: 2-226-13812-9.

In his 44-page introduction to *Gospel of Philip,* Leloup, author of *L'Évangile de Marie, Myriam de Magdala* (1997) and *L'Évangile de Thomas* (1986), discusses the discovery of ancient Gospels at Nag Hammadi, the work known as *Gospel of Philip,* the figure of Philip, the great themes in the work, and so forth. The main part of the volume (pp. 58-197) presents on facing pages the Coptic text and a fresh translation of *Gospel of Philip.*

A. LENZUNI (ED.), *Apocrifi del Nuovo Testamento,* Letture patristiche 10 (Bologna: Dehoniane, 2004, paper €17.50) 194 pp. Bibliography. ISBN: 88-10-42051-9.

After a two-page preface by the editor, this volume presents seven essays on the so-called

NT apocryphal writings: M. Manfredi on the apocryphal literature among the papyri; E. Giannarelli on the infancy Gospels as literary and devotional texts (and not only that); C. Nardi on the gnostic production of apocryphal Gospels as tendentious texts; P. Carrara on the apocryphal Acts of Peter, Paul, and other apostles; L. B. Palagi on the apocryphal letters—the correspondence between Seneca and Paul and other epistolary writings as between romance and pseudepigraphical literature; P. Sacchi on the apocryphal apocalypses among the intertestamental writings; and P. Marrassini on the NT apocrypha in eastern Christian languages and literatures. The papers were prepared for a lecture series given in Florence in 2000-2001.

K. Liess, *Der Weg des Lebens. Psalm 16 und das Lebens- und Todesverständnis der Individualpsalmen,* Forschungen zum Alten Testament, 2. Reihe 5 (Tübingen: Mohr Siebeck, 2004, paper €79) xi and 504 pp., 7 figs. Bibliography. Indexed. ISBN: 3-16-148306-5.

The slightly revised version of a doctoral dissertation directed by B. Janowski and presented in 2003 to the Evangelical theological faculty of the Eberhard-Karls-Universität in Tübingen, this investigation of late OT hopes for life after death focuses on the understanding of life and death in the "individual" psalms, with particular attention to Psalm 16. After a 31-page introduction, it provides the text of Psalm 16 and a translation, a "poetological" and literary critical analysis, a motif- and tradition-historical analysis, a religious- and theological-historical analysis, and a reception historical analysis, respectively. Then it reflects on the reception history of Psalm 16 in the Septuagint and in the NT. Liess concludes that in Psalm 16 the speaker's hopes are based on the conception of Yhwh as the source and fullness of life.

W. Loader, *The Septuagint, Sexuality, and the New Testament. Case Studies on the Impact of the LXX in Philo and the New Testament* (Grand Rapids—Cambridge, UK: Eerdmans, 2004, paper $20 or £13.99) x and 163 pp. Bibliography. Indexed. ISBN: 0-8028-2756-X.

Part of a wider project of research into understandings of sexuality in the NT and early Judaism, this volume first presents studies on distinctive features of the Septuagint versions of the Decalogue (Exod 20:1-17; Deut 5:6-21) in relation to sexuality and their influence on Philo; distinctive features of the Septuagint version of the creation stories in relation to sexuality and their influence on Philo; and distinctive features of the Septuagint version of the passage relating to divorce in Deut 24:1-4 and their influence on Philo. Then it considers the impact of the Septuagint's creation stories and Deut 24:1-4 on the NT Gospels, Paul's writings, Deuteropauline literature, and *Gospel of Thomas.* Eight appendixes are included. Loader, professor of NT at Murdoch University in Perth, Western Australia, and author of *Jesus' Attitude towards the Law. A Study of the Gospels* (1997), concludes that while in shaping attitudes toward sexuality in early Judaism and in the NT the Septuagint was but one factor in the stream, it nonetheless flowed strongly.

M. Lurker, *The Routledge Dictionary of Gods and Goddesses, Devils and Demons* (London—New York: Routledge, 2004, paper £14.99 or $25.95) viii and 263 pp. Illustrated. Bibliography. ISBN: 0-415-34018-7.

First published in German in 1984 under the title *Lexicon der Götter und Dämonen* and then in English in 1987, this volume presents brief articles (alphabetically arranged) about over 1800 of the most important gods and demons from around the world (including ancient Near Eastern, classical Greek, Roman, Jewish, and Christian figures). Also included are cross-references and illustrations, as well as two appendixes listing the functions and attributes shared by these deities and demons.

J. Magness, *Debating Qumran. Collected Essays on its Archaeology*, Interdisciplinary Studies in Ancient Culture and Religion 4 (Leuven: Peeters, 2004, paper €40) ix and 210 pp., 21 figs. Bibliography. Indexed. ISBN: 90-429-1314-2.

The eight papers in this collection concern the community at Qumran in light of its pottery (1994); the question of a villa at Qumran [§ 40-511]; the chronology of the settlement at Qumran in the Herodian period [§ 40-1183]; the chronology of Qumran, Ein Feshkha, and Ein el-Ghuweir (1998); two notes on the archaeology of Qumran [§ 43-1310]; communal meals and sacred space at Qumran (2002); the question of women at Qumran (2002); and the reason for scroll jars (2004). Magness, author of *The Archaeology of Qumran and the Dead Sea Scrolls* (2002), is professor of early Judaism at the University of North Carolina in Chapel Hill.

*Das Manna fällt auch heute noch. Beiträge zur Geschichte und Theologie des Alten, Ersten Testaments. Festschrift für Erich Zenger,* ed. F.-L. Hossfeld and L. Schwienhorst-Schönberger, Herders Biblische Studien 44 (Freiburg—Basel—Vienna: Herder, 2004, €60) 693 pp., 4 plates, 7 figs. Bibliographies. ISBN: 3-451-28319-0.

Of the thirty-four essays honoring Professor Zenger on his 65th birthday, those most pertinent to the NT field are by F. J. Backhaus on "he will sharpen stern wrath for a sword" (Wis 5:20)—observations on wrath and anger in the book of Wisdom; C. Dohmen on biblical interpretation—how old texts can have new meanings; H.-J. Fabry on Zadokites and Aaronides at Qumran; S. Japhet on the concept of the "remnant" in the restoration period—the vocabulary of self-definition; O. Kaiser on the composition and redaction of *Psalms of Solomon;* H.-P. Müller on the name "David"; and H. Schüngel-Straumann on two pairs of female opposites—Esther and Vashti, and Lilith and Eve. The other contributors include R. Albertz, W. A. M. Beuken, G. Braulik, F. Crüsemann, W. Gross, B. Janowski, O. Keel, N. Lohfink, E. Otto, R. Rendtorff, R. Scoralick, M.-T. Wacker, and Y. Zakovitch. Also included are a photograph of Zenger and a list of his publications.

D. MENDELS, *Memory in Jewish, Pagan and Christian Societies of the Graeco-Roman World,* Library of Second Temple Studies 48 (London—New York: T&T Clark International, 2004, £65 or $125) xvii and 159 pp., 2 figs. Bibliography. Indexed. ISBN: 0-567-08044-7.

After a nine-page introduction to memories as past associations in written documents in the Greco-Roman world, this volume treats the following topics: how our collective memory of ancient history was formed—the historical canon of the Greco-Roman period; recycling the past—fragmented historical memories, comprehensive and collective memories; the alternative "collective memory" and the nostalgia for good kingship in Aeschylus' *Persians* 681-906; the selective collective memory—Plato's *Politeia;* mechanisms of communication and the preservation of public memory—the monarchy of the first Ptolemaic kings; an inscribed fragmented memory from Palestine of the Hasmonean period—the case of 1 Maccabees; one's memory is not the other's—memory and reality concerning the centrality of Palestine in the Second Temple period; commemorating the early church—Eusebius of Caesarea's *Ecclesiastical History* as a "site of memory"; Christian memories of Jews between A.D. 300-450 were not all anti-Semitic—law as memory; and a fragmented memory in Judaism of the 20th century—the example of G. Alon's *The Jews in Their Land in the Talmudic Age.* Mendels is also the author of *Identity, Religion and Historiography. Studies in Hellenistic History* (1998).

T. C. MITCHELL, *The Bible in the British Museum. Interpreting the Evidence* (rev. ed.; New York—Mahwah, NJ: Paulist, 2004, paper $22.95) 136 pp., 3 charts, map. Illustrated. Bibliography. Indexed. ISBN: 0-8091-4292-9.

The new edition of a work first published in 1988 [*NTA* 33, p. 276], this volume presents a fourteen-page introduction and discussions of seventy-two items, mainly from western Asia and now in the British Museum, dating from the period of the OT patriarchs to NT times (ca. 2000 B.C. to A.D. 100). The items most pertinent to the NT field include a scroll jar from Qumran, a head of Augustus Caesar, a coin for paying the Temple tax, a bust of Tiberius Caesar, a denarius, a head of Claudius Caesar, a coin of Nero, a papyrus census order, fragments of an *Unknown Gospel,* the politarch inscription from Thessalonica, a column base from Ephesus, a coin from Ephesus, a bronze assarion coin, a stone lion from Cnidus, and a page from Codex Sinaiticus. Mitchell is former keeper of Western Asiatic Antiquities at the British Museum.

M. J. Mulder (ed.), *Mikra. Text, Translation, Reading & Interpretation of the Hebrew Bible in Ancient Judaism & Early Christianity* (Peabody, MA: Hendrickson, 2004, paper $49.95) xxvi and 929 pp., frontispiece, 8 plates, 2 figs. Bibliography. Indexed. LCN: 2004047447. ISBN: 1-56563-255-9.

The paperback edition of the work published by Van Gorcum and Fortress in 1988 as part of the Compendia Rerum Iudaicarum ad Novum Testamentum project [*NTA* 33, p. 417], this volume presents twenty essays on how the biblical (OT) books developed into Holy Scripture (Mikra) and how this unique text gave rise to such a wealth of interpretation. The contributors include R. T. Beckwith on the formation of the Hebrew Bible; C. Perrot on the reading of the Bible in the ancient synagogue; E. Tov on the Septuagint; A. Tal on the Samaritan Targum of the Pentateuch; P. S. Alexander on Jewish Aramaic translations of Hebrew Scriptures; M. Fishbane on the use, authority, and interpretation of Mikra at Qumran; D. Dimant on the use and interpretation of Mikra in the Apocrypha and Pseudepigrapha; Y. Amir on authority and interpretation of Scripture in Philo's writings; B. A. Pearson on the use, authority, and exegesis of Mikra in gnostic literature; E. E. Ellis on the OT canon in the early church; and Ellis on biblical interpretation in the NT church.

J. Neusner, *The Idea of History in Rabbinic Judaism,* Brill Reference Library of Judaism 12 (Leiden—Boston: Brill, 2004, €89 or $109) xvii and 340 pp. Indexed. LCN: 2003065309. ISBN: 90-04-13583-9.

The revised and augmented edition of the work first published in 1996 under the title *The Presence of the Past, the Pastness of the Present. History, Time, and Paradigm in Rabbinic Judaism* [*NTA* 41, pp. 402-403], this volume is divided into six parts: history, time, and paradigm in Scripture (two chapters); the absence of history (two); the presence of the past, the pastness of the present (one); from history to paradigm (two); transcending the bounds of time (one); and a documentary account of the idea of history in rabbinic Judaism (five supplementary studies). An eleven–page introduction is included.

P. Niskanen, *The Human and the Divine in History. Herodotus and the Book of Daniel,* JSOT Supplement Series 396 (London—New York: T&T Clark International, 2004, £55 or $115) vii and 143 pp. Bibliography. Indexed. ISBN: 0-567-08213-X.

This volume investigates the theology of history found in the book of Daniel and the Greek influence (particularly in the realm of historiography) on the book of Daniel with reference to the *Histories* of Herodotus. After demonstrating that the author of Daniel was familiar with Greek historiography in general and Herodotus' work in particular, it offers a comparative reading of the two texts, considers the theology of history in the book of Daniel, compares the human and divine characters in the two works and the roles they play in the unfolding of history, and shows that both authors were keenly interested in the human and the supernatural causes of historical events. Niskanen concludes that the apocalyptic visions in Daniel reveal a profound interest in contemporary history and the dynamic relationship between the human and divine realms within this ongoing history.

D. C. Olson, *Enoch. A New Translation. The Ethiopic Book of Enoch, or 1 Enoch, Translated with Annotations and Cross-References* (North Richland Hills, TX: BIBAL, 2004, paper $29.95) xi and 320 pp., 7 figs. Bibliography. Indexed. LCN: 2004014992. ISBN: 1-941037-89-4.

After a 23-page introduction to *1 Enoch,* this volume presents on facing pages a running commentary accessible to the general reader and a new translation of the Ethiopic version into "fluent English" (with cross-references to texts in *1 Enoch* on the left side and cross-references to biblical texts on the right side). The translation was produced in collaboration with Archbishop Melkesedek Workeneh, and it appears under five headings: the Book of the Watchers, the Parables of Enoch, the Astronomy Book, the Dream Visions, and the Admonitions of Enoch (or the Epistle of Enoch). Also included are an eighteen-page appendix devoted to ten problems in *1 Enoch* (on three kinds of giants in 7:2; the behavior of the demons in 15:11; seven mountains in the south in 18:6; etc.), and a ten-page annotated bibliography.

B. A. PEARSON, *Gnosticism and Christianity in Roman and Coptic Egypt,* Studies in Antiquity and Christianity (New York—London: T&T Clark International, 2004, paper $32.95 or £20) xv and 302 pp., 6 figs., map. Indexed. LCN: 2003022196. ISBN: 0-567-02610-8.

After a seven-page introduction, this volume presents six essays on Christianity in Egypt: current issues in the study of early Christianity in Egypt; Christians and Jews in 1st-century Alexandria; ancient Alexandria in *Acts of Mark;* a Coptic homily, *On Riches,* attributed to Peter of Alexandria; Enoch in Egypt; and a Coptic Enoch apocryphon. Then there are four papers on gnosticism in Egypt: gnosticism as a religion; gnostic ritual and Iamblichus' treatise *On the Mysteries of Egypt;* gnostic iconography; and the figure of Seth in Manichaean literature. Pearson, professor emeritus of religious studies at the University of California at Santa Barbara, is the author of *Gnosticism, Judaism, and Egyptian Christianity* (1990). Nine of the chapters are revised versions of essays published earlier.

A. PIÑERO, *Jesus in den geheimen Evangelien,* trans. H. Goldstein (Düsseldorf: Patmos, 2004, paper €9.95) 187 pp. Bibliography. ISBN: 3-491-69413-2.

In this German version of *El otro Jesus. Vida de Jesús según los Evangelios apócrifos* (1993) that was first published in 1997, Piñero, professor of NT philology at the Complutensian University in Madrid, gathers from various apocryphal Gospels and related sources what is said about Jesus. He presents the material in ten chapters: Where did this child come from?; the marvelous birth of the hero; days of recognition and persecution; surprises on the way home—Joseph's end; ways and turning points in Jesus' public activity; Jesus, women, and sex; the tragedy; Jesus' descent to hell; the end of the persecutors, and Mary's homecoming; and the secret teachings of Jesus.

T. RAJAK, *Josephus. The Historian and His Society* (2nd ed.; London: Duckworth, 2002, paper £14.99 or $23) xviii and 261 pp., map, table. Bibliography. Indexed. ISBN: 0-7156-3170-5. Distributed in the USA by International Publishers Marketing, Herndon, VA.

The second edition of a work first published in 1983 [*NTA* 28, p. 222], this volume offers a reinterpretation of Josephus' history and of the war he described rather than a general introduction either to the author or to 1st-century Palestine. After a ten-page introduction, it treats Josephus' family, education, and formation; the Greek language in Josephus' Jerusalem; Josephus' account of the breakdown of consensus; Josephus' interpretation of the Jewish revolt; the structure of the Jewish revolt; Josephus and the civil war in Galilee; Josephus as an Aramaic writer; and Flavian patronage and Jewish Palestine. Also included are an epilogue on the later Josephus and three appendixes on Josephus' native language, the assistant theory, and the dating of his *Antiquities* and *Life*. For this edition Rajak, reader in classics at the University of Reading, has supplied a new preface, a new introduction, and an updated bibliography.

F. V. REITERER, *Zählsynopse zum Buch Ben Sira,* Fontes et Subsidia ad Bibliam pertinentes 1 (Berlin—New York: de Gruyter, 2003, €68 or $82) xii and 247 pp. Bibliography. ISBN: 3-11-017520-7.

One of the problems facing students of the book of Sirach is the fact that there are different numbering systems at work in the various editions of the ancient versions and the modern translations. After Reiterer's three-page foreword, this volume first (on pp. 1-86) discusses the manuscripts, editions, and translations of Sirach, and gives some examples of the book's textual history and development with reference to Sir 14:10; 16:3; and 51:19-20.

Then on pp. 88-247 it provides a series of tables (in twelve columns across two facing pages) that provide a concordance to the numbering systems for each verse in eleven editions of the ancient versions (Hebrew, Greek, Syriac, Latin) and modern translations (NRSV, *Einheitsübersetzung,* the revision of the *Lutherbibel,* G. Sauer's translation). Reiterer prepared this volume in collaboration with R. Egger-Wenzel, I. Krammer, P. Ritter-Müller, and L. Schrader.

B. SCHMITZ, *Gedeutete Geschichte. Die Funktion der Reden und Gebete im Buch Judit,* Herders Biblische Studien 40 (Freiburg—Basel—Vienna: Herder, 2004, €50) xi and 543 pp. Bibliography. Indexed. ISBN: 3-451-28304-2.

The slightly revised version of a doctoral dissertation directed by E. Zenger and presented in 2003 to the Catholic theological faculty at the Westfälische Wilhelms-Universität in Münster, this volume examines six extensive speeches and prayers in the book of Judith with particular attention to their programmatic functions in the work. After a four-page introduction, Schmitz analyzes the programmatic speech of the Assyrian King Nebuchadnezzar (2:5-13), the dialogue between Holofernes and Achior with Achior's historical-theological review (5:1–6:9), the confrontation between Judith and the elders of Bethulia with Judith's extensive speech (8:11-36), Judith's prayer (9:1-14), the dialogue between Holofernes and Judith with Judith's long speech (11:1-23), and Judith's concluding prayer (16:1-17). Then she offers general comments on these speeches and prayers with reference to their role in the literary and theological construction of the book of Judith, with particular attention to their contributions to the tensive movement of the plot.

A. F. SEGAL, *Life after Death. A History of the Afterlife in the Religions of the West* (New York—London: Doubleday, 2004, $37.50) xii and 866 pp. Bibliography. Indexed. ISBN: 0-385-42299-7.

In this survey of early maps of the afterlife in our foundational western religious texts, Segal, professor of religion and Jewish studies at Barnard College, Columbia University, in New York, and author of *Paul the Convert. The Apostolate and Apostasy of Saul the Pharisee* (1990), seeks to show the connections between visions of the afterlife and the early scriptural communities that produced them, and to explore why people wanted an afterlife of a particular kind and how those beliefs changed over time. After a 23-page introduction, he treats the climate of immortality (in Egypt, Mesopotamia and Canaan, and First Temple Judaism), traces the movement from the climate to the self (in Iranian, Greek and classical, and Second Temple Jewish views), considers visions of resurrection and the immortality of the soul (in apocalypticism and millenarianism, religiously interpreted states of consciousness, and sectarian life in NT times), and sketches the path to modern views of the afterlife (in Paul, the Gospels, the pseudepigraphic literature, the Church Fathers and their opponents, the early rabbis, and Islam). Segal concludes that our "immortal longings" are mirrors of what we find of value in our lives, and serve to motivate our moral and artistic lives.

C. SETZER, *Resurrection of the Body in Early Judaism and Early Christianity. Doctrine, Community, and Self-Definition* (Boston—Leiden: Brill, 2004, $124) xii and 191 pp. Bibliography. Indexed. LCN: 2004009982. ISBN: 0-391-04175-4.

Setzer, professor of religious studies at Manhattan College in Riverdale, NY, and author of *Jewish Responses to Early Christians* (1994), explores the relationship between how certain groups in antiquity understood hope in resurrection and how they viewed themselves and others, and how they coped with political and social realities. After a twenty-page introduction, she considers resurrection in early Judaism, resurrection among believers in Jesus, resurrection in early Christianity, pagan objections to Christian belief in resurrection, material evidence for belief in resurrection, and the growth of resurrection apologetic. An appendix treats resurrection in selected Nag Hammadi documents. Setzer concludes that resurrection functions as a shorthand for an interlocking web of values, and as a condensation symbol that helps to construct community.

H. SHANKS AND B. WITHERINGTON, *The Brother of Jesus. The Dramatic Story & Meaning of the First Archaeological Link to Jesus & His Family* (rev. ed.; San Francisco: HarperSanFrancisco, 2004, paper $14.95) xx and 308 pp., 8 plates. Illustrated. ISBN: 0-06-058117-4.

This paperback edition of the work described in *NTA* 47, p. 610 features a new six-page introduction by Shanks as well as a new section (pp. 225-305) on developments regarding the James ossuary subsequent to the publication of the book's first edition (2003): the report of the Israel Antiquities Authority's examining committees for the James ossuary and the Yehoash inscription, and essays by Shanks, A. Lemaire, B. Witherington (two), and E. J. Keall.

P. J. SÖDERGÅRD, *The Hermetic Piety of the Mind. A Semiotic and Cognitive Study of the Discourse of Hermes Trismegistos,* Coniectanea Biblica, New Testament Series 41 (Stockholm: Almqvist & Wiksell, 2003, paper 287 SKr) xvi and 268 pp., 6 figs. Bibliography. ISBN: 91-22-02048-9.

Prepared as a doctoral dissertation under the direction of L. Hartman and presented to Uppsala University in 2003, this volume explores how the concept of *nous* ("mind") is used in the discourse of Hermes Trismegistos for the bringing forth of a Hermetic piety of mind, which culminated in mystical vision and in the divinization of the initiand. After introducing the concept of the discourse of Hermes Trismegistos and defining this discourse in relation to the concept of religion, it presents the theoretical and methodological tools used in the study, and begins the analysis of the concept of *nous*. Next it considers the initiation of the mind in *Discourse on the Eighth and Ninth,* the ritualized union with Lord Hermes ("I am you and you are I"), and conceptual metaphors and the Hermetic blend ("the mind is a body"). Then it investigates narrative structures, volition, and emotion in *Corpus Hermeticum* IV ("I too wish to be immersed in the *nous* of the mixing bowl"). Södergård concludes that the discourse of Hermes Trismegistos is a significative and communicative process—a Hermetic semiosis—that is governed by the basic principles of the process of conceptual blending and informed by a specific set of conceptual metaphors, and that the performance of this discourse constitutes the Hermetic piety of mind and presents a most sophisticated journey in and by mind.

P. T. STRUCK, *Birth of the Symbol. Ancient Readers at the Limits of Their Texts* (Princeton, NJ—Oxford: Princeton University Press, 2004, $39.50) xi and 316 pp. Bibliography. Indexed. LCN: 2003048609. ISBN: 0-691-11697-0.

Based on a doctoral dissertation directed by M. Murrin and presented to the University of Chicago, this volume seeks to show that literary symbols have existed since ancient times, in forms that are sometimes strange, and with powers that are sometimes exotic, but nearly always displaying recognizable features and making claims that cast an instructive light on the problems and possibilities, verities and illusions, that animate even contemporary visions of the power of poetry. After a twenty-page introduction to the genealogy of the symbolic, it considers symbols and riddles—allegorical reading and the boundaries of the text; beginnings to 300 B.C.—meaning from the void of chance and the silence of the secret; from the head of Zeus—the birth of the literary symbol; swallowed children and bound gods—the diffusion of the literary symbol; 300 B.C. to A.D. 200—the symbol as ontological signifier; Iamblichus and the defense of ritual—talismanic symbols; and moonstones and men that glow—Proclus and the talismanic signifier. Also included are an epilogue on symbolic traces—post-Proclean theories; and an appendix on Chrysippus' reading and authorial intention—the case of the mural at Samos.

F. H. THOMPSON, *The Archaeology of Greek and Roman Slavery,* Reports of the Research Committee of the Society of Antiquaries of London 66 (London: Duckworth, 2003, £50 or $77) xix and 331 pp. Illustrated. Bibliography. Indexed. ISBN: 0-7156-3195-0. Distributed in the USA by International Publishers Marketing, Herndon, VA.

With particular attention to the pertinent archaeological evidence, this investigation of

Greek and Roman slavery discusses sources of slaves and the trade in slaves from ca. 800 B.C. through the Roman empire, the role of slaves in Greek agriculture, the role of slaves in Roman agriculture during the republic and during the empire, slavery in quarries and mines, slaves in corn- and weaving-mills and their use in lifting devices, means of restraint, and flight and revolt. Among Thompson's papers when he died in 1995 was the text of this book, the product of his retirement, most of it completed during the years of his final illness. K. S. Painter has provided a four-page foreword, and R. Jackson has supplied a four-page epilogue.

J. C. TREVER, *The Dead Sea Scrolls in Perspective* (North Richland Hills, TX: BIBAL, 2004, paper $19.95) xvi and 63 pp. and 48 plates, 5 halftones. LCN: 2004018077. ISBN: 1-930566-17-4.

Trever was a fellow at the American School of Oriental Research in Jerusalem in 1947 when some scrolls were brought to him for evaluation, thus making him the first American scholar to ever see one of the Dead Sea scrolls. The first part of this volume presents his descriptions of the first, second, and third discoveries of Qumran Cave 1 scrolls, as well as discussions of the source of the Qumran scrolls and the importance of letting all the available evidence lead us forward. The appendix on paleography and the Qumran Cave 1 scrolls presents both color and black-and-white photographs of the Qumran settlement, some of the manuscripts discovered there, and related matters. Trever is also the author of *The Untold Story of Qumran* (1965), *Scrolls from Qumran Cave 1 from Photographs by John C. Trever* (1972), and *The Dead Sea Scrolls. A Personal Account* (1977). This book with its many illustrations in color is an attempt to complete publication of his Dead Sea scrolls photographs not included in previous volumes, and to provide an introduction to the Dead Sea scrolls story.

H. F. VOS, *Wycliffe Historical Geography of Bible Lands* (rev. ed.; Peabody, MA: Hendrickson, 2003, $34.95) viii and 872 pp., maps. Illustrated. Bibliographies. Indexed. ISBN: 1-56563-349-0.

The first edition (1968) of this work was described in *NTA* 13, p. 262. This completely revised version brings together historical, geographical, biblical, and archaeological material on all eleven areas of the Near Eastern and Mediterranean world that might properly be called "Bible lands." Separate chapters describe each of these lands, and the areas are discussed in the order in which they figure in the biblical narrative: Mesopotamia, Egypt, Palestine, Phoenicia, Syria, Iran, Cyprus, Asia Minor, Greece, Malta, and Italy. Vos, emeritus professor of history and archaeology at the King's College in New York, has replaced all of the sections written by C. Pfeiffer, and rewritten the rest of the book in order to produce an up-to-date discussion of the historical geography of all the Bible lands.

G. WOOLF (ED), *Cambridge Illustrated History of the Roman World* (Cambridge, UK—New York: Cambridge University Press, 2003, $45) 384 pp., frontispiece. Illustrated. Bibliography. Indexed. ISBN: 0-521-82775-2.

This illustrated history of the Roman world first presents five essays on the Roman republic, its place in the Hellenistic world, and the rise of the empire: Woolf on discovering ancient Rome, C. S. Mackay on the republic, D. Potter on the emperors, Woolf on an imperial people, and Woolf on Greece and Rome. Then there are eight chapters devoted to cultures of empire: E. Dench on domination, J. Coulston and H. Dodge on an imperial metropolis, S. Swain on an empire of letters, P. M. Allison on an empire of cities, R. Flemming on knowledge and empire, R. Lim on the gods of empire, N. Morley on the profits of empire, and I. Haynes on war and peace. Also included are a chronology, a glossary of terms, a "who's who," a list of notable archaeological sites and museum collections, and a list of Latin and Greek authors.

F. Young, L. Ayres, and A. Louth (eds.), *The Cambridge History of Early Christian Literature* (Cambridge, UK—New York: Cambridge University Press, 2004, $120) xxvii and 538 pp., map, table. Bibliographies. Indexed. LCN: 2003055726. ISBN: 0-521-46083-2.

This guide to early Christian literature from ca. A.D. 100 to 450 is divided into three parts: the beginnings—the NT to Irenaeus; the 3rd century; and foundation of a new culture—from Diocletian to Cyril. In each part there are essays under the headings "literary guide" and "context and interpretation." The literary guide in the first part consists of Young's introduction to the literary culture of earliest Christianity, as well as chapters by R. A. Norris on the apostolic and subapostolic writings—the NT and the Apostolic Fathers; gnostic literature; apocryphal writings and Acts of the martyrs; the Apologists; and Irenaeus. The section on context and interpretation contains contributions by J. Behr on social and historical setting, Norris on articulating identity, and Young on Christian teaching, along with a conclusion by Young on developing a hermeneutic of 2nd-century texts. The contributors in the remaining two parts are R. E. Heine, S. P. Brock, K. J. Torjesen, J. D. Dawson, O. Nicholson, Louth, D. G. Hunter, M. Vessey, H. Chadwick, S. A. Harvey, R. A. Markus, and Ayres.

## SOFTWARE

*Apollos Data Tools for Greek Grammar and Vocabulary* (Phoenix, AZ: Apollos Data Projects, 2004, CD-ROM $299). For Windows 98 or later. System requirements: Pentium 3 processor, 120 MB RAM, CD-ROM drive. Web: www.apollosdata.com.

This program aims to provide all of the technical information on Greek words that scholars look for in a concordance, lexicon, dictionary, or encyclopedia. The relational database contains over three thousand words that occur almost three hundred thousand times in the Greek Bible and other sources. The database currently contains about 250,000 records that each contain four basic pieces of data: a Greek word in lexical form, a reference to a verse that contains that Greek word, the grammatical form that appears in that reference, and an English translation that reflects the NRSV translation. The program is designed around a three-step process in which users (1) select the data of interest, (2) analyze the data, and (3) generate a report of the results. Three forms provide a variety of ways for users to find and select the data that interests them: a Data Dictionary, a Data Commentary, and a Data Search. These same three forms may be used to analyze the data word by word, by primary source, grammatically, orthographically, or by meaning and usage. Thus in the Data Dictionary a Greek word may be selected from a drop-down list of all the Greek words in the database. At the top right of the page the lexical data for the selected word is displayed (i.e. the table parses and declines each grammatical form; notes its part of speech; and provides the preformative, stem, and ending of each form along with an explanation of the orthography) and immediately below the word a glossary box provides definitions. Once a word is selected one may proceed to consult a series of five tabbed pages (search, select one, grammar, word groups, word formation) for a complete analysis of the word in question. For example, if one selects Βαπτίζω and chooses the "word formation page," columns are displayed that list all the grammatical forms of Βαπτίζω in the database, the principal parts of each form, the constituent parts of each form (preformative, stem, ending), the number of occurrences of each form, and an explanation of the orthography (i.e. the changes that occur when the stem and ending are joined). Selecting one of the listed grammatical forms (e.g. Βαπτισθέντες) brings up the grammatical data for that form at the bottom of the page (aorist, first, passive, participle, plural, masculine, nominative) and the references to any occurrences of that form in the text database to the right (in this case Lk 7:29 and 7:30; selecting any reference in the list brings up the citation at the bottom right of the page). The Data Commentary allows users to select data for analysis directly from the primary sources. For instance, selecting 1 Cor 8:1 displays the following information in a number of windows: the text of the verse in English; the inflected form and an English translation of every

Greek word in 1 Cor 8:1 that is found in the database (ἀγάπη, γνῶσιν, εἰδωλοθύτων, ἔχομεν, οἰκοδομεῖ); and lexical, glossary, occurrence, translation, and grammatical data for any Greek word selected from the database listing. The Data Search allows users to choose from about forty-five criteria (listed under three main headings: grammatical, lexical, source), mixing and matching at will, in order to execute queries of the database chosen (Christian Bible, Synoptic Gospels, undisputed Paulines, apocalyptic literature, etc.). The queries may be specified to yield whatever data is of interest to the user (e.g. all verbs in the first principal part, participles, singular, masculine, beginning with the letters κατ, found in Luke-Acts). The results of the search can be viewed in various configurations by selecting from seven tabbed pages at the top of the screen (e.g. lexical data, word formation, complete grammar and endings). For each of the three forms (Dictionary, Commentary, Search) users may click a "report button" to transfer the results to a data report form, which may be printed or saved for later use. Microsoft Word tables may also be generated and inserted into documents. An extensive "guided tour" of the program's various features, too detailed to list here in full, may be found at www.apollosdata.com. The program is in ongoing development with current plans calling for it to eventually consist of millions of records and span texts of the first two Christian centuries at least. It is anticipated that the Greek texts of Nestle Aland$^{26}$ and Rahlfs's *Septuaginta* will be added soon, allowing users to alternate between Greek and English citations. The software is set up so that it "phones home" every two weeks to check for updates so that as soon as new features become available, users receive updates.—C.R.M.

*BibleWorks* (version 6.0, revision 1; Norfolk, VA: BibleWorks, 2003, 2 CD-ROMs $299.95). For Windows 95/98/ME/NT/2000/XP. System requirements: CD drive; minimum 32 MB RAM; minimum of 200 MB to a maximum of 1.4 GB hard drive space; sound card for video demos; Internet connection for free Internet updates. BibleWorks, P.O. Box 6158, Norfolk, VA 23508. Telephone: 888-747-8200. E-mail: service@bibleworks.com. Web: www.bibleworks.com.

This version of *BibleWorks* follows up the significant user-interface upgrade of version 5.0 [see *NTA* 46, pp. 420-421] with further new program features and enhancements (many requested by users of previous versions of the program) as well as additional databases and Bible versions. At its heart *BibleWorks* is a powerful and easy to use Bible concordance and morphological analysis program that can display the texts of numerous ancient and modern versions. It includes 92 translations of the Bible in 28 languages (including at least one version from the majority of European languages), and various versions of the OT, NT, and LXX in the original languages, including morphological versions. The program permits users to execute both simple and very complex searches (performed in seconds), produce statistical information about a range of text, attach their own notes to any verse or chapter of the Bible, etc. Users continue to have the option to choose among three different interfaces suitable to different levels of ability, ranging from beginner to power user. As before users may view Synoptic Gospel parallels side-by-side, export text to external word processors, compile fully searchable personal Bible versions, utilize an advanced search engine with clipboard and import functions, browse lexicons and dictionaries, and so on (for a full list of features and content, see www.bibleworks.com/whatsit5.html#CD). Extensive "online" help is available throughout the program (place the cursor on any *BibleWorks* screen and hit "F1"); user forums offer another route to gain knowledge about the capabilities of the program (see www.bibleworks.com/forums). The new features in *BibleWorks* 6.0 include: color filters—users can now set the color and text attributes of selected text in the Results Window and create as many color files as desired for each Bible version and turn them all on and off individually; comparison of Bible texts—multiple versions, including different modern translations and ancient texts, may be displayed with their differences highlighted in colors of the user's choice; sentence diagramming—the program now contains a sophisticated and flexible diagramming module with example files to illustrate uses for all the diagramming objects; flashcards—a complete database of flashcards for the entire Hebrew OT and Greek NT is included (definitions may be modified) to assist the learning of Greek and Hebrew vocabulary, and users may construct their own vocabulary flashcards and utilize the built-in support for voice recording; cloning—users can open a new copy of *BibleWorks* to follow a different search path without losing their primary path; word tips—simple definitions and parsing information for each Hebrew and Greek word may be turned on to appear in a floating window for words touched by the cursor; morphology codes—entering morphology codes in the command center or advanced search engine is now simplified by a morphology tips list that shows available code options and prevents the typing of any incorrect codes; lexical and grammatical help—when passing the cursor over Hebrew and Greek words in the Results Window, users may opt to have a separate window list the lexical and grammatical help available for that word; editable outlines—the Bible outline that appears with Bible text in the Results Window may now be edited; new fonts—new versions of the *BibleWorks* Greek and Hebrew fonts are included, which incorporate workarounds for some known bugs. *BibleWorks* 6.0 includes the following new databases as part of the basic package: M. Futato's *Beginning Biblical Hebrew* (2003); the 1900 edition of E. D. Burton's *Syntax of the Moods and Tenses in New Testament Greek; Gesenius' Hebrew Grammar* (1910); the Peshitta along with J. Murdock's English translation (1852); Targum databases (parsed, lemmatized, and tied to entries in the Comprehensive Aramaic Lexicon at Hebrew Union College; development ongoing); the complete works of Josephus, fully parsed and lemmatized along with W. Whiston's 1828 English translation; the complete text of C. Tischendorf's *Novum Testamentum Graece* (1869-94); the NT of the 1595 Bishops' Bible; *Tyndale's New Testament* (1534); the WTS Groves-Wheeler OT Hebrew Morphology (version 4.0); and the full M. Henry commentary on the Bible. In addition to the works that come standard, various additional databases are included on the base-module CD and may be "unlocked" for an additional fee. These include the third edition of W. Bauer's *A Greek-English Lexicon of the New Testament and other Early Christian Literature,* revised and edited by F. W. Danker [*NTA* 45, p. 367], and L. Koehler and W. Baumgartner's five-volume *Hebrew and Aramaic Lexicon of the Old Testament* [see *NTA* 45, pp. 202-203], which were also available as add-on modules in version 5.0. The *Greek-English Lexicon* is priced at $125 and the *Hebrew and Aramaic Lexicon* at $159; or both may be purchased together for $197. New with *BibleWorks* 6.0 are M. G. Abegg's *Qumran Sectarian Manuscripts (with morphological tags)*—i.e. the nonbiblical texts of the Dead Sea scrolls ($80); D. Wallace's *Greek Grammar Beyond the Basics* [*NTA* 41, p. 141] ($25); M. Futato's *Beginning Biblical Hebrew* ($25); and B. K. Waltke and M. O'Connor's *An Introduction to Biblical Hebrew Syntax* ($43). As with the previous version of *BibleWorks,* some four hours of training videos are included on the second CD to guide users through virtually every aspect of the program. A printed *User Manual* (vii and 422 pp.) is also included. Program and database updates, which are ongoing, are available at no charge via the Internet—select "check for web updates" in the Help Menu. Technical support is free for registered users by phone, fax, or e-mail.—C.R.M.

T. HILDEBRANDT, *Mastering New Testament Greek. An Interactive Guide for Beginners* (Grand Rapids: Baker, 2003, CD-ROM $49.99). For Windows 98 or later. System requirements: Pentium 1 or faster processor, 64 MB RAM, CD-ROM drive. ISBN: 0-8010-2759-4. Web: www.bakeracademic.com.

This interactive tutorial program is designed to make the language of the NT accessible to beginning students through a series of lessons and exercises that walk the user through the basics of first-year Greek grammar and vocabulary. The CD contains two interactive modules and five books. The interactive modules consist of (1) an instructional program ("Mastering NT Greek Interactive") covering the equivalent of one-year's study of NT Greek grammar in twenty-eight lessons, and (2) the Greek text of 1 John and John 1–5 ("Mastering NT Greek Supplement") in an easy-to-read format that is supplemented by interactive vocabulary-building exercises covering all words occurring nine or more times in the Greek NT. The grammar lessons cover the alphabet, syllables and accents, present active verbs, second declension nouns, first declension nouns, prepositions, adjectives, personal pronouns, middle/passive verbs, etc. The five books, all prepared by Hildebrandt, can be viewed onscreen or printed out by using the Adobe Acrobat Reader program (included on the CD): a Greek grammar textbook (379 pp.) corresponding to the material presented in the interactive grammar component of the program, a workbook (245 pp.) containing exercises to reinforce concepts presented in each of the grammar lessons, an answer key (245 pp.) to selected exercises from the workbook, a vocabulary frequency list (36 pp.) covering all words occurring nine or more times in the Greek NT, and a Greek-English lexicon (64 pp.). The program operates on multiple learning levels available via "learn," "drill," "exercise," and "review" menus. Each chapter features learning screens that introduce grammatical concepts, interactive drills to reinforce the content presented, exercises that permit students to practice the spelling of Greek words, and a review component that includes standard paradigms and charts. Throughout the program users can hear the correct pronunciation of every Greek word. The program can be installed to run either from the CD or from a computer's hard drive (609 MB of space required); simple installation instructions are included for either method. Technical support is available by e-mail. Hildebrandt is professor of biblical studies and Greek at Gordon College in Wenham, Massachusetts.—C.R.M.

## ADDITIONAL BOOKS RECEIVED

M. BALMARY, *Abele o la traversata dell'Eden,* trans. G. Cestari, Epifania della Parola (Bologna: Dehoniane, 2004, paper €24) 273 pp. Bibliography. ISBN: 88-10-40235-9.

T. J. FISCH (ED.), *Primary Readings on the Eucharist* (Collegeville, MN: Liturgical Press, 2004, paper $29.95) xvi and 237 pp. Indexed. LCN: 2004001770. ISBN: 0-8146-6187-4.

P. E. FITZPATRICK, *The Disarmament of God. Ezekiel 38–39 in Its Mythic Context,* CBQ Monograph Series 37 (Washington, DC: Catholic Biblical Association of America, 2004, paper $11.50) xvii and 243 pp. Bibliography. Indexed. LCN: 2004005524. ISBN: 0-915170-36-1.

M. LAIRD, *Gregory of Nyssa and the Grasp of Faith. Union, Knowledge, and Divine Presence,* Oxford Early Christian Studies (Oxford—New York: Oxford University Press, 2004, $95) xi and 240 pp. Bibliography. Indexed. ISBN: 0-19-926799-5.

J. J. PILCH, *The Cultural World of the Prophets. The First Reading and the Responsorial Psalm, Sunday by Sunday, Year A* (Collegeville, MN: Liturgical Press, 2004, paper $11.95) xiv and 123 pp. Bibliography. LCN: 2002028667. ISBN: 0-8146-2786-2.

J. PIXLEY, *Jeremiah,* Chalice Commentaries for Today (St. Louis, MO: Chalice, 2004, paper) vii and 164 pp. Bibliography. LCN: 2004005200. ISBN: 0-8272-0527-9.

W. TEASDALE, *The Mystic Hours. A Daybook of Inspirational Wisdom & Devotion* (Novato, CA: New World Library, 2004, $18.95) x and 369 pp. LCN: 2004013675. ISBN: 1-57731-472-7.

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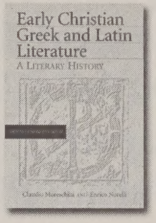

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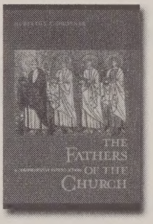

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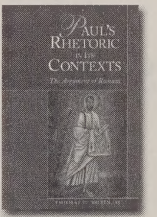

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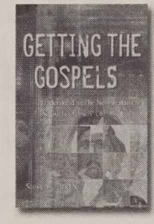

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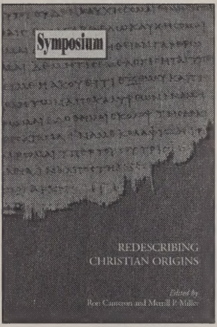
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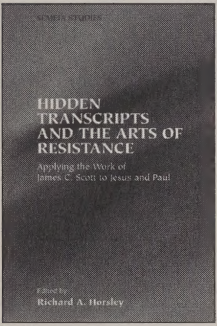
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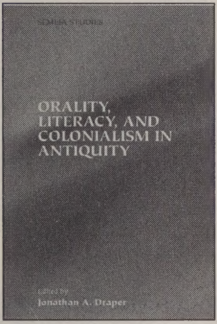
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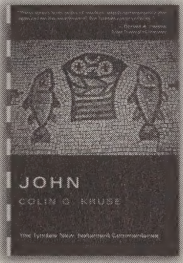

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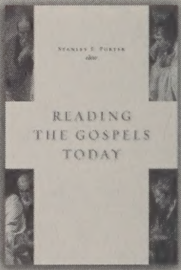

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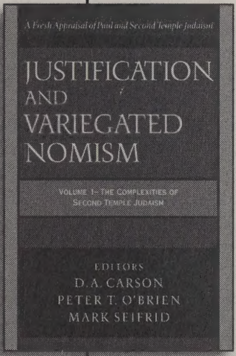
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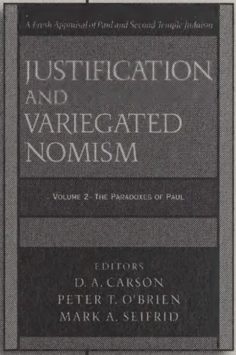
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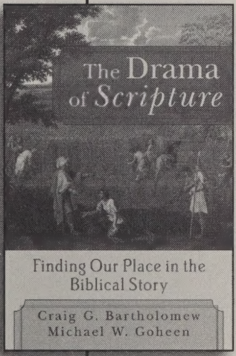
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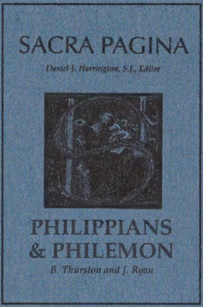

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751. X. ALEGRE, "Testimonios literarios de los orígenes del movimiento cristiano. Una introducción breve al Nuevo Testamento," *RevistLatAmTeol* 21 (62, '04) 99-119.

After general observations on the origins of the NT, the article describes the birth of the Christian churches and the literary evidence for the various stages in Christian origins: the "mother" church of Jerusalem, the church of Antioch, the Pauline churches, the Gospel and letters of John, and the "dissident" gnostic churches. Next it highlights the importance of the creation of the literary genre of "Gospel" and the recognition of the NT as "normative" and "canonical" testimony for the whole church. Then it characterizes the book of Revelation as a Christian writing of resistance vis-à-vis the Roman empire, and reflects on the Bible as the historical memory of the Christian people of God.—D.J.H.

752r. E. FAHLBUSCH ET AL. (EDS.), *The Encyclopedia of Christianity*. Vol. 3, *J–O* [*NTA* 48, pp. 155-156].

J. M. COURT, "Book of the Month," *ExpTimes* 116 (4, '05) 124-126.—After noting some of the significant topics covered in this volume, the article discusses the treatment of a sample of its more than 350 articles (the four Gospels, Jesus, liturgy, marriage and divorce). The four contributors on the Gospels do not observe a common format, and their differently-constructed articles do not serve to highlight the differences between the Gospels. Encyclopedias, like anthologies, are especially vulnerable to subjective criticism about what is included or omitted. On balance this encyclopedia still survives such interrogation remarkably well.—C.R.M.

### *Interpretation*

753. A. P. ABIR, "A Report of the VI Plenary Assembly of the Catholic Biblical Federation," *IndTheolStud* 39 (3-4, '02) 346-351.

After explaining the nature and mandate of the Catholic Biblical Federation, the article describes its sixth plenary assembly held in Beirut in September 2002, which took as its theme "Word of God: Blessing for All Nations." [The same issue (pp. 352-368) provides the text of the assembly's final statement on the biblical pastoral ministry in a pluralistic world.]—D.J.H.

754. C. W. ALLEN, "Discerning the Body: Theology, Scripture, and Participating in the Shape of a Fully Embodied Life," *Encounter* 65 (3, '04) 223-242.

After considering recent debates about dethroning historical criticism, the article discusses practical wisdom and charitable interpreters, and focuses on Augustine's notion of "charitable interpretation" in *De doctrina christiana* and its value as an approach for "discerning the body." It concludes that in Augustine's approach the Bible is honored in its full authority only when it is used as a collection of signs pointing beyond themselves to embodiments that communicate the Wisdom of God coming to a place where she already was, making herself not just our home but our way home. This approach is then illustrated in a sermon on Acts 8:26-40 on pp. 237-242.—D.J.H.

755. C. D. ALLERT, "What Are We Trying to Conserve?: Evangelicalism and *Sola Scriptura*," *EvangQuart* 76 (4, '04) 327-348.

Evangelicals often make the claim that the Reformers chose Scripture over tradition, thus propagating and manifesting the *sola scriptura* principle. But the appeal to the "Reformation view" is often made without understanding or indicating the contextual issues fundamental to understanding that very view. Thus contemporary evangelicals are often called to hold a version of *sola scriptura* that was not, in fact, the version of Luther or Calvin, who did not reject tradition in favor of the Bible alone.—C.R.M.

756. L. ÁLVAREZ VERDES, "La centralidad de la Sagrada Escritura en la reflexión teológico-moral postconciliar. Criterios hermenéuticos," *Studia Moralia* [Rome] Supplemento al 42 (2, '04) 63-98.

In the light of forty years of experience since Vatican II, the article focuses on identifying the hermeneutical criteria that should guide moralists in working out a Christian ethics that realizes the council's proposal that Sacred Scripture ought to be the "soul" of moral reflection. It treats Christian ethics and biblical ethics, the use of the Bible as a hermeneutical problem (normative models, the indicative-imperative dialectic, hermeneutical mediations), and Sacred Scripture in the systematization of moral theology.—D.J.H.

757. ANON., "Fundamentalist Interpretation of the Bible," *Dei Verbum* [Stuttgart] 70-71 ('04) 7-8.

The article cites the pertinent paragraphs from the Pontifical Biblical Commission's 1993 document on the interpretation of the Bible in the church that offer a critical examination of the fundamentalist use of Scripture.—C.R.M.

758. K. BARDSKI, "L'exégèse allégorique des Pères de l'Église—est-elle encore valable aujourd'hui?" *CollTheol* 74 special fascicle ('04) 63-68.

The fundamental principle of allegorical exegesis is the interpretation of literary motifs of a biblical text as signs of a hidden reality beyond the historical or literal sense. The article considers the nature of patristic allegorical exegesis and its relation to various modern approaches. It concludes that creative allegorical and symbolic interpretation is not only an academic issue but also has its place in preaching today.—D.J.H.

759. W. D. BARRICK, "The Necessity of Scripture," *MastSemJourn* 15 (2, '04) 151-164.

Although God was absolutely free from natural necessity to provide written revelation to humankind, his very nature supplied a moral necessity for inscripturating his word. Communication is a prime element in the personhoods of both God and humankind. [In the same issue (pp. 165-174) J. MacArthur discusses the sufficiency of Scripture from the perspective of Ps 19:7-14.]—C.R.M.

760r. D. L. BARTLETT, *What's Good about This News? Preaching from the Gospels and Galatians* [*NTA* 48, p. 165].

E. AGOSTO, *Conversations in Religion and Theology* [Oxford—Malden, MA] 2 (2, '04)

130-139.—Bartlett's work exemplifies the "sermonic essay" insofar as it touches the heart as well as the mind. It is a delight to read and a wonderful tool for learning about the art of preaching and the art of good lecturing. It shows how to use the tools of NT exegesis in ways that communicate well to both seminary and congregational audiences. [In the same issue (pp. 139-144) Bartlett responds to some questions raised by Agosto.]—D.J.H.

761. R. E. BEACHAM, "Progressive Dispensationalism: An Overview and Personal Analysis," *Detroit Baptist Seminary Journal* [Allen Park, MI] 9 ('04) 5-32.

The article surveys and analyzes progressive dispensationalism from the perspective of a more traditional dispensational approach according to the following basic outline: the birth of progressive dispensationalism, its presuppositions, and its soteriology and eschatology. It concludes that the proposals of progressive dispensationalism change the hermeneutical and theological construct at its very core.—C.R.M.

762. W. BECKETT, "Sister Wendy's Top Twenty Biblical Paintings," *BibRev* 21 (1, '05) 15-35.

The article presents photographs and explanations of twenty famous paintings of biblical and Bible-inspired scenes, including "The Census at Bethlehem" (P. Brueghel), "The Temptation of Christ" (J. Patinir), "The Agony in the Garden" (F. de Goya), "The Annunciation" (F. Lippi), "Noli Me Tangere" (Titian), "John on Patmos" (the Limbourg brothers), "Christ and the Woman Taken in Adultery" (M. Beckman), and "The Last Judgment" (R. van der Weyden).—D.J.H.

763. D. BERGÈSE, "La Bible: une parole en prise avec le réel," *RevRéf* 56 (231, '05) 45-58.

The biblical message places us in touch with the realities of everyday human existence. After discussing the notion of salvation, the article considers attempts at salvation though praxis (or the myth of salvific activity) and through gnosis (or the myth of salvific knowledge). Then it contrasts those approaches with the biblical approach of salvation through faith in Jesus Christ.—D.J.H.

764. M. BLUM, "'Kann man etwas denn etwa ganz einfach so verstehen, wie es gesagt ist?' Zur Selbstverständlichkeit antijüdischer Lesarten des Alten und Neuen Testaments," *Renovatio* 60 (3-4, '04) 39-44.

Taking its starting point from Origen's contrast between the literal (Jewish) and spiritual (Christian) understandings of Scripture, the article notes that Origen's interpretations of Scripture often reflected the anti-Judaism of his time. Recent research on Paul and other parts of the Bible has rendered questionable anti-Jewish readings of the Bible that were once regarded as self-evident.—D.J.H.

765. C. BÖTTIGHEIMER, "Einig im Schriftverständnis — uneins in der Lehre? Die Schwierigkeiten des Schriftprinzips und die ökumenische Herausforderung zum gemeinsamen verbindlichen Lehren," *Catholica* 58 (3, '04) 235-249.

Taking its starting point from U. Luz's "cry for help" regarding the Protestant Scripture principle [§ 41-1439], the article reflects on the difficulties connected with the Scripture principle and on the ecumenical challenge to develop common normative teachings. After discussing the Reformation understanding of the *sola scriptura* principle, it considers the crisis of the Scripture principle, confessional convergences and differences, the question of a common teaching office, and some concrete possibilities.—D.J.H.

766. C. Buzzetti, "L'ispirazione della Bibbia: due spunti di reflessione," *RivistBib* 52 (3, '04) 257-271.

(1) To say that a biblical text is inspired means that it has a divine assurance of truth. However, it is not correct to affirm that different kinds of biblical texts have different degrees of inspiration. Because the text of the Bible is one story, all its texts are assured or inspired. (2) While any good Bible translation cannot have the inspiration of the original text, one can say that translations have for the reader's sake an analogous guarantee with respect to the Bible's inspiration.—D.J.H.

767. C. Buzzetti, "Saper leggere la Bibbia significa saper fare esegesi? Circa l'apostolato biblico," *Salesianum* 66 (4, '04) 707-721.

Knowing how to read the Bible does not automatically mean knowing how to do exegesis. Likewise, a "good" reading of the Bible does not always presuppose exegesis. While the classical concerns of exegesis are certainly valid, they can present difficulties to many readers, and an excessive concentration on the "original" context can lead to an uninvolved reading. The existential aspect and the role of the person are constant characteristics of effective reading of the Bible.—D.J.H.

768. Y. S. Chae, "A Biblical Exegesis of the Korean Cultural Concept, '*Yeon*' (Indirect Karma): A Test-Case of the Hermeneutics of Resonance," *AsiaJournTheol* 18 (2, '04) 247-266.

After explaining the hermeneutics of resonance, the article discusses the Korean concept of *yeon* and its place in encouraging loyalty to one's relationships within the community. Then it shows how the NT (the divine δεῖ in Luke-Acts, Jesus on family, righteousness in Paul) can illuminate the concept of *yeon*, and how the concept of *yeon* can illuminate the NT. It concludes that loyalty as *yeon*'s soteriological means resonates with the biblical idea of God's fundamental relational faithfulness.—D.J.H.

769. I. Chuecas, "Credibilidad y Sagrada Escritura," *TeolVida* 45 (2-3, '04) 210-237.

With particular attention to the OT, the article first considers the credibility of God and his message within the Scriptures: Scripture and the atheistic denial of God, the God of Israel and the gods of the nations, how God is and how God acts, believing, God's self-revelation, and so on. Then it discusses the credibility of Scripture from the external perspectives of modern criticisms of and challenges to the reliability of the biblical tradition: salvation history versus historiography, narrative versus historical fact, literary fiction, and ideological literature.—D.J.H.

770. L. W. Countryman, "Reading Scripture—and Rereading It," *AnglTheolRev* 86 (4, '04) 573-583.

After reflecting on what Scripture actually says and what we can appropriately expect from the Scriptures as we read them, the article discusses the issue of how we integrate our reading with all the other factors that play a role in theologizing with reference to three NT texts. It counsels that our reading of Scripture must be open to change in light of our spiritual growth as individuals and community (Paul in Rom 15:8-12), to the reality that some things in Scripture are simply wrong (Jesus at Mk 10:2-9), and to the importance of listening as well as speaking to one another and doing both without anger (Jas 1:19-20).—C.R.M.

771. D. A. DESILVA, "Reading the Bible at Qumran, Alexandria, and Ephesus," *AshTheol Journ* 36 ('04) 17-43.

The article considers how three important communities of faith—the Jewish sect at Qumran, the Jewish community in Alexandria, and the early Christian movement (an important center of which was Ephesus)—read and engaged their Scriptures. It carries out the investigation in terms of four questions: What did their Bible look like? What books were being read as Scripture? How was the Bible being interpreted, and what were the readers looking for? and So what?—D.J.H.

772. C. DODD, "That scary book: the Bible," *Priests & People* 18 (11, '04) 429-433.

Coming to grips with "that scary book" known as the Bible demands openness to truth, for all, to new methods, to interpretation, to the world, to challenge, to wholeness, to children, to practical details, and to reverence.—D.J.H.

773. A. DU TOIT, "Het diskoersanalise 'n toekoms? (Does discourse analysis have a future?)," *HTSTeolStud* 60 (1-2, '04) 207-220.

After a promising start, enthusiasm for the use of discourse analysis in studying biblical texts seems to be waning. However, discourse analysis has proven itself such a useful exegetical instrument that everything should be done to rehabilitate it.—D.J.H.

774. S. EDMONDSON, "Christ and History: Hermeneutical Convergence in Calvin and Its Challenge to Biblical Theology," *ModTheol* 21 (1, '05) 3-35.

The essay explores in some depth the claim that for Calvin the christological sense of Scripture is of a piece with its historical/literal sense. It first discusses Calvin's commitment to and understanding of God's covenant history with the church. Next it treats Calvin's understanding of history both as text and event in order to see how as a 16th-century humanist he understood history in a manner distinct from modern understandings. Then it considers Calvin's actual practice of seeking a historical sense of the text that at times is also necessarily christological. Finally it reflects on the implications that Calvin's understanding of the convergence of historical and theological readings of Scripture may have for those interested in the project of biblical theology.—C.R.M.

775. M. EPIS, "Teologia sistematica e testo biblico," *Teologia* 29 (3, '04) 285-293.

All reference to the Bible cannot be reduced to a starting point for theological reflection, because the theory that is working hermeneutically in the Scriptures already qualifies the systematic profile of theology as such. The biblical shape of significance (the historical authenticity that the Bible configures) shows that theology (a systematic elaboration of God's self-communication) and philosophy (a specific understanding of human existence) are mutually interactive. As it focuses on the reciprocity that is developed by the biblical text, theology enriches hermeneutics with a character of truth.—D.J.H.

776. A. FORTIN, "Laisser parler la parole (Mc 2, 2). Une pratique réglée de lecture du texte biblique au service de la vie de l'Église," *SémiotBib* 115 ('04) 4-28.

After describing group reading of Scripture, the article discusses the parameters involved in such reading: the biblical text, the act of reading, the reader, and the effects of the reading. Then it considers how the practice of reading can help to establish the speaking/believing subject. It concludes with reflections on concrete difficulties encountered in the practice of group reading.—D.J.H.

777. D. FREY, "L'Herméneutique en Débat: l'Interprétation de la Bible selon Paul Ricœur et Hans-Georg Gadamer," *FoiVie* 103 (5, '04) 95-115.

After noting similarities and differences between the philosophical hermeneutics represented by Ricoeur and Gadamer, the article focuses on their distinctive approaches to the application of the biblical text to oneself under these headings: application through hearing (Gadamer), and the appropriation of meaning through exegesis (Ricoeur).—D.J.H.

778. G. FÜRST, "Die Bibel als 'Literatur des Ursprungs' (J. G. Herder). Die Arbeit an der Vetus Latina und die Bedeutung einer lebendigen Bibelkultur," *ErbAuf* 80 (6, '04) 464-472; *Vetus Latina* [Beuron] 37 ('04) 20-33.

After brief remarks on the future of Europe and the significance of the Bible, the article focuses on J. G. Herder's understanding of the Bible as the "holy book of humankind" and its significance for theology, language, philosophy, church, and the future of human society. It concludes with comments on the significance of the Bible for Europe today.—D.J.H.

779. M. GIULIANI, "La potenzialità di senso della Bibbia ebraica include o no l'interpretazione cristiana?" *StudPat* 51 (3, '04) 747-756.

Taking its starting point from the 2001 document of the Pontifical Biblical Commission on the Jewish people and their Sacred Scriptures in the Christian Bible [*NTA* 47, p. 177], this article examines three questions pertaining to the Christian interpretation of the OT: Does the "potentiality of the meaning" of Scripture admit the Christian claim of fulfillment? Is the Jewish reading of Scripture possibly analogous to the Christian reading? and Is the complex notion of fulfillment only a metaphor?—D.J.H.

780. P. GRECH, "*Auditus Fidei:* esegesi biblica e teologia," *PATH* [Vatican City] 3 (1, '04) 21-32.

The faith of the early Christians had as its foundation the simple narrative of Jesus' life, works, death, and resurrection. The response to the kerygma was the confession of faith and the moral life and worship of early Christians. The theology of the NT was a reflection on the kerygma by human authors whose reason was aided by the Holy Spirit, and their book became the object of reflection for later theologians. In this framework theology is the fruit of continuing dialogue among faith, reason, holiness, prayer, piety, apostolic teaching, and history.—D.J.H.

781. M. M. GRUBER, "Wandern und Wohnen in den Welten des Textes. Das Neue Testament als Heilige Schrift interpretieren," *StudNTUmwelt* 29 ('04) 41-65.

Taking its starting point from Jesus' "Temple saying" (Jn 2:19 parr.), the article discusses the interpretation of the NT as Holy Scripture in terms of the world behind the text (Jesus, the historical-critical method), the world of the text (the text as language, various literary approaches to it), and the world before the text (ways of actualizing the text, the transformative power of the text).—D.J.H.

782. E. HENSELL, "Rethinking How We Read the Bible," *RevRel* 63 (4, '04) 421-426.

With reference to Matthew's Gospel, the article suggests a way of overcoming "the snippet approach to Bible reading": careful reading of the text itself, use of a study Bible, consulting a general one-volume commentary, further examination of a specific one-volume commentary, and examination of a professional scholarly commentary.—D.J.H.

783. R. W. JENSON, "A Second Thought About Inspiration," *Pro Ecclesia* 13 (4, '04) 393-398.

Christian exegetes must somehow read the OT from the perspective of the NT—and Jewish exegetes the Tanakh from the Mishnah—or we will not be able to read these texts as Scripture at all. The OT must be read christologically and ecclesially because the one who "comes to word" in it is Christ himself.—C.R.M.

784. M. B. KARTZOW, "Anti-jødiske elementer i feministiske NT-studier (Anti-Jewish elements in feminist New Testament scholarship)," *NorskTeolTids* 105 (3, '04) 149-162.

The Christian feminist construction of patriarchal and sexist Judaism may have been a useful, though tendentious, background for claiming that Jesus was the first feminist. However, a theology that needs a negative other to present its message of liberation will always be in danger of reproducing structures that justify the use of stereotypes. The study of early Christianity would benefit from a reading of the NT together with Jewish texts and with a focus on the variety and multiplicity of voices that are heard and silenced in these texts.—D.J.H.

785. H. KINUKAWA, "Biblical Interpretation of Feminist Liberation Theologies," *In God's Image* [Kuala Lumpur] 23 (4, '04) 46-49.

The article maps out some elements that should be considered when interpreting biblical texts while doing feminist liberation theology: perspective; observation, reaction, evaluation, interpretation, creation of texts; perspectives in the history of biblical interpretation; a heuristic key for feminist biblical interpretation; 1st-century Palestinian patriarchy; the history of reading biblical texts; and the feminist vantage point—creative historical-critical interpretation.—D.J.H.

786. L. LEGRAND, "Fundamentalism and the Bible," *Dei Verbum* [Stuttgart] 70-71 ('04) 9-17.

In the face of the rise of fundamentalism in the religious landscape at the dawn of the third millennium, the essay offers a diagnosis of this condition and suggestions for dialogue and meeting the challenge. The long and short of the challenge put by the success of Christian fundamentalism is that it is a call to give the Bible back to those to whom it belongs, the people of God.—C.R.M.

787. E. LÓPEZ, "The hermeneutical process: between two shores," *Apuntes* [Dallas] 24 (3, '04) 84-100.

Using the metaphor of "two shores" first for a text that is polyvalent and readers who add meaning to the text, the article describes the hermeneutical process in terms of the text's "before," "within," and "beyond." Then it discusses the two main "shores" in Hispanic-Latino/a theology in terms of liberation theology (J. L. Segundo, J. S. Croatto) and biblical hermeneutics (J. González, P. Jiménez, F. F. Segovia, C. G. Romero). Finally it considers the hermeneutical question from the perspective of gender.—D.J.H.

788. C.-D. MAIRE, "La Parole de Dieu au risque de la culture des hommes," *RevRéf* 56 (231, '05) 19-43.

After noting some determining characteristics of modern culture, the article considers some risks (ethical, intellectual, communitarian) due to human culture with regard to the word of God. Then it proposes theological and anthropological elements for developing a biblically based theology of culture. Finally it reflects on how the word of God might transform culture and on what is distinctive of biblical culture.—D.J.H.

789. G. J. MALAN, "'Historiese kritiek' as 'teologiese eksegese' en die belang daarvan vir die Nederduitsch Hervormde Kerk se Skrifbeskouing ('Historical criticism' as 'theological exegesis', and its importance for the view of Scripture in the Nederduitsch Hervormde kerk)," *HTSTeolStud* 60 (1-2, '04) 279-292.

The article argues that the historical-critical approach to Scripture should be more effectively communicated in the Nederduitsch Hervormde Kerk, and that this process can be enhanced when R. Bultmann's concept of theological exegesis is applied. The exegete should ask not only what a text meant but also to what reality and new self-understanding such an exegesis leads.—D.J.H.

790. E. MANICARDI, "La Sagrada Escritura en la liturgia. Operatividad y eficacia," *Script Theol* 36 (3, '04) 837-853.

The article discusses the role of Scripture in the liturgy with regard to the reading of biblical passages in the course of liturgical celebrations, the penetration of the Bible in the rituals, the liturgical actualization of the inspired texts, and the efficacy of Scripture in the different celebrations.—D.J.H.

791. R. L. MAYHUE, "The Authority of Scripture," *MastSemJourn* 15 (2, '04) 227-236.

After introductory comments on the concept of authority, the article discusses the authority of God, the authority of God in Scripture, the authority of Scripture in practice, and the authority of Scripture in proclamation.—C.R.M.

792. P. MEAGHER, "Biblical Hermeneutics in India: The New Testament," *BibBhashyam* 30 (4, '04) 260-279.

What is needed in India is an integrated contextual approach to biblical interpretation with the fundamental dialogue between the contemporary reader/context and the biblical text as central, where there is a genuine dialogical process that respects both the actual text within its original context and the situations and questions of believers today.—D.J.H.

793. D. B. MILLER, "Bible Resources for the Nonspecialist," *Direction* 33 (2, '04) 207-211.

The article lists Bible resources helpful for nonspecialists under two main headings: (1) practical study of the text (translations, concordances, commentaries, etc.), and (2) issues in Bible study (introductions, history of canon and Bible interpretation, hermeneutics and method, etc.).—C.R.M.

794. J. MOINGT, "Le Livre et l'Evénement," *Études* 401 (4, '04) 355-364.

Christianity is not a religion of the book. Rather it is essentially the religion of the event of Jesus Christ, which is the key to interpreting its book and what binds it together. The Christian Bible is read in the church (that is, in tradition and in community) and in history.—D.J.H.

795. J. MUDAKKAMPURATH, "The Approach of the Fundamentalist," *Dei Verbum* [Stuttgart] 70-71 ('04) 18-20.

After noting some features and doctrines of fundamentalism, the article reflects on the difficulties involved in responding to fundamentalists. Then it compares fundamentalist and Catholic approaches to Genesis 1 and Daniel 7, respectively.—D.J.H.

796. L. C. NATIVIDAD, "Criticism and Justification: Biblical Interpretation and Use of Scripture in *Catechism of the Catholic Church,*" *Landas* 17 (1, '03) 1-35.

After presenting the teaching on biblical interpretation in the *Catechism of the Catholic Church* issued after Vatican II, the article enumerates the various criticisms of its teaching and use of Scripture: disregard of the historical-critical method, emphasis on the spiritual sense of Scripture by using typological interpretation, weak use of Catholic tradition, compilation of scriptural citations (prooftexting), domination by a narrow reading of Matthew, and harmonization of the Gospels. Then it proposes a paradigm for using Scripture in catechesis and religious education.—D.J.H.

797. M. NEUMAN, "The Role of Scripture on the Spiritual Journey," *RevRel* 64 (1, '05) 51-64.

The article explores the connections between a prayerful reading of Scripture and the application of that reading to a person's spiritual life journey. After a historical overview of the Bible's role in Catholic spirituality, it discusses the church's current teaching on Bible reading and suggests some ways in which the Bible can guide a person's spiritual journey.—D.J.H.

798. L. S. NIELSEN, "Amos Niven Wilders mytisk-poetisk teologi. En teologisk introduktion" [Amos Niven Wilder's Mystic-Poetic Theology. A Theological Introduction], *DanskTeolTids* 67 (1, '04) 35-53.

After a brief introduction to Wilder's work, the article presents the main theses of his biblical hermeneutics, which may most adequately be described as "mythopoetic theology," in a systematic-theological form. Over against logical-positivism and its radical rejection of art, religion, and theology, Wilder developed a poetic and existential theology in which the Bible is perceived as fiction, imagination as the prevailing faculty of knowledge, and myth as the leading principle in Christian preaching. His mythopoetic theology can satisfy current pleas for a more poetic approach toward the Bible in contemporary exegesis.—C.R.M.

799. P. O'CALLAGHAN, "La Biblia en la configuración de la teología," *ScriptTheol* 36 (3, '04) 855-875.

After considering in what sense one can affirm that the Bible shapes theology, the article discusses the role of Scripture in theology throughout history and with reference to motives and impulses, respectively. Then it focuses on the interpretation of apocalyptic texts, and concludes with general observations on theology, the Bible, and interpretation.—D.J.H.

800. L. ØSTNOR, "Kriterier for bruk av bibelmateriale i kristen etikk. Oversikt over noen bidrag fra nord-amerikansk teologi (Criteria for Use of Biblical Material in Christian Ethics: Survey of Contributions from North-American Theology)," *TidsTeolKirk* 75 (4, '04) 277-295.

The article discusses how the following North American scholars have proposed to use biblical material in Christian ethics: J. M. Gustafson, B. C. Birch and L. L. Rasmussen, T. W. Ogletree, W. C. Spohn, R. B. Hays, and C. H. Cosgrove. It concludes that the criteria presented by these theologians, except Hays, are rather vague and therefore need to be defined more precisely.—D.J.H.

801. M. PÉREZ FERNÁNDEZ, "Rabbinic Texts in the Exegesis of the New Testament," *RevRabbJud* 7 ('04) 95-120. [See § 48-1530.]

After noting the recent reciprocal trends of Jewish interest in Jesus and Christian interest in Judaism, the article first considers the question of the use of rabbinic texts in the exegesis of the NT with reference to B. Chilton, C. A. Evans, and J. Neusner's *The Missing Jesus* [*NTA* 47, pp. 364-365]. Then it discusses how to use rabbinic texts in NT exegesis, halakic texts in NT exegesis (Jn 7:23—circumcision on the Sabbath; Mk 2:23-28 parr.—the episode of the ears of corn), rabbinic attitudes and Jesus' attitudes (Mt 7:24-27; Lk 9:59-62; Mk 2:22), rabbinic parables and Jesus' parables (Mt 22:1-14 par./*b. Šabb.* 153a; Mt 20:1-16/*Sifra Leviticus* 26:9), and rabbinic and evangelical haggadah. It concludes with seven points that justify use of rabbinic texts in the exegesis of the NT.—C.R.M.

802. L. D. PETTEGREW, "The Perspicuity of Scripture," *MastSemJourn* 15 (2, '04) 209-225.

The doctrine of the perspicuity of Scripture is complicated by the antagonism of postmodern critics of biblical authority. The article first investigates the meaning of the doctrine of the perspicuity of Scripture. Then it identifies some key debates over perspicuity in their historical contexts.—C.R.M.

803. J.-M. POFFET, "Fuerza y actualidad del texto bíblico," *ScriptTheol* 36 (3, '04) 821-836.

With particular attention to the interpretive orientations and achievements of M.-J. Lagrange, the article discusses the power and relevance of the biblical text with reference to moving from naïveté to criticism, the book and the land, the nature of history, history as reconstruction, and history as tradition.—D.J.H.

804. A. PROBST, "Penser la Bible," *RevRéf* 56 (231, '05) 59-66.

The article reflects on ten themes pertaining to the Bible and its interpretation: rationalism, the new hermeneutic, hermeneutics and the Reformation, naturalism and historicism, the use of words, the impasses of the theory of sources, the evil already accomplished, eternal matter, the radical origin, and human nudity.—D.J.H.

805. J. PUNT, "Current Debates on Biblical Hermeneutics in South Africa and the Postcolonial Matrix," *RelTheol* 11 (2, '04) 139-160.

This discussion of postcolonial approaches to the Bible in South Africa first considers what lies behind the question of what it is that makes an African reading of the Bible African. Next it takes up the question of vernacular readings and the extent to which readings of the Bible that are formulated outside the academy or church can be considered liberatory or postcolonial and be incorporated into "mainstream" readings. Then it asks whether a nationalist or hybridical reading is the more useful approach in a postcolonial situation. Finally it reviews some implications of postcolonial biblical criticism for NT studies in South Africa and raises the topic of an ethics of interpretation. It concludes that NT scholars and the guild at large must ensure that their work does not produce or contribute to readings that will perpetuate colonialist, imperialist, or hegemonic interpretations of the Bible.—C.R.M.

806. J. PUNT, "The Priority of Readers among Meanings and Methods in New Testament Interpretation," *Scriptura* 86 ('04) 271-291.

After noting that it is increasingly recognized in biblical scholarship that the reader plays a decisive role in making meaning of texts, the article discusses the quest for the "meaning" of the text, the collapse of the paradigm of interpretative neutrality and hermeneutical objectivity, a reader-oriented approach, and readers in social locations. The reader is a vital component in the hermeneutical process inasmuch as readers do not simply retrieve but effectively, if unknowingly, contribute to textual meaning.—C.R.M.

807. M. REISER, "Hat die spirituelle Exegese eine eigene Methode?" *Studies in Spirituality* [Leuven] 14 ('04) 319-333; *GeistLeb* 77 (6, '04) 430-443.

Allegory is a proper method for spiritual exegesis. Even though its basic principles of the *regula fidei* and inspiration are out of fashion today, both of them can easily be combined with historical-critical methods. The passage about the cursing of the fig tree (Mk 11:12-14) shows the possibilities of such a spiritual exegesis in the history of interpretation.—D.J.H.

808. P. J. W. SCHUTTE, "Reading the Bible again with Marcus Borg," *HTSTeolStud* 60 (1-2, '04) 411-429.

The article engages in conversation with parts one and three (foundations, the NT) of Borg's *Reading the Bible again for the First Time* (2002). What makes this book of the utmost interest in current times is the fact that many inside and outside organized religion are searching for an enlightened and contemporary way in which to be believers and to appropriate the profound richness of the Bible. Borg's understanding of Scripture respects both tradition and reality. He presents a way of reading the Bible from a historical-metaphorical point of view, which means that the Bible is taken seriously without being taken literally.—C.R.M.

809. A. M. SCHWEITZER, "Fundamentalism — A Challenge for Biblical Pastoral Ministry," *Dei Verbum* [Stuttgart] 70-71 ('04) 4-6.

A fundamentalist use of the Bible is incapable of communicating the biblical message of pluralism and tolerance among humans. The message of the Bible stands in plain contradiction to fundamentalism. Christian faith (and its use of the Bible) is historical, pluralistic, and dialogical.—D.J.H.

810. W. J. SMITH, "Soul and psyche: The Bible in psychological perspective," *HTSTeolStud* 60 (1-2, '04) 431-440.

W. G. Rollins's *Soul and Psyche. The Bible in Psychological Perspective* (1999) is a ground-breaking work on psychological biblical criticism that will be of great value for biblical researchers. The article discusses Rollins's work under the following headings: biblical psychology in retrospect; the prospects for biblical psychology; Rollins's definition of the terms—psyche, soul, and self; Rollins's psychological model of the psyche; the implications of this approach for the Bible and its readers; and the therapeutic effects of this psychological-critical approach—a prediction.—C.R.M.

811. J. Stamoolis, "Scripture and Hermeneutics: Reflections over 30 years," *EvangRev Theol* 28 (4, '04) 337-344.

The article offers reflections on the following topics with respect to developments over the past thirty years in North America: Scripture and hermeneutics, women in ministry, homosexuality, the growth of megachurches, and defining new paradigms.—C.R.M.

812. A. Strotmann, "Frau Weisheit, der Gott Israels und die Frauen. Eine kleine Forschungsgeschichte zur personifizierten göttlichen Weisheit in der feministischen Exegese," *BibKirch* 59 (4, '04) 203-208.

The article describes the recovery of the biblical figure of Lady Wisdom over the last twenty-five years (by C. V. Camp, S. Schroer, J. C. Engelsman, C. A. Newsom, et al.) and the effect that this development has had in feminist biblical exegesis.—D.J.H.

813. S. A. Strube, "Den 'garstig breiten Graben' überwinden. Plädoyer für ein erweitertes Selbstverständnis der Exegese — ein Diskussionsanstoss," *Orientierung* 68 (22, '04) 242-245.

The article first contrasts the historical-critical and the religious-existential approaches to reading the Bible as a way of highlighting tensions involved in biblical interpretation today. Then it suggests that these tensions can be overcome to some extent by greater focus by proponents of both approaches on the process of reading and the role of the reader.—D.J.H.

814. G. Theissen, "Exegese und Theologie. Über Bedeutung und Funktion der Exegese in der Theologie," *NedTheolTijd* 58 (4, '04) 292-308.

The German version of the article on exegesis and theology that appeared in *Dansk Teologisk Tidsskrift* [§ 49-40].—D.J.H.

815. R. L. Thomas, "The Rationality, Meaningfulness, and Precision of Scripture," *Mast SemJourn* 15 (2, '04) 175-207.

As long as one remains within the boundaries of biblical logic one cannot impugn the purity of Scripture as have those who attribute irrationality to the Scriptures through convoluted hermeneutical procedures. Evangelicals need to retrace their steps of the last fifty years if they are to regain their appreciation for the reliability and precision of the Bible. [The same issue contains a bibliography of works on the Christian Scriptures (pp. 237-244) compiled by D. M. Swanson.]—C.R.M.

816. J. B. Thomson, "Time for Church? Evangelicals, Scripture and Conversational Hermeneutics," *Anvil* 21 (4, '04) 245-257.

Lack of attention to the intrinsic relationship between Scripture and church not only hides vital elements of the way we attend to God but also fails to do justice to the very character of Scripture itself. It therefore corrodes the commitment that evangelicals have always had to the authority of Scripture and to faithful obedience as we listen to God in and through Scripture.—D.J.H.

817. A. van Aarde, "Skrifbeskouing in die lig van postmoderniteit (Perspective on Scripture in light of postmodernity)," *HTSTeolStud* 60 (1-2, '04) 503-532.

The article considers the Reformers' "Scripture principle" in light of the paradigm shifts from premodern, to modern, to postmodern theology. The "Scripture principle" embodies two notions in particular: the Bible as God's word in human language, and the availability of Scripture to all believers to interpret for themselves. In light of the perspectives on Scripture in the work of F. Schleiermacher, K. Barth, and R. Bultmann, the article discusses the "Scripture principle" in relation to three positions: the Bible as the book of the church, as the book of believers, and as the book of theologians. It advocates tolerance for users of the Bible to regard the authority of Scripture in concurrence with any one of these positions without the hegemony of one over the other.—C.R.M.

818. D. J. C. van Wyk, "*Ad fontes* — terug na die Skrif, of na Jesus, of na die belydenis? (*Ad fontes* — back to Scripture, or to Jesus, or to Dogma?)," *HTSTeolStud* 60 (1-2, '04) 575-605.

A critical approach to the NT, its origins, and the development of theological trajectories in the early Jesus movements has led historians to look beyond the biblical canon for the foundational authority of Christianity. Some have regarded Jesus as the primary authority for his earliest followers while others have identified various doctrinal traditions as authoritative before the establishment of the canon. The article challenges the church to consider a foundational authority beyond the written and canonized Scripture as a normative source for Christian faith and life.—C.R.M.

819r. J. Webster, *Holy Scripture. A Dogmatic Sketch* [*NTA* 48, pp. 405-406].

G. D'Costa, "Revelation, Scripture and Tradition: Some Comments on John Webster's Conception of 'Holy Scripture,'" *International Journal of Systematic Theology* [Oxford—Malden, MA] 6 (4, '04) 337-350.—The goal and aim of Webster's arguments and the conceptualities employed to safeguard the authority and externality of the revelation of the triune God, and the mediation of this revelation in Holy Scripture, are actually not secured in Webster's version of *sola scriptura.* Rather, they are better expressed and defended with Vatican II's Dogmatic Constitution on Divine Revelation (*Dei verbum*) that develops a *sola scriptura et ecclesia* alternative. There we find a delicate balance whereby Scripture is given a primacy (that accords with Webster's position) as well as an equality with tradition (that does not accord with Webster's position) that actually safeguards its primacy. One cannot be had without the other.—D.J.H.

820. G. West, "Indigenous exegesis: Exploring the interface between missionary methods and the rhetorical rhythms of Africa — locating local reading resources in the academy," *Neotestamentica* 36 (1-2, '02) 147-162.

Talk of indigenous biblical exegesis in Africa is not misplaced, sharing as it does a number of critical features with forms of exegesis that western-trained biblical scholars are more familiar with. Recognizing its presence in African students is a first step. Analyzing its contours more carefully is an important second step that still awaits us, as does the third step, that of exploring its engagement and interface with our familiar forms of exegesis.—D.J.H.

821. L. M. Wills, "A Response to the Roundtable Discussion 'Anti-Judaism and Postcolonial Biblical Interpretation,'" *JournFemStudRel* 20 (2, '04) 189-192.

What American Jewish feminists (e.g. A.-J. Levine) and third-world feminists (e.g. E.

Tamez and M. Kanyoro) [see § 48-1526] have in common is that their theological and historical reconstructions arise out of ethical concerns of their own peoples' sufferings. Postcolonial theory offers an opportunity to describe the complexity of the multiple perspectives that sometimes compete with each other.—D.J.H.

822. S. Wypych, "Intertekstualność a najbardziej znane metody analizy literackiej tekstów Pisma Świętego (Intertextuality and the Best Known Methods of Literary Analysis of the Scripture Texts)," *StudTheolVars* 42 (1, '04) 155-168.

After explaining some general principles of intertextuality, the article discusses intertextuality in relation to the historical-critical method, to structuralism, and to narrative criticism, respectively. Then it considers intertextuality in the Bible.—D.J.H.

## *Textual Criticism*

823. P.-M. Bogaert, "Bulletin de la Bible Latine. VII. Sixième série," *RevBen* 114 (1, '04) 179-210.

This sixth installment of Tome VII in the ongoing survey of research on the Latin Bible [see §§ 40-63; 41-1462; 43-825; 45-72; 47-74] provides bibliographic information and summaries for ninety-six recent books and articles. [To be continued]—D.J.H.

824. J. K. Elliott with J. N. Birdsall, "Supplement I to J.K. Elliott, *A Bibliography of Greek New Testament Manuscripts*," *NovTest* 46 (4, '04) 376-400.

This first in an occasional series intended to update the second edition (2000) of *A Bibliography of Greek New Testament Manuscripts* [*NTA* 45, p. 146] is divided into six major sections: changes to the introductory matter, changes to manuscript entries, catalogues containing descriptions and occasional plates of NT Greek manuscripts, cross-references, typographical errors and minor omissions or addenda, and guides to various approaches to transcriptional probability.—D.J.H.

825. R. Gryson, "Bericht zum Forschungs- und Editionsstand der Vetus Latina (Institutsbericht)," *Vetus Latina* [Beuron] 37 ('04) 34-50.

After reporting on the recent history of the *Vetus Latina* project, the article notes that in the last ten years twenty-nine fascicles have been published, describes where the project stands today, and mentions some undertakings that are now in process.—D.J.H.

826. R. R. Schulz, "Junia Reinstated: Her Sisters Still Waiting," *LuthTheolJourn* 38 (3, '04) 129-143.

The article presents evidence to show how orthodox adjustments of Scripture downplayed the role women played in the early church. With attention to the presentation of the manuscript evidence in modern editions of the Greek NT, it considers the case of Junia in Rom 16:7, the text of 1 Cor 14:33-40, and Chrysostom's reading of *sylleitourgous* for Prisca and Aquila in Rom 16:3 in place of the diluted *synergous*. It also treats the role of women in the church in the Western text and in *Acts of Paul*, respectively, as well as the "dilution" of the Greek text of Rom 16:1-2 by Latin Fathers in the 2nd century to negate the leadership role (*prostatis*) of Phoebe.—C.R.M.

Textual Criticism, §§ 49-970, 995, 1024, 1047, 1142.

827r. C. C. Caragounis, *The Development of Greek and the New Testament* [*NTA* 49, p. 153].

P. W. van der Horst, “De ontwikkeling van het Grieks en het Nieuwe Testament. Opmerkingen naar aanleiding van een recente publicatie (The Development of Greek and the New Testament),” *NedTheolTijd* 59 (1, ’05) 21-30.—This review article gives special attention to the elements of continuity and change in pronunciation, semantics, and syntax in the history of the Greek language, and their significance for NT study. It concludes that in spite of the fact that Caragounis overstates his case in some respects, his book undoubtedly throws new light on several problems of NT interpretation.—D.J.H.

828. R. de Blois, “Lexicography and Cognitive Linguistics: Hebrew Metaphors from a Cognitive Perspective,” *DavarLogos* [Libertador San Martín, Argentina] 3 (2, ’04) 97-116.

The forthcoming *Semantic Dictionary of Biblical Hebrew* is primarily based on insights from cognitive linguistics. The article describes metaphors and other figurative extensions of meaning from a cognitive viewpoint, deals with the cognitive perspective on metaphors in biblical Hebrew, and gives examples of how the *SDBH* intends to handle metaphors.—D.J.H.

829. D. Levene and B. Rothenberg, “Word-Smithing: Some Metallurgical Terms in Hebrew and Aramaic,” *AramStud* 2 (2, ’04) 193-206.

After reflecting on problems associated with translating metallurgical terms in ancient Hebrew and Aramaic, the article focuses on (1) the meanings of the word *ṣrp* in Biblical and Mishnaic Hebrew with some reference to its Aramaic and other cognates, and (2) the shifts in meaning connected with the word *ʾnk* in Amos 7:7-8 throughout history.—D.J.H.

830. M. D. Makidon, “Soteriological Concerns with Bauer’s Greek Lexicon,” *Journal of the Grace Evangelical Society* [Irving, TX] 17 (33, ’04) 11-18.

After sketching the history of W. Bauer’s Greek lexicon in its German and English editions, the article examines critically F. W. Danker’s revisions in BDAG (2000) of three entries in BAGD (1979) that are of particular interest to soteriology: πιστεύω (“believe, trust”), δικαιόω (“be declared righteous”), and ἀπειθέω (“disobey, disbelieve”).—D.J.H.

831. V. S. Poythress, “Male Meaning in Generic Masculines in Koine Greek,” *WestTheol Journ* 66 (2, ’04) 325-336.

Considerable primary textual evidence from Plutarch and Philo shows that in Greek the generic masculine included a suggestion of a male case being used to express a general principle that applies to both men and women. This phenomenon tends to support the propriety of using an expression in English (“he”) that suggests both a general principle and a male case exemplifying the principle.—D.J.H.

832. B. Zbroja, “Kamienowanie w Biblii (La lapidation dans la Bible),” *AnalCracov* 35 (’03) 291-309.

After discussing the Hebrew and Greek terminology for “stoning,” the article examines the references to stoning in various parts of the OT. Then it surveys references to stoning in the NT, with particular attention to John's Gospel and Luke-Acts.—D.J.H.

Biblical Linguistics and Philology, § 49-848.

## *Biblical Translation*

833. C. C. Black, "Revisiting the King James Bible," *TheolToday* 61 (3, '04) 347-354.

The article describes and comments on the content of five learned, well-wrought books on the KJV, its predecessors, and successors: D. Daniell, *The Bible in English* (2003); D. S. Katz, *God's Last Words* (2004); A. McGrath, *In the Beginning* [*NTA* 46, p. 143; 47, p. 355]; B. Moynahan, *God's Bestseller* (2002); and A. Nicolson, *God's Secretaries* [*NTA* 47, pp. 556-557].—C.R.M.

834. K. Crombie, "Bible Distribution and the British and Foreign Bible Society in Eretz Israel," *Mishkan* [Jerusalem] 41 ('04) 6-20.

The British and Foreign Bible Society was possibly the first Protestant organization to send a worker (usually placed in 1816) to "spy out the land." The article sketches the history of the activities of the Bible society in particular and of Bible distribution in Palestine in general from the initial visit through 1950.—D.J.H.

835. Y. Endo, "Problems of Easy-to-Understand Bible Translations," [in Japanese] *Exegetica* [Tokyo] 15 ('04) 87-100.

Recent Bible translations have focused on the ready understanding of the text by readers. Lucid style and/or polished phraseology in the target language, such as Japanese, are top priorities. The article points out problems with this trend and the theories (dynamic equivalence, functional equivalence) that underlie it, and indicates the advantages of literal translation, which is more transparent.—C.R.M.

836. E. M. Fry, "Faithfulness—A Wider Perspective," *BibTrans* 55 (4, '04) 510-528.

In presenting Scripture in media other than print, we need an extension of the application of the principles of functional equivalence to cover situations in which the receptors' apprehension of the message comes from a range of elements including (but not restricted to) words. The body of the article offers suggestions and guidelines for checking and ensuring faithfulness to the Bible in presentations of Scripture in various media.—D.J.H.

837. E. M. Fry, "An Oral Approach to Translation," *BibTrans* 55 (4, '04) 506-510.

In some communities all communication has been or still is oral. The article describes efforts at developing an oral approach in training programs with teams of Bible translators working in Australian aboriginal languages.—D.J.H.

838. S. Guthrie, "Wycliffe in Overdrive," *ChristToday* 49 (2, '05) 74-75.

In 1999 Wycliffe International came up with Vision 2025—to start a Bible translation "in every language that needs one." With the project one-fifth of the way along, the article presents the transcript of an interview with F. Boswell, the international translation coordinator for Wycliffe International, about the progress and challenges of Vision 2025.—D.J.H.

839. E. R. Hope, "A Text-Linguistic Model for Media Scriptures," *BibTrans* 55 (4, '04) 441-448.

The constraints placed upon people developing Scripture presentations in graphic and electronic media are far different from those placed on the traditional Bible translator. An awareness of markedness theory, register in texts (field, tenor, mode), and the elements of texture (cohesion, coherence, information organization, intertextuality, acceptability, efficiency, effectiveness) in both Scripture texts and any media production of that text will help in judging the quality of these productions and in assessing whether or not they have achieved their stated goals.—C.R.M.

840. M. Knüppel, "Zum Problem der türkischen Bibelübersetzung des Hans Ungnad von Sonneck (1493-1564)," *ZeitKirchGesch* 115 (1-2, '04) 100-116.

After surveying early translations of the Bible into Osmanli-Turkish, the article describes Ungnad's life (1493-1564) and work, the plans for a Christian mission to the Turks, and Ungnad's project for translating the Bible into Osmanli-Turkish. Ungnad was the founder of the Württembergische Bibelanstalt; it remains unclear even today whether this translation ever came into existence.—D.J.H.

841. B. Loubser, "How Do You Report Something that was Said with a Smile?—Can We Overcome the Loss of Meaning When Oral-Manuscript Texts of the Bible are Represented in Modern Printed Media?" *Scriptura* 87 ('04) 296-314.

Translators need to develop conscious strategies to counteract the loss of meaning when biblical texts that originated in cultures where the conventions of oral and manuscript communication predominated are translated into the language of modern, literate cultures. These strategies include drawing a clear profile of the media cultures available to the biblical authors, assessing the interplay between different media interfaces as they appear in the text, and understanding the constraints that the properties of the specific media exert on the process of communication.—D.J.H.

842. G. Nerel, "The 'Flagship' of Hebrew New Testaments: A Recent Revision by Israeli Messianic Jews," *Mishkan* [Jerusalem ] 41 ('04) 49-56.

A new revision of F. J. Delitzsch's Hebrew NT (1877) was released in 2003 under the auspices of the Israeli association "Streams in the Negev" in Beer-Sheva. Although the original Delitzsch Hebrew NT contained no mistranslations, the reality of semantic dynamism in Hebrew in recent decades demanded a careful amendment of the text. While focused obsolescence in the "Negev Delitzsch Version" was updated, the grammar and vocabulary rooted in the OT were retained.—D.J.H.

843. B. M. Newman, "Celebrating a Creative Colleague," *BibTrans* 55 (4, '04) 479-488.

*The Challenge* is intended to be an innovative yet accurate adaptation of select passages from the Greek NT, challenging contemporary readers with the person and teaching of Jesus. As a way of celebrating E. M. Fry's creative contribution to Bible translation, the article highlights some of the basic features of the project while providing an assortment of sample texts as illustrations of these features.—D.J.H.

844. J. PUNT, "Whose Bible, mine or yours? Contested ownership and Bible translation in Southern Africa," *HTSTeolStud* 60 (1-2, '04) 307-328.

The article considers Bible translations in Africa; the social role of the Bible in Africa—an incentive for ownership; the Bible as common property?—the role of translated Bibles; translating and owning a "rewritten" Bible—controlling the text; recolonizing translations—owning up; and the challenge of Bible translation work. It concludes that the challenge for Bible translation today is to deal with the fact that for the majority of Bible readers their particular translation simply constitutes "the Bible."—C.R.M.

845. P. C. STINE, "Eugene A. Nida: A Historical and Contemporary Assessment," *BibTrans* 55 (4, '04) 469-479.

After noting the pervasive influence of the dynamic or functional equivalence method of Bible translation introduced by Nida and his colleagues, the article discusses Bible translation prior to Nida, criticisms of the dynamic equivalence approach (e.g. its theory of language, attempts to understand the author's intention), and the evaluation of the criticism. It concludes that the critics would not be able to raise the very legitimate questions that they do were it not for the foundational work of Nida who has brought the field to where it is today.—C.R.M.

846. K. UCHIDA, "On the Japanese Translation of ἰδού in the Gospels in the Shinkaiyaku Seisho (New Japanese Bible)," [in Japanese] *Exegetica* [Tokyo] 15 ('04) 65-86.

The particle ἰδού occurs 130 times in the Gospels and serves to lend emphasis to someone or something important. Consequently the word should not be ignored in translation. The word "behold" should be used more often than it is. In about two-thirds of the cases ἰδού may be translated by imperatives and petitions, and other adverbial expressions should be chosen in accord with the contexts. If we give appropriate words to each of the ἰδού passages, the dynamism will be restored to the text of the Gospels.—D.J.H.

847. E. R. WENDLAND, "Bible Translation — A Lighthouse and a Library for the Promotion and Preservation of Language and 'Literature' in Africa: The Example of Chinyanja," *Scriptura* 85 ('04) 81-96.

The article explores the implications of the thematic metaphorical terms "lighthouse" and "library" with reference to three translations of the complete Scriptures that have been made in the Chinyanja language of Malawi, Zambia, and Mozambique. It considers how these translations serve to promote (enlighten, show the way, reveal the rocks) and preserve (act as a reservoir and repository for) the language and culture of the Chinyanja-speaking peoples of this south-central African region.—D.J.H.

## *Computer-Assisted Research*

848. M. DUBIS, "Web Access to the Thesaurus Linguae Graecae: A Digital Library of Greek Literature," *JournRelTheolInfo* 6 (2, '04) 3-9.

The Thesaurus Linguae Graecae (TLG) Digital Library, long the definitive database for ancient Greek texts, is now available online (www.tlg.uci.edu). The article discusses the online version with regard to searches, fonts, canon, link to Perseus, software and connectivity, and subscriptions and cost. It concludes that the online TLG offers exhilarating access to Greek texts of antiquity in a way that offers marked advantages over its earlier CD-ROM format.—D.J.H.

849. R.-F. Poswick, "Informatique et Bible — 2003," *AnalCracov* 35 ('03) 231-236.

After reflecting on possibilities and problems associated with using computer technology in biblical research [see § 46-766], the article points to some examples that illustrate the usefulness of information technology for the study of Scripture.—D.J.H.

## Scholars

850. G. Alderman, "Claude Montefiore," *Jewish Journal of Sociology* [London] 46 (1-2, '04) 78-81.

The outstanding strength of D. Langton's *Claude Montefiore. His Life and Thought* (2002) lies in its frank assessment of the extent to which Montefiore saw himself as a latter-day expositor of the Jewish content of Jesus' teachings. Montefiore was indeed a great Gospel scholar. In his lifetime of writings he taught Christian scholars to recognize how Jewish Jesus' views really were. However, he also deliberately manipulated Jesus' views to suit his own theocratic agenda (e.g. in underpinning his own antinationalist views).—D.J.H.

851. Anon., "André Caquot (1923-2004)," *Istina* 49 (3, '04) 275-276.

This memorial note describes Caquot's academic career and his contributions to the study of the history of religion, including the Dead Sea scrolls. It praises him as a precise historian, cautious, writing in a lucid style, who attacked the most delicate problems.—D.J.H.

852. Anon., "In memoriam. J. Severino Croatto," *RevistBíb* 66 (1-2, '04) 5-11.

After describing Croatto's life (1930-2004) and academic career, the article lists some of his most important books and articles on biblical theology, exegesis, hermeneutics, and so on.—D.J.H.

853. C. Arnold, "'Lamentabili sane exitu' (1907). Das Römische Lehramt und die Exegese Alfred Loisys," *Zeitschrift für Neuere Theologiegeschichte/Journal for the History of Modern Theology* [Berlin—New York] 11 (1, '04) 24-51.

The history behind the Roman Holy Office's 1907 decree *Lamentabili* goes back to the censuring of Loisy's main works in 1903. The long and difficult process of drafting and discussing the propositions of *Lamentabili* reveals divergent opinions about Loisy and the entire "modernist" problem within the Holy Office.—D.J.H.

854. D. L. Balch, "Everett Ferguson: Church of Christ Historian, Teacher, Elder, Theologian, Apologist," *RestorQuart* 46 (3-4, '04) 201-224.

This account of Ferguson's life and career unfolds according to the following outline: early life; Abilene Christian College and Harvard—experiences and great teachers; education and the Church of Christ; elder and teacher; publications—books, edited works, articles; and other options—the canon and women in the church.—C.R.M.

855. D. Boyarin, "An Other Love," *JewQuartRev* 94 (1, '03) 1-2.

The author describes his love as a diasporic rabbinic Jew for certain manifestations of Christianity, especially the Church Fathers and their excluded others, the Christian heretics.—D.J.H.

856. R. G. Bratcher, "Hope, Love, Faithfulness: My Witness," *BibTrans* 55 (4, '04) 530-533.

Looking back on his many years of involvement in Bible translation and related activities, the author reflects on some of the truths he has learned: We are saved by hope; we are sustained by the bonds of human love; and the one requirement is faithfulness.—D.J.H.

857. D. BUCHANAN, "John Suggit, humble scholar and man of God: An appreciation," *Neotestamentica* 36 (1-2, '02) xiii-xv.

This personal appreciation of Suggit as a NT scholar and an Anglican priest notes his insights into the NT and his amazing ability to relate virtually everything in the NT to the Eucharist. [This issue, which is a *Festschrift* honoring Suggit, also includes a photograph of him as well as his *curriculum vitae* and a list of his publications (pp. xvii-xx).]—D.J.H.

858. J. A. DENGATE, "Michael H. Jameson, 1924-2004," *AmJournArch* 109 (1, '05) 77-80.

Jameson was an archaeologist, ancient historian, classical philologist, epigrapher, English translator of ancient Greek, and a cultural anthropologist expert in Greek religion and ritual, economy and society, and daily life in the ancient polis. Among the areas of his continuing and most important work were Athenian inscriptions and ancient sacrifice.—D.J.H.

859. T. F. J. DREYER, "Huldigingswoord en Curriculum Vitae: Petros Albertus Geyser (A Tribute and Curriculum Vitae)," *HTSTeolStud* 60 (1-2, '04) 1-5.

After a personal appreciation of Geyser, the article presents his *curriculum vitae* (including his publications). A photo of Geyser is also included in the issue (which honors him).—D.J.H.

860. J. T. FITZGERALD, "Abraham J. Malherbe as a New Testament Scholar: An Analysis and Appreciation. Part I: the Early Years," *RestorQuart* 46 (3-4, '04) 163-200.

This installment provides an account of Malherbe's early career according to the following outline: birth (1930) and early years in South Africa, the move from South Africa to college at Abilene Christian College, the Harvard years I (S.T.B. and Th.D. studies), the Holland hiatus (as a visiting doctoral student at the University of Utrecht, 1960-61), the Harvard years II, the Abilene Christian College faculty years (1963-69), the Harvard hiatus (as a visiting scholar, 1967-68), and the Abilene Christian College faculty years (a personal reminiscence).—C.R.M.

861. J. G. GAGER, "Scholarship as Moral Vision: David Flusser on Jesus, Paul, and the Birth of Christianity," *JewQuartRev* 95 (1, '05) 60-73.

For Flusser (d. 2000) true scholarship was a deeply moral undertaking, and the goal of his work was to create a path beyond ignorance and prejudice that would lead to understanding and reconciliation. To Christians his message was that true Christianity has no room for any kind of anti-Judaism. To Jews his message was that true Christianity was and is a Jewish religion and that Jews cannot ignore Christianity. If Flusser's work on Jesus represents a certain ambivalence toward Christianity, his affinity for Jesus represents the positive pole of that ambivalence. His treatment of Paul, on the other hand, although both complex and to some extent confused, seems to represent a virtually required counterbalancing negative pole.—C.R.M.

862. G. GERBRANDT, "Scholars as Servants of the Church," *Direction* 33 (2, '04) 133-142.

Scholarship has a crucial contribution to make to the church, but its role must be more commonly understood even as its responsibilities or limitations are recognized. The article presents five theses as a contribution to conversation about this issue (e.g. responsibility to the church and academic freedom should not be pitted against each other).—C.R.M.

863. T. JELONEK, "Reverend Professor Jerzy Chmiel," *AnalCracov* 35 ('03) xvii-xx.

Chmiel (1935-  ) not only is entirely devoted to the study of Scripture but also shares it with others in many different ways. The article describes his education, academic career, and contributions to biblical studies against the background of recent Polish history. The same issue (which honors Chmiel) contains a color photograph of him, a Polish version of this article (pp. xi-xv), and a list of his publications (pp. xxi-l).—D.J.H.

864. E. LEV AND Y. PERRY, "Dr Thomas Chaplin, Scientist and Scholar in Nineteenth-Century Palestine," *PalExplQuart* 136 (2, '04) 151-162.

For a quarter century Chaplin (1830-1904) held the position of director of the British Hospital for the Jews of Jerusalem and was known by them as "the great English doctor." After supplying biographical information, the article describes his public activities, medical achievements and contributions, research on the Holy Land (climatology, linguistics, archaeology, historical geography), and international politics and vision of the future of the Jewish people.—D.J.H.

865. J. M. LIEU, "*New Testament Studies*: 2004-: Editor's Perspective," *NTStud* 50 (4, '04) 594-597.

The editor of *New Testament Studies* reflects on the current state of the journal, the old and new topics treated at the annual meetings of the Society of New Testament Studies and in the journal, and some challenges that lie ahead.—D.J.H.

866. J. W. MARTENS, "Introduction to Ben F. Meyer's 'Election—Historical Thinking in Romans 9-11, and Ourselves,'" *Logos* [St. Paul, MN] 7 (4, '04) 150-170.

After characterizing Meyer (1927-1995) as a biblical theologian in tune not just with biblical texts but also with the tradition that gave the texts birth and nurtured them, the article discusses his attempt in numerous publications to make clear for biblical scholars the philosophical underpinnings of historical research and biblical interpretation, his arguments regarding key issues in his interpretative method, and five contributions made by Meyer's work and some ways forward suggested by it. [The same issue (pp. 171-181) reprints Meyer's article on election-historical thinking in Romans 9–11 that first appeared in *Ex Auditu* in 1988.]—C.R.M.

867. F. J. MATERA, "Joseph Jensen, O.S.B.: A Tribute to His Life and Work on the Occasion of His Eightieth Birthday," *CathBibQuart* 66 (4, '04) 514-518.

Jensen's life (1924-  ) has revolved about and been anchored in three institutions, each of which has defined him in a particular way, and each of which has afforded him the opportunity of making his distinctive contribution to Catholic biblical scholarship: St. Anselm's Abbey in Washington, DC; the Catholic University of America; and the Catholic Biblical Association. A photograph of him (p. 513) and partial bibliography of his writings (pp. 516-518) are provided.—D.J.H.

868. J. P. MEIER, "*In Memoriam:* Msgr. Myles M. Bourke," *CathBibQuart* 67 (1, '05) 102-103.

After describing Bourke's life (1917-2004) and career, the article notes his achievements as a priest, scribe-scholar, teacher, liturgist, reformer, and ecumenist.—D.J.H.

869. A. Passoni Dell'Acqua and G. Ghiberti, "'Con gli occhi dei pastori palestinesi, con il cuore dei saggi d'oriente. . .'. Ricordo di Mons. Enrico Rodolfo Galbiati," *RivistBib* 52 (4, '04) 499-505.

This memorial note first provides basic information about Galbiati's long life (1914-2004), including his academic formation, contributions to biblical studies in Italy, various church and academic positions, and honors bestowed on him. Then it notes his personal qualities, and focuses on his many publications in the biblical field and on related topics.—D.J.H.

870. B. A. Rebera and G. S. Ogden, "Rev Euan McG. Fry," *BibTrans* 55 (4, '04) 422-426.

After describing Fry's life (1933- ) and academic formation, the article discusses his long-time involvement in Bible translation, with particular attention to his work as editor of the *Bible Translator* from 1972 to 2002, and to his deep and abiding commitment to the Australian Aboriginal people. It concludes that Fry is a highly disciplined and well organized person, as well as a man of absolute integrity.—D.J.H.

871. S. C. Reif, "Giblews, Jews and Genizah Views," *JournJewStud* 55 (2, '04) 332-346.

If much of the credit for the retrieval of the Genizah manuscripts from Cairo and their scientific exploitation must go to S. Schechter, there is no doubt that Mrs. Agnes Lewis and Mrs. Margaret Gibson (known as the "Giblews") forged essential links in the chain of events that created such a significant scholarly development. These two formidable Scotswomen made intrepid journeys in the eastern Mediterranean and brought to England precious Semitic manuscripts. With a high degree of academic learning, they deciphered documents and edited texts, as well as describing and evaluating lifestyles that were wholly novel for them.—D.J.H.

872. H. Rollmann, "Tom Olbricht as Theologian," *RestorQuart* 46 (3-4, '04) 235-248.

The essay discusses Olbricht's work within the history of the discipline of biblical theology under the following headings: Johann Philipp Gabler and the origins of biblical theology, Olbricht's rhetorical criticism, William Wrede's critique of biblical theology and Olbricht's critique of necessary inference biblicism, Olbricht's theological quest for a biblical center, and activities.—C.R.M.

873. R. Roukema, "Herman Ridderbos's Redemptive-Historical Exegesis of the New Testament," *WestTheolJourn* 66 (2, '04) 259-273.

Following an overview of Ridderbos's academic career, the article focuses on the concept of redemptive-historical exegesis that is characteristic of nearly all his books. After discussing redemptive history as a theological theme, it examines how Ridderbos wrote about redemptive history in his early and mature works, how he understood redemptive history, and the extent to which his work is influential today.—D.J.H.

874. D. F. Sandmel, "Joseph Klausner, Israel, and Jesus," *CurrTheolMiss* 31 (6, '04) 456-464.

The essay focuses on the work of a Jewish scholar of Christianity, Klausner, who did his work at the beginning of the 20th century, and also examines the symbiotic relationship between NT scholarship, or more precisely scholarship about Second Temple and rabbinic

Judaism and early Christianity, and Jewish-Christian relations. It observes that Klausner almost single-handedly made the Jewish study of early Christianity a "kosher" subject.—C.R.M.

875. R. SOLLAMO, "In Memoriam Ilmari Soisalon-Soininen," *BullIntOrgSeptCogStud* 35 ('02) 37-39.

The article discusses the life (1917-2002) and academic career of the "grand old man" of Finnish Septuagint studies, with attention to his contributions to Septuagint studies as founder of the "Helsinki school," the Finnish translation of the Bible, and general OT studies. As a scholar he was very international in outlook, severely critical, and extremely quality oriented.—D.J.H.

876. D. B. STARR, "The Importance of Being Frank. Solomon Schechter's Departure from Cambridge," *JewQuartRev* 94 (1, '03) 12-18.

Taking as its starting point a letter written by Schechter in 1902 to his successor at Cambridge University, I. Abrahams, the article discusses the personal relationship between the two men, Schechter's attitudes toward Cambridge and Jewish life in England, and his vision of Jewish studies.—D.J.H.

877. A. G. VAN AARDE AND P. A. GEYSER, "'Om nie te dink bó wat in die Skrif geskrywe staan nie' — konsistensie en ontwikkeling in die teologie van Piet Geyser ('Keeping theology within the parameters of Scripture' — consistency and development in the theology of Piet Geyser)," *HTSTeolStud* 60 (1-2, '04) 7-28.

Based on a conversation between van Aarde and Geyser on controversial biblical and theological issues, the article demonstrates the growth and development in Geyser's hermeneutics while remaining within the parameters of Scripture.—D.J.H.

878. G. VOS, "Autobiographical Notes," *Kerux* [Lynnwood, WA] 19 (3, '04) 6-10.

The English version of an article published in Dutch in 1933, the article provides information about Vos's life, education, academic career, and major publications.—D.J.H.

879. L. WARNER, "Kingdom Witness and Helen Barrett Montgomery's Biblical Theology," *RevExp* 101 (3, '04) 451-471.

Although a prolific author best known for her 1928 translation of the NT, in *The Bible and Missions* (1920) Montgomery (1861-1934) offered the most concentrated example of a biblical theology among her writings. Her attention to themes related to the kingdom of God constructed a biblical theology for the practice of evangelism as kingdom witness in harmony with themes in the contemporary discourse.—D.J.H.

## *Bulletins*

880. D. SENIOR, "The Bible in Review: The New Testament and Related Topics," *BibToday* 42 (6, '04) 390-395.

Descriptions and evaluations of twenty-one recently published books, all in English, on the NT and related matters.—C.R.M.

881. D. Senior, "The Bible in Review. The New Testament and Related Topics," *BibToday* 43 (1, '05) 62-67.

Descriptions and evaluations of nineteen recently published books, all in English, on the NT and related matters.—D.J.H.

# GOSPELS—ACTS

## *Gospels (General)*

882. W. Beinert, "Was ist ein Wunder?" *StimmZeit* 222 (10, '04) 651-664.

After reflecting on the concept of miracle in general and on how miracles have been understood in Christianity, the article discusses the various kinds of miracles attributed to Jesus in the Gospels, the significance of miracles in Jesus' activity, and whether miracles really happen.—D.J.H.

883. R. Bieringer, "Mary Magdalene in the Four Gospels," *BibToday* 43 (1, '05) 34-41.

The article examines the image that each Gospel sketches of Mary Magdalene with attention to the similarities and differences in the ways in which the Evangelists present this prominent early Christian woman: follower and witness (Mark), caregiver and provider (Matthew), a cured woman in the company of others (Luke), and first resurrection witness (John). Each Evangelist presents a somewhat different Mary Magdalene, and it is extremely difficult to ascertain whether historically reliable elements are present in the various images.—C.R.M.

884. M.-C. Ceruti-Cendrier, "The Gospels—Direct testimonies or late writings?" *Hom PastRev* 105 (4, '05) 46-52.

Recent manuscript discoveries (e.g. 7Q5 = Mk 6:52-53), progress in philology (by J. Carmignac and C. Tresmontant), and archaeological finds (e.g. the crucified man from Givat Ha-Mivtar) have confirmed that the Gospels were written early and are direct testimonies that tell real (not mythic or symbolic) facts. But many NT scholars continue to prefer to substitute speculation for historical evidence.—D.J.H.

885. D. Dormeyer, "Evangelium und Buch," *CommViat* 46 (2, '04) 141-148.

The article reflects on the relationship between the gospel and the four books we call the Gospels with reference to the process of communication, intertextuality, and the crisis of the book. It concludes with observations on the importance of the *viva vox evangelii* for understanding the gospel and the Gospels.—D.J.H.

886. E. W. Klink, "The Gospel Community Debate: State of the Question," *CurrBibRes* 3 (1, '04) 60-85.

The article places the Gospel community debate in its context and within the current discussion. It first summarizes R. Bauckham's contribution to the volume he edited in 1998, *The Gospels for All Christians,* in which he challenges the current consensus that the Gospels were written for specific readerships. Then it considers hints of this new direction in scholarship prior to Bauckham's essay, responses to *The Gospels for All Christians* in articles and monographs, and the continuing debate in recent congresses and conferences, respectively. It concludes that the future of the debate centers upon four areas in need of definitions: the term "community," the nature of the Gospel genre, the use and function of the Gospels in the early church, and the postmodern critique of modernity's historical-critical emphasis.—C.R.M.

887. E. E. Lemcio, "The Synoptics and John: The Two So Long Divided. Hearing Canonical Voices for Ecclesial Conversations," *HorBibTheol* 26 (1, '04) 50-96.

As a way of coming to grips with the most glaring differences among the canonical Gospels, the article describes the Synoptic and Johannine voices on the following topics, and shows how they might come into conversation: the kingdom of God and eternal life—eschatological duality; present and future—temporal duality; Satan bound and Satan expelled—soteriological duality; the world below and the world above—cosmological duality; private Son and public Son—christological duality; believing (that) God and believing (in) Jesus—relational duality; and inclusive community and exclusive community—communal duality.—D.J.H.

888. P. Perkins, "Jesus Encounters Intercessors," *BibToday* 43 (1, '05) 11-15.

Gospel stories of intercessors dispatched to request something of Jesus imply that the petitioner recognizes Jesus as a person of social or religious importance. The article investigates the social dynamics at work in such stories about Jesus, and also shows how Jesus breaks with established patterns by going beyond the petitioner's request. From this perspective, Mary's initiative at Cana (see Jn 2:1-11) does not put her at odds with her son but rather demonstrates her participation in God's saving activity.—D.J.H.

889. R. M. Price, "Iron John the Baptist," *The Fourth R* [Santa Rosa, CA] 17 (4, '04) 19-21.

If any NT character qualifies as the father-figure for Jesus, it is John the Baptist. John's significance as a father-figure is best understood against the background of the "Iron John" myth and archetype.—D.J.H.

890. G. S. Sloyan, "Jesus Encounters Sinners," *BibToday* 43 (1, '05) 17-22.

With reference to the Gospel stories depicting Jesus in the company of sinners, the article discusses who or what "sinners" are; sin and observance of the Law; sinners—real and supposed (Jn 7:53–8:11); women as victims; NT sinners; pride and its offspring; and in the company of Jesus.—C.R.M.

891. J. Strijdom, "The social class of the Baptist: Dissident retainer or peasant millennialist?" *HTSTeolStud* 60 (1-2, '04) 441-458.

Against the view represented by J. D. Crossan that identifies John the Baptist as a peasant millennialist comparable to the peasant millennialist groups described by Josephus, the article contends that John's baptismal practice and millennialist ideology are closer to comparable structures among literate rather than peasant millennialist groups. It discusses the authentic Baptist material, the Baptist in comparison with concurrent ablution practices, and the Baptist in comparison with contemporary literate and peasant millennialist groups. It concludes that John's understanding of his baptism is closer to Qumran's understanding of its ablution practices than to the symbolic actions of the peasant millennialist sign prophets.—C.R.M.

892. M. R. Thompson, "Master, I Want to See," *BibToday* 43 (1, '05) 5-10.

While the physical aspect of the Gospel stories about blind persons being healed is important, there is always present the added, or metaphorical, sense of spiritual insight. The miracle of physical and spiritual insight brings disciples of Jesus to glorify God. The gift of faith enables healing, requires kindness and compassion toward all, and leads to understanding of the meaning of suffering.—D.J.H.

Gospels General, §§ 49-846, 1418.

## *Jesus*

893. J. J. Bartolomé, "'¿Quién dice la gente que soy yo?' (Mc 8,27). La búsqueda contemporánea del Jesús histórico. Una reseña," *Salesianum* 53 (3, '01) 431-464.

After describing the present state of the quest of the historical Jesus, this article [see §§ 46-122, 814] considers some current images of Jesus: marginal Jew or messianic restorer of Israel, eschatological prophet or social reformer, sage or charismatic, and itinerant Cynic or Galilean peasant. It concludes with general reflections on the quest and what it can hope to accomplish.—D.J.H.

894. P. B. Boshoff, "Oor die betekenis van die maagdelike geboortetradisie: 'n Debat in die Nederduitsch Hervormde Kerk (The meaning of the tradition of the virgin birth: A discussion in the Nederduitsch Hervormde Kerk)," *HTSTeolStud* 60 (1-2, '04) 51-60.

The article explains the meaning attached to the tradition of the virgin birth according to conservative, liberal, and balanced readings. Topics that feature in the course of the argument include fundamentalism, liberalism, kerygma, and the experience and verbalization of the kerygma.—D.J.H.

895. H. Brackman, "Jesus, Spinoza, and Jewish Modernity," *Midstream* [New York] 51 (1, '05) 8-15.

In postmodern (if not post-Christian) 21st-century America, Jewish opinion is drawn between polarized portrayals of Jesus. The Jesus Seminar's portrayal is reminiscent of Spinoza's secularized messiah. E. P. Sanders (and most other practitioners of "the Jewish reclamation of Jesus") pictures "the real Jesus" as a true son of premodern Jewish tradition. The followers of G. Vermes have tried to bridge the gap by picturing Jesus as a wonderworking Galilean healer, teacher, and helper paving the way for Baal Shem-Tov.—D.J. H.

896. J. Dart, "Up against Caesar. Jesus and Paul versus the empire," *ChristCent* 122 (3, '05) 20-24.

The article highlights the recent attention given by biblical scholars (e.g. R. A. Horsley, N. T. Wright, J. D. Crossan, J. L. Reed) to the anti-imperial, political strategies of the Jesus movement. Acceptance of the thesis that Jesus, Paul, and other early Christians were arguing with Roman rulers and their collaborators does not necessarily mean seeing Jesus as primarily a political reformer or social revolutionary. But it does underline how tightly enmeshed religion and politics were in the ancient world.—C.R.M.

897r. J. D. G. Dunn, *Jesus Remembered* [*NTA* 48, p. 167; §§ 49-120r–124r].

B. Gerhardsson, "Innan evangelierna skrevs (Before the Gospels were written)," *SvenskExegÅrs* 69 ('04) 167-189.—Dunn's book is voluminous and weighty in content. Drawing largely on W. Kelber's ideas about oral culture or orality, Dunn has developed this program in a rather radical form. Through a series of comparisons between Dunn's approach and one that starts from ancient Jewish teaching technique, the article contends that the orality model even in Dunn's form fails to provide an adequate solution to the mystery of the oral Jesus tradition.—D.J.H.

898. L. Geering, "Is Christianity Going Anywhere? Part 3. The Recovery of Jesus' Teaching," *The Fourth R* [Santa Rosa, CA] 17 (4, '04) 3-8.

This installment [see § 49-125] first sketches the teaching of Jesus (short aphorisms and parables) using the Jesus Seminar's database of what Jesus said and did. Then it discusses the kingdom of God as the chief theme running through Jesus' teaching, Jesus and Christian orthodoxy, and the disjunction between the church and the kingdom of God.—C.R.M.

899. P. Gisel, "La question du Jésus historique chez Ernst Käsemann revisitée à partir de la 'troisième quête,'" *ÉtudThéolRel* 79 (4, '04) 451-463.

During the 1950s, under Käsemann's influence, a second quest of the historical Jesus resumed in its own way the earlier phase in the project. This article first locates the second quest's profile, context, and outcomes in light of the first quest. Then it examines the second quest from the perspective of the third quest that was initiated in the USA two decades ago and that was characterized by a noncanonical approach and a deeper understanding of the diversity within 1st-century Judaism. It concludes by raising some fundamental theological questions.—D.J.H.

900. C. Grappe, "Jésus et l'impureté," *RevHistPhilRel* 84 (4, '04) 393-417.

Jesus' attitude toward impurity and his relative indifference concerning the ritual law are to be understood in the context of the dynamics of the coming kingdom and of the manifestation of the Holy Spirit. Wherever the radical newness of the imminent kingdom comes to light, one can see a new understanding of space and human responsibility. Holiness invades the secular sphere and opens up space, which brings about a radical change in the attitude toward impurity. In turn, this gracious occupation of space by holiness results in high ethical standards.—D.J.H.

901. A. K. Kozlovic, "The Hidden Jesus within Popular Films: Christ-Figures as Sacred Subtexts," *Scriptura* 85 ('04) 97-109.

Jesus films abound but less appreciated are the numerous hidden Jesus characters built into popular films, the Christ-figures. Using textually based, humanistic film criticism as its analytical lens, the article surveys popular cinema and associated critical literature to identify, illustrate, and explicate five categories of Christ figures: "normal," alien, female, animal, and inanimate. It also observes that among the faithful and sympathetic there has been a disturbing tendency to see Christ-figures in films where none truly existed.—C.R.M.

902. G. Leonardi, "Il Gesú storico nelle fonti del I-II secolo. 'X Convegno di studi neotestamentari e anticocristianisti' (11-13 settembre 2003, Foligno)," *StudPat* 51 (3, '04) 835-850.

The article reports on major papers (and responses to them) delivered in 2003 at a conference on the historical Jesus in 1st- and 2nd-century sources by G. Jossa, E. Manicardi, S. Guijarro Oporto, G. Segalla, M. Pesce, L. Troiani, C. Gianotto, M. Pina Scanu, E. Norelli, and G. Bellia. It concludes with general observations on methodology (not "a marginal Jew") and future directions in Jesus research.—D.J.H.

903. J. MATHEWS, "The Renewed Quest for the Historical Jesus and its Implications for Indian Biblical Hermeneutics," *BibBhashyam* 30 (4, '04) 242-259.

This overview of recent gains made by the renewed quest for the historical Jesus first discusses the criteria for establishing the authenticity of the words and deeds of Jesus: dissimilarity, coherence, multiple attestation, embarrassment, and rejection and execution. Then it considers the cultural matrix of the historical Jesus, with reference to Indian biblical hermeneutics, the nature of the Indian symbolic world, and the enculturation of the gospel.—D.J.H.

904. J. MEACHAM, "The Birth of Jesus," *Newsweek* [New York] December 13 ('04) 48-56, 58.

The story of Jesus' birth is as riven with complexity and controversy as Christianity itself. The NT nativity narratives are the subject of ongoing scholarly debate over their historical accuracy, their theological meaning, and whether some of the central images and words of the Christian religion owe as much to the pagan culture of the Roman empire as they do to apostolic revelation.—D.J.H.

905. H. MOXNES, "Jesus in Gender Trouble," *CrossCurrents* [New York] 54 (3, '04) 31-46.

After noting that it is only lately that studies of the constructed nature of masculinity and its many different forms have been taken up and developed, especially in literary and cultural studies, the article considers the way in which Jesus/Christ and "humanity" have been gendered masculine from a queer position, that is from a marginal male position vis-à-vis a hegemonic masculinity rather than that of feminist/womanist etc. interpreters. The discussion unfolds under three major headings: Jesus/Christ in male places, reading and rereading masculinities, and gender-trouble as possibility. It features a "deconstructive" reading of Mt 19:3-12 and suggests that Jesus' saying about eunuchs in v. 12 presents a questioning of a heterosexual, masculine definition of personhood [see § 49-958].—C.R.M.

906. SR. PREMA, "Jesus' Visits to Families," *Indian Journal of Family Studies* [Thuruthy, Kerala] 2 (3, '04) 73-79.

Jesus' visiting of families (see Lk 10:38-42/Jn 12:1-20; Lk 7:36-50) was part of his divine campaign for the kingdom of God. He corrected the misconceptions that his hosts had toward others and educated them into the ethics of right relationship so as to foster communion in the family and harmony in society.—D.J.H.

907. C. SCHÜTZ, "Jesus Christus, der evangelische Rat schlechthin," *IntKathZeit/Communio* 33 (5, '04) 417-427.

With reference to various NT texts the article reflects on Jesus as the foundation of the evangelical counsels (poverty, chastity, obedience) and the evangelical counsels as at the root of Jesus' life and ministry.—D.J.H.

908. D. E. SMITH, "Dinner with Jesus & Paul. The Social Role of Meals in the Greco-Roman World," *BibRev* 20 (4, '04) 30-39, 45

It is no coincidence that pivotal events and conversations in the life of Jesus and his earliest followers take place over the dinner table. Throughout the Greco-Roman world meals were a means of creating and solidifying social bonds. The article shows how a better understanding of this common practice sheds fresh light on some of the most familiar and most crucial NT events (e.g. Mk 2:15-17; Lk 14:7-10; 1 Cor 8:1–13; 10:14-30; 11:25).—C.R.M.

909. J. SOBRINO, "Jesús y la justicia. Reflexiones para occidente," *RevistLatAmTeol* 21 (62, '04) 179-198.

After calling for honesty in the face of what goes on in our world today (especially in the west), the article discusses the contributions of the Bible and of Jesus to our understanding of justice under these major headings: Jesus as prophet and teacher of suspicion, Jesus as defender of the weak and oppressed, and Jesus as in solidarity with and crucified for the cause of justice.—D.J.H.

910. D. VAN BIEMA, "Behind the First Noel," *Time* [New York] 13 December ('04) 48-54, 57-58, 60-61.

In the debates over the literal truth of the Gospels, just about everyone acknowledges that major conclusions about Jesus' life are not based on forensic clues. The nativity stories of Matthew and Luke provide a fascinating look at how each of the Evangelists, who agreed on so much elsewhere in their narratives, could be inspired to begin Jesus' story in similar yet hardly identical ways.—C.R.M.

Jesus, §§ 49-861, 874.

## *Passion and Death*

911. L. BAUGH, "The Flawed Passion Film of Mel Gibson: Problematical Esthetic, a Problematic Christology," *Landas* 18 (1, '04) 149-169.

The theological point of Gibson's *Passion of the Christ* is crystal clear, and its emotional impact on the viewer is powerfully undeniable. Despite the accusations of anti-Semitism, his film assumes a rather balanced position regarding the representation of blame for Jesus' death. It demonstrates primarily a theology of the cross and atonement, separated from the good news of Jesus' preaching and healing ministry, and isolated from his resurrection.—D.J.H.

912. H. BENGTSSON, "'Undergångens man': om utgestaltningen av Judas Iskariot i två moderna passionsspel ('Man of Defeat': The Role of Judas Iscariot in two modern passion plays)," *SvenskExegÅrs* 69 ('04) 115-136.

After noting the various depictions of Judas in the NT (his love for money, deceitfulness, regret over his betrayal, the two versions of his death), the article compares the depictions of Judas in the 1980 version of the German Oberammergau passion play and the 1970 rock opera *Jesus Christ Superstar.* Then it shows that in their depictions of Judas, however similar they are in regarding Judas as a victim and portraying his deep regret, the Oberammergau play contains more anti-Jewish allusions and possible anti-Semitic interpretations than the more secularized *Jesus Christ Superstar.*—D.J.H.

913. J. FLETCHER, "The Meaning of the Death of Jesus: A Violent Means to a Nonviolent End. Part One," *JournRadRef* 12 (1, '04) 23-35.

Taking its starting point from Gal 3:13-14, the first installment in this survey and critique of the various ways that theology has attempted to find meaning in the violent death of Jesus examines the views of Origen (ransom theory), Anselm (satisfaction theory), Abelard (moral influence theory), and Faustus Socinus (martyr or example theory).—D.J.H.

914. G. GOVIER, "The Shroud's Second Image," *ChristToday* 48 (12, '04) 56-57.

A growing body of evidence—a newly discovered reverse image on the shroud, doubts about the carbon-14 tests, the pollen evidence, and the quality of the cloth—is calling for a reassessment of the Shroud of Turin.—D.J.H.

915. K. KJAER-HANSEN, "They Crucified Him," *Mishkan* [Jerusalem] 40 ('04) 4-5, 79-80.

Taking as its starting point Mel Gibson's film *The Passion of the Christ,* the article reflects on the various parties responsible for Jesus' death: Pontius Pilate, Jewish leaders, Judas, God the Father, and all sinners.—D.J.H.

916. H.-M. RIEGER, "Die Passion Christi. Systematisch-theologische Denkanstösse für kirchliche Praxis," *TheolBeitr* 35 (5, '04) 262-282.

After noting some theological questions raised by Mel Gibson's film *The Passion of the Christ,* the article considers how they would have been answered by Luther and Anselm of Canterbury, and how they are approached in current church practice.—D.J.H.

917. G. SÁNCHEZ MIELGO, "¿Por qué murió Jesús en la Cruz? Historia, relato, teología," *EscritVedat* 34 ('04) 7-63.

With particular attention to the Markan narrative of Jesus' death (Mk 15:16-39) and its developments by Matthew and Luke, the article explores various dimensions of the question why Jesus died on the cross: literary aspects, historical aspects, interpretation of the narrative, and theological keys for understanding Jesus' death (with particular attention to the expiatory value of Jesus' suffering and the saving significance of his death).—D.J.H.

918. D. F. SANDMEL, "Jews, Christians, and Gibson's *The Passion of the Christ,*" *Judaism* 53 (1-2, '04) 12-20.

The problem with passion plays originates in the NT. After describing Mel Gibson's *Passion of the Christ* as replete with classical caricatures of Jews, the article reflects on how and why Christians and Jews react differently to the film.—D.J.H.

919. G. VANDEVELDE-DAILLIÈRE, "La Passion du Christ. Sur le film de Mel Gibson," *NouvRevThéol* 126 (4, '04) 614-632.

Gibson's film *The Passion of the Christ* stresses the indispensable character of the cross. Drawing on biblical texts and the writings of Thomas Aquinas and Pope John Paul II, the article argues that the cross belongs to the essence of the paschal mystery; it is the source of all good, and the sacrifice of the Mass is the source of eucharistic communion. It concludes that Gibson's film is both theologically legitimate and pastorally providential, since at a time of unprecedented violence the church is duty-bound to proclaim the "gospel of suffering."—D.J.H.

920. E. WARGO, "From Symbol to Relic. How Jesus' Cup Became the Grail," *BibRev* 20 (4, '04) 16-21, 44.

In modern times the vessel now known as the Holy Grail has become a metaphor for any ever-elusive ideal or never-ending quest. In *The Holy Grail* (2004), R. Barber traces the history of the Holy Grail through its many literary manifestations, and shows how some sketchy biblical and apocryphal references became a medieval emblem of redemption.—D.J.H.

921. B. WITHERINGTON, "Let This Cup Pass! The Futile Quest for the Holy Grail," *BibRev* 20 (4, '04) 12-15, 41-42, 44.

It is unlikely that the cup used by Jesus at the Last Supper would have survived or would have been in any way distinguishable from the typical cups used in 1st-century Jerusalem. The power of the cup at the Last Supper was primarily symbolic: Jesus offers the disciples redemption before he even dies. The ongoing search for the Holy Grail is an exercise in futility.—D.J.H.

## *The Resurrection*

922. K. WEGTER-MCNELLY, "Response to Tune on Hume, Quantum Theory, and Resurrection," *Dialog* 43 (4, '04) 352-354.

As a way of strengthening A. S. Tune's argument [see § 49-167], the article suggests that he ought to recast as his deterministic foil someone like P.-S. de Laplace rather than the skeptic D. Hume, should state more clearly the basis for his decision to endorse an indeterministic interpretation of quantum theory, and needs to discuss in greater detail the relationship between resurrection and miracle.—D.J.H.

923r. N. T. WRIGHT, *The Resurrection of the Son of God* [*NTA* 47, p. 571; §§ 49-168r–170r].

S. WALTON, "Easter in Durham? N T Wright's *The Resurrection of the Son of God*," *Anvil* 21 (4, '04) 285-297.—This important book is a major contribution to NT scholarship and to the church's understanding of Jesus' resurrection and its implications for the believing community. Wright writes accessibly, engagingly, wittily, and beautifully. He offers a solid, well argued historical case for a robust belief in the bodily resurrection of Jesus and a clear presentation of early Christian belief that "resurrection" for believers means "life after 'life after death'" on a renewed earth.—D.J.H.

924r. IBID.

S. N. WILLIAMS, "The Resurrection of the Son of God," *International Journal of Systematic Theology* [Oxford—Malden, MA] 6 (4, '04) 421-431.—Wright's work is a magnificent contribution to an enterprise of singular excellence and significance for modern biblical study, theology, and the church. The thesis and line of argument are clear and worked out on a comprehensive scale and in great detail. Acknowledging that the principal claims and argument are as persuasively as they are carefully argued, the article discusses some aspects of the case that are less persuasive.—C.R.M.

925. J. YOUNG, "Christ's resurrection and ours," *HomPastRev* 105 (2, '04) 20-24.

Examination of the pertinent NT and later theological texts about Jesus' resurrection and ours indicates that after the resurrection we will have the same bodies as now. The damned will get their bodies back to live on forever, while the bodies of the just will be transformed and so no longer suffer pain, become weary, or weigh down the soul.—D.J.H.

Resurrection, § 49-1270.

## *Synoptics*

926. G. Bissoli, "Dio Padre nei Sinottici," *StudBibFranLibAnn* 52 ('02) 117-124.

After surveying the literary data pertaining to God as "Father" in the Synoptic Gospels, the article discusses the Christology implicit in these passages, and considers the identity of Jesus the Son of God in relation to the identity of God the Father.—D.J.H.

927. A. Fuchs, "Zum Stand der Synoptischen Frage," *StudNTUmwelt* 29 ('04) 193-245.

The article presents an overview of how in three recent German-language publications that include discussion of the Synoptic problem the agreements of Matthew and Luke over against Mark are treated as an open question. The works examined are: I. Broer, *Einleitung in das Neue Testament* (1998); W. Radl, *Das Evangelium nach Lukas. Kommentar.* Erster Teil, *1,1–9,50* (2003); and U. Schnelle, *Einleitung in das Neue Testament* (4th ed., 2002). In comparison with earlier decades in which the problem of the minor agreements was neglected if it was admitted at all, it has now moved more strongly into the horizon of attention.—C.R.M.

928. G. S. Jackson, "Rebel soldiers as good Samaritans: New Testament parables in an African context," *HTSTeolStud* 60 (1-2, '04) 239-247.

The article reflects on the author's experiences at Africa University in Mutare, Zimbabwe, with particular reference to a course on the NT parables and their African cultural counterparts. Many ancient African traditions as well as current ways of living parallel and therefore help to explain the context of the NT teachings. There are strong connections between the cultural context of the NT and that of contemporary Africa, and thus the ordinary in Africa should be seen as extraordinary from a western worldview and comes full circle by being in the context of NT times.—C.R.M.

929. V. J. John, "The Role of the State in Jesus' View: A Synoptic Perspective," *Bangal TheolFor* 36 (1, '04) 1-18.

With reference to key texts in the Synoptic Gospels, the article discusses Jesus' attitude toward freedom movements (on tribute, conflicts, and swords), his views on social relationships (friendship with toll-collectors, fellowship with "sinners," and associating with expendables), and his assessment of economic practices (critique of the Temple, cancellation of debts, and love for enemies). It concludes that Jesus' broader perspective of the kingdom of God guided his understanding of nation and national movements.—D.J.H.

930. R. Kieffer, "Det synoptiska problemet i de tre förutsägelserna om Människosonens lidande (The Synoptic Problem in the three Passion Predictions)," *SvenskExegÅrs* 69 ('04) 191-198.

After considering the context in which the three passion predictions occur in the Synoptic Gospels, the article examines the Greek text of each passion prediction (Mk 8:31-32 parr.; 9:30-32 parr.; 10:32-34 parr.). Then it argues that the traditional theory of Markan priority and of Matthean and Lukan dependence on Mark best explains the evidence.—D.J.H.

931. B. KOLLMANN, "Jesus als jüdischer Gleichnisdichter," *NTStud* 50 (4, '04) 457-475.

After sketching the history of efforts at interpreting Jesus' parables in the light of parables found in rabbinic literature, the article discusses the NT parables about the workers in the vineyard (Mt 20:1-15), the lost son (Lk 15:11-32), and the dishonest steward (Lk 16:1-8a) with reference to their rabbinic parallels. It concludes that while there are many similarities between Jesus' parables and those of the rabbis, the focus of the former is the kingdom of God and that of the latter is the interpretation of Scripture. Nevertheless, there is no reason to deprecate the value of the rabbinic parables vis-à-vis Jesus' parables.—D.J.H.

932. A. LINDEMANN, "Literatur zu den Synoptischen Evangelien 1992-2000 (II). Die Logienquelle Q," *TheolRund* 69 (3, '04) 241-272.

This installment [see § 49-176] on research on the Synoptic Gospels from 1992 to 2000 treats work on the Sayings Source Q under three headings: reconstruction of the text (Documenta Q volumes and *The Critical Edition of Q*), investigations of Q as a whole (eleven items), and studies on particular topics concerning Q (four items). It concludes that in spite of all the different and partly contradictory positions in Q research, the questions being investigated and the methodological principles being employed are often the same, so that in the long run some fundamental consensus may not be impossible.—C.R.M.

933. J. NAVONE, "Il dono della vita: sei parabole di Gesù," *RassTeol* 45 (4, '04) 485-506.

The article reflects on the theme of God's generosity and the gift of life in the following parables: the nocturnal request (Lk 11:5-13); the last judgment (Mt 25:31-46); the petulant children (Lk 7:31-35); the treasure, the pearl, and the net (Mt 13:44-50); the talents (Mt 25:14-30); and the owner of the vineyard and his workers (Mt 20:1-16).—D.J.H.

934. B. A. PEARSON, "A Q Community in Galilee?" *NTStud* 50 (4, '04) 476-494.

Examination of the shape of Q, the function of Q, and Q's supposed Galilean provenance indicates that attempts made by Q scholars to delineate a special brand of early Galilean Christianity distinguishable from that of Jerusalem or other areas of Jewish Palestine have failed. We can legitimately conclude that the religion believed and practiced by early Galilean Christians was essentially the same as that of the mother church in Jerusalem at least until the Second Jewish revolt (A.D. 132-135). The Galileans of current Q scholarship are merely a figment of scholarly imagination that has ironically become a tenet of scholarly orthodoxy in much of North American scholarship.—D.J.H.

935. V. C. PFITZNER, "Why Do Lawyers Get Such a Bad Press in the New Testament?" *LuthTheolJourn* 38 (3, '04) 144-150.

After surveying the negative picture of lawyers in the Synoptic Gospels, the article discusses who these lawyers were, their goal in Jesus' day, and the real dispute between Jesus and the lawyers. It concludes that Jesus' argument with the lawyers was not based on rejection of the law itself. Rather, Jesus rejected a legalism that placed human performance above divine grace, piety over mercy, external conformity above internal transformation, and harsh judgment over compassion.—D.J.H.

Synoptics, § 49-998.

936. J. CAZEAUX, "L'aurore du salut. Les évangiles de l'avent de l'année A," *EspVie* 114 (114, '04) 22-28; (115, '04) 18-23; (116, '04) 22-28; (117, '04) 19-25.

The series seeks to place in their wider Matthean contexts the Sunday Gospel readings for Advent in the lectionary cycle for Year A (Mt 24:37-44; 3:1-12; 11:2-11; 1:18-24). The first installment considers the eschatological discourse in Matthew 24–25 under the heading "the suddenness of the light" with particular attention to its role in understanding the end times. The second installment treats Matthew 3 under the heading "the two banks of the Jordan" with special reference to the figures of John the Baptist and Jesus and to Abraham's children and Jesus as the Son of God. The third installment discusses the portrayals of John the Baptist and Jesus in Mt 11:1-24 under the heading "the two witnesses of fire." The fourth installment deals with the Matthean infancy narrative (chaps. 1–2) and the theme of Jesus' "kingship" under the heading of "the abdication."—D.J.H.

937. P. ELLINGWORTH, "Where Do You Draw the Line? or, What *Practical* Difference Can Discourse Studies Make?" *BibTrans* 55 (4, '04) 427-432.

The article examines some places in Matthew where modern translators disagree about the division of the text into sections (e.g. Mt 13:53/54; 18:35/19:1) and considers what practical help discourse features might offer in resolving such disagreements. It encourages translators to identify and evaluate discourse features in the texts that they translate.—C.R.M.

938. V. FANTUZZI, "'Il Vangelo secondo Matteo' di Pier Paolo Pasolini. Versione restaurata," *CivCatt* 155 (3706, '04) 360-373.

On the occasion of the release of the "restored" version of Pasolini's film *Il Vangelo secondo Mattteo* (1964), the article discusses how it portrays the interchanges between the main characters, the moments of contemplation, the drama of Golgotha, and so forth. Its sober and intense style brings out in an effective way the meaning of the Gospel texts on which it is based.—D.J.H.

939. U. LUZ, "Intertexts in the Gospel of Matthew," *HarvTheolRev* 97 (2, '04) 119-137.

Matthew's Gospel as a whole can be interpreted as a metatext of Mark in a rather strict sense of the word. Q merely supplements Matthew's "primary matrix." The OT serves more generally as the basic text of reference that illuminates and interprets the new Matthean foundational story, and enhances the status of Matthew's Gospel by giving it a quasi-canonical character. However, the foundational history of Israel serves Matthew not as a constitutive "primary matrix" but rather as a "reference text" subordinated to his new foundational story of Jesus. The many allusions to the OT throughout Matthew's Gospel indicate that the Bible functions for Matthew not only as an interpretational "reference text" but also as a "secondary matrix" insofar as it lends to that Gospel its biblical character.—D.J.H.

940. P. S. MINEAR, "When Jesus Saw the Crowds," *ExpTimes* 116 (3, '04) 73-78.

The article discusses five passages in which the crowds play an essential role in the unfolding drama of Matthew's Gospel: crowds freed from demons (Mt 4:24-25), the poor in Spirit (5:1; 7:28-29), lost sheep of the house of Israel (9:36-38), bearers of Jesus' yoke (11:4-6), and a choir's benediction (e.g. 20:29; 21:9-11).—C.R.M.

941. C. PADAPURACKAL, "Earthly Riches and Higher Righteousness. A Study of the Concept of Wealth in St. Matthew," *BibBhashyam* 30 (3, '04) 187-212.

This examination of the new attitude toward wealth and worldly possessions demanded of followers by Jesus in Matthew first sketches the socioeconomic and ecclesial situation of the Matthean community. Next it discusses the Matthean thesis on worldly possessions based on the higher righteousness of the new era of Jesus meant for the faithful in general as found in the Sermon on the Mount (e.g. Mt 6:19-21, 25-34) and elsewhere (e.g. 13:44-46; 25:35-46) in the Gospel. Then it treats the absolute renunciation of those called to radical discipleship (4:20-22; 10:5-10; 19:27-30).—C.R.M.

942. S. L. RUKUNDWA, "The Banyamulenge people: Their angst, honour and shame in the light of the Matthean community," *HTSTeolStud* 60 (1-2, '04) 385-409.

The article considers the experience of the coming of the Banyamulenge community to Christianity in the early 1950s in light of the conflict over cultural and religious values that arose between the Matthean community and formative Judaism. It considers the background of Matthew's Gospel, the codes of honor and shame, aspects of honor and shame in selected passages from Matthew and their application to the Banyamulenge community, and the revolutionary message of the great commission.—C.R.M.

Mt, § 49-782.

943. [Mt 1–2] A. MYRE, "Christmas and the Confrontation of Empire," *Way* 44 (1, '05) 21-32.

The article reflects on what we today might find in the NT (see especially Mt 1–2 and Lk 1–2) about how Jesus was conceived and about the world into which he was born under the following headings: overcoming humiliation, conquering oppression, and becoming marginalized.—D.J.H.

944. [Mt 1–2] T. SCHNEIDER, "Die Geburt des Horuskindes. Eine ägyptische Vorlage der neutestamentlichen Weihnachtsgeschichte," *TheolZeit* 60 (3, '04) 254-271.

The Egyptian myth of the birth of Horus comprises all the relevant motifs found in the NT accounts of Jesus' birth and may well have served as the *Vorlage* for Matthew 1–2 and Luke 1–2: unusual conception, divine announcement, search for lodging, birth in poor circumstances, heavenly phenomena, heavenly rejoicing, anxiety of the evil king, significance of the heavenly phenomena at the birth of the saving king, gifts and homage, child murder and the search for the young saving king, flight and concealment of the child, and final return.—D.J.H.

Mt 1–2, §§ 49-904, 910.

945. [Mt 1:1-17] ANON., "Before Mary: The Ancestresses of Jesus," *BibRev* 20 (6, '04) 12-23.

Based on the writings of J. Schaberg, the article first identifies the women mentioned in Jesus' genealogy in Mt 1:1-17 (Tamar, Rahab, Ruth, Bathsheba) and discusses what Matthew may have known about them based on the biblical and extrabiblical texts current in his day. Then it reflects on why Matthew chose to mention these four women and what they have in common with Mary.—D.J.H.

946. [Mt 2] M. PATELLA, "Seers' Corner: Bethlehem," *BibToday* 42 (6, '04) 361-365.

In Matthew 2 and Luke 2, Bethlehem is cited as the place of Jesus' birth. After providing information about its location, the article describes the churches and related sites associated with Jesus' birth at Bethlehem. Six photographs accompany the article.—D.J.H.

Mt 3:4, § 49-1318.

947. [Mt 5:3-12] R. L. HARRIS, "The Beatitudes: Teaching by Climax," *Presbyterion* 30 (2, '04) 111-113.

The beatitudes (Mt 5:3-12; Lk 6:20-23) should be approached with Jesus' perspective as a Jewish teacher and that of his Jewish audience in mind, as well as with attention to their literary form and structure. Their real emphasis is to avoid the false "righteousness" of the Pharisees and teachers of the Law, and to strive (and even to suffer) for Christ and the righteousness that he enjoins.—D.J.H.

Mt 5:3-12, § 49-952.

948. K. E. BROWER, "Jesus and the Lustful Eye: Glancing at Matthew 5:28," *EvangQuart* 76 (4, '04) 291-309.

Examination of Mt 5:28 in its immediate, Jewish literary, and social contexts indicates that, for Jesus, the thought of adultery is the problem and is as culpable as the action, and that Jesus places the onus on the one lusting rather than on the object of desire. The solution is not the covering of the woman but rather the new relationship between men and women within the new covenant community—one that does not mirror the gender-power axis of society.—D.J.H.

949. [Mt 5:43] M. F. ROOKER, "The Best-Known Verse in Leviticus," *Faith & Mission* [Wake Forest, NC] 21 (2, '04) 3-16.

The article first examines Lev 19:18 ("you shall love your neighbor as yourself") with regard to its OT literary and covenantal context, its content, and the structure of Leviticus 19, and considers challenges to the traditional interpretation of it on the conceptual, syntactical, and lexical levels. Then it contends that while several of the laws in Leviticus 19 are time-bound, the NT writers believed that Leviticus 19 as a whole and 19:18 in particular (see Mt 5:43 parr.) apply to Christian life.—D.J.H.

950. R. C. TANNEHILL, "Matthew 5:48. 'You Shall Be Complete'—If Your Love Includes All," *Journal of Theology* [Delaware—Dayton, OH] ('04) 29-34.

Mt. 5:48 is an integral part of 5:43-48, the last of the six sections of antitheses. The imitation of God advocated in v. 45 prepares for the imitation of God advocated in v. 48. The translation "complete" for *teleios* helps to express the contrast with love that is incomplete in quantity because it excludes some.—C.R.M.

951. [Mt 6:9] R. FRANKENSTEIN, "Vater unser — Dein Name werde geheiligt. Die Heiligkeit des Namens im Judentum," *Freiburger Rundbrief* [Freiburg] 11 (4, '04) 242-251.

With reference to OT, rabbinic, and other Jewish texts, the article discusses the concept of the name and of the hallowing of the divine name in Jewish literary and liturgical traditions.—D.J.H.

952. [Mt 6:9-13] R. MEYNET, "La composizione del Padre Nostro," *CivCatt* 155 (3699-3700, '04) 241-253.

Comparison of the Matthean version of the Lord's Prayer in Mt 6:9-13 and the Matthean beatitudes in Mt 5:3-12 highlights their parallel "sevenfold" and concentric structures, the prominence of the "bread" petition, and the similarities between the Lord's Prayer and a Muslim prayer.—D.J.H.

953. G. YAMASAKI, "Broken Parallelism in Matthew's Parable of the Two Builders (7:24-27)," *Direction* 33 (2, '04) 143-149.

The article inquires into the type of distinction Matthew wishes to depict in the parable of the two builders (Mt 7:24-27) through his choice of the verbs προσπίπτω (v. 25) and προσκόπτω (v. 27) to describe the action of the winds in the two scenarios. The former case evokes an image of the winds falling down in obeisance before the house built on rock, while in the latter case weak winds merely by "stumbling against" the house built on sand cause it to collapse.—C.R.M.

954. J. C. JESKE, "Matthew 8:4 — 'Offer the Gift Moses Commanded, as a Testimony to Them,'" *Wisconsin Lutheran Quarterly* [Mequon, WI] 101 (4, '04) 281-283.

It is possible that the antecedent of αὐτοῖς in Mt 8:4 was the Jewish populace, not just the religious officials. According to Leviticus 14, one who had been healed from leprosy was expected to bring three lambs for a guilt offering, a sin offering, and a burnt offering, respectively.—D.J.H.

Mt 12:1-8, § 49-971.

955. [Mt 12:31] W. W. COMBS, "The Blasphemy Against the Holy Spirit," *Detroit Baptist Seminary Journal* [Allen Park, MI] 9 ('04) 57-96.

The article attempts to decide the question of the identity of the terrible sin referred to in Mt 12:31 parr. from which there can be no redemption while at the same time examining most of the solutions that have been proposed. Thus it treats the history of interpretation, examines the scriptural data (Mt 12:22-32; Mk 3:22-30; Lk 12:10), considers possible parallels outside the Gospels (Heb 6:4-6; 1 Jn 5:16), and presents a fresh analysis of the sin with regard to its precise nature, why it is unpardonable, who can commit it, and whether it can be committed today. It concludes that the sin in question is blaspheming the miracle-working power of the Holy Spirit.—C.R.M.

956. L. CALAMBROGIO, "La catechesi in Mt 14," *Laós* [Catania] 11 (2, '04) 37-41.

Throughout Matthew 14 the protagonist is Jesus. The main episodes in the chapter provide a kind of catechesis on marriage, the Eucharist, and faith.—D.J.H.

957. J. ENUWOSA, "Matthew 14, 22 in the Context of Urhobo Aetiological Saga of Power Over the Sea," *BibBhashyam* 30 (2, '04) 148-158.

The study shows that similar stories of persecution in a foreign land and of crossing and walking on the sea exist in African oral traditions and in the Bible. Urhobo Christians use their sagas to understand and explain the story of Jesus walking on the sea in Mt 14:22-33.—D.J.H.

Mt 15:10-20, § 49-976.

Mt 17:1-9, § 49-979.

Mt 17:2-3, § 49-1210.

Mt 19:3-12, § 49-905.

958. H. MOXNES, "Lost in Translation. What happened to the eunuchs in Matthew 19:12?" *The Fourth R* [Santa Rosa, CA] 17 (6, '04) 3-8, 20. [See § 49-905.]

After comparing some modern translations of Mt 19:12, the article discusses the place of eunuchs in ancient societies, and notes that the ambiguity surrounding eunuchs is related to their loss of masculinity. In Mt 19:12 Jesus responds to accusations that wanted to shame him and his disciples for not being "real men" by affirming the term "eunuch" and associating eunuchs with God's kingdom. A modern equivalent for "eunuch" is "queer" in the sense of a protest against fixed categories.—D.J.H.

Mt 22:1-10, § 49-997.

959. [Mt 24] A. BUZZARD, "The Olivet Discourse: Mostly Fulfilled or Mostly Unfulfilled?" *JournRadRef* 12 (1, '04) 11-22.

The great tribulation mentioned in the Olivet discourse (Mt 24:21; Mk 13:19; Lk 21:23) is hardly fulfilled by the invasion and destruction of Jerusalem by the Romans in A.D. 70. If well established hermeneutical procedures are applied to the Olivet discourse, we will conclude that Jesus spoke of a brief episode of unprecedented worldwide suffering just before the cosmic signs and his parousia, which will lead, as all premillenarians agree, to the established rule of the Messiah on earth on the restored throne of David in the kingdom of God. He never spoke of any pretribulation rapture of the saints.—D.J.H.

960. [Mt 24] W. M. WACHTEL, "Understanding the Olivet Discourse," *JournRadRef* 12 (1, '04) 3-10.

The article points out some salient aspects of the great eschatological discourse in Matthew 24, Mark 13, and Luke 21 that may help in its general interpretation. After indicating the various factors that must be seen as background for the Olivet discourse, it focuses on its opening, the abomination of desolation, and the coming of the Son of Man.—C.R.M.

961. H. FRANKEMÖLLE, "Das Gleichnis von den Zentnern/Talenten (Mt 25,14-30). Zwei Leseweisen: Jesus und Matthäus," *Orientierung* 69 (1, '05) 10-12.

The parable of the talents in Mt 25:14-30 encourages engaged or bold action in the face of the coming kingdom of God, and warns against fearful inactivity. However, the pre-Matthean version of the parable (lacking 25:29-30), which may well go back to Jesus, did not portray the third slave negatively. Rather, it praised him for his fidelity to the Torah and courage in not dealing with bankers and in not seeking interest on his investment (see Deut 23:20-21; Lev 25:35-37; etc.). These two ways of reading the parable illustrate the process of adaptation and actualization in Scripture itself.—D.J.H.

962. P. IGNATIUS, "What Does the Savior Say of Our Salvation? An Exegetical Exercise in Postmodern Reading of Mt 25,31-46," *BibBhashyam* 30 (3, '04) 213-225.

The paper offers a reading of Mt 25:31-46 that places Jesus himself in the role of a postmodern thinker who puts forth his views on our salvation. After describing the features of a postmodern reading (e.g. antifoundational, demystifying), it reads the pericope from the perspective of the theology of salvation with attention to salvation as seen by Matthew, and as spoken of by Jesus, respectively. Jesus presents salvation as each one's personal choice of freedom—when one's freedom is exercised in relation to a neighbor's welfare one enjoys eternal life.—C.R.M.

963. [Mt 26–27] M. E. HINKLE, "People Like Us: Minor Characters in Matthew's Passion," *WordWorld* 25 (1, '05) 76-83.

The article presents character analyses in the form of letters to the characters (Judas, Peter, Pilate, the people) in Matthew's passion narrative to give preachers and teachers some ideas for how we may invite our hearers into the story rather than distancing them from it.—C.R.M.

964. [Mt 27:3] K. LUKE, "The Thirty Pieces of Silver (Zch 11, 12f.)," *BibBhashyam* 30 (2, '04) 104-122.

In Zech 11:12-13 (see Mt 27:3) the sum of thirty pieces of silver given to the good shepherd is indicative of contempt and derision. The number "thirty" should be explained not in the light of Exod 21:32 (the price of a slave) but rather as the embodiment of a poetical tradition that originated among the Sumerians to describe something of relatively little value.—D.J.H.

## *Mark*

965. M. M. GORMAN, "The deceptive apparatus fontium in a recent edition (CChr.SL 82)," *ZeitAntChrist/JournAncChrist* 8 (1, '04) 8-22.

The new edition of the ps.-Jerome commentary on Mark's Gospel published in 1997 by M. Cahill (CCSL 82) [see also *NTA* 42, pp. 578-579] continues a trend reflected in several recent critical editions in which sources have been confused with parallel passages or vague allusions. The *apparatus fontium* should be reserved primarily for works that were actually cited verbatim—*fontes* that everyone can recognize.—D.J.H.

966. I. HEAD, "Mark as a Roman Document from the Year 69: Testing Martin Hengel's Thesis," *JournRelHist* 28 (3, '04) 240-259.

In *Studies in the Gospel of Mark* (1985) Hengel suggested that Mark's Gospel was written in Rome to Roman Christians in A.D. 69, the "year of the four emperors." In *The Gospel to the Romans. The Setting and Rhetoric of Mark's Gospel* (2003) B. Incigneri argues for the Roman location but dates the Gospel's composition to the triumph of Vespasian and Titus in A.D. 71. Examination of pertinent texts in Mark and parallels in Josephus' writings shows that there is sufficient value in Hengel's and Incogneri's approaches to persist with a larger interpretation of Mark that assumes that the Roman location and date is correct. Hengel's hypothesis is strengthened by shifting the date from 69 to 71; in a sense the "year of the four emperors" only ends with the triumph of Vespasian and Titus in 71.—D.J.H.

967. K. W. LARSEN, "The Structure of Mark's Gospel: Current Proposals," *CurrBibRes* 3 (1, '04) 140-160.

After noting examples of two-part and three-part divisions suggested by scholars for Mark's Gospel, the article surveys various proposals that have been advanced concerning the structure of Mark's Gospel according to the following categories: topography/geography, theological themes, *Sitz im Leben* of the recipients, and literary factors. It concludes that in light of the numerous proposals for Mark's structure, in some ways we are no closer to arriving at a conclusion than we were decades ago.—C.R.M.

968. A. LINDEMANN, "Literatur zu den Synoptischen Evangelien 1992-2000 (III). Das Markusevangelium," *TheolRund* 69 (4, '04) 369-423. [See § 49-932.]

Descriptions and evaluations of books on Mark's Gospel published in various languages between 1992 and 2000 appear under four major headings: general presentations and collections, individual themes, individual texts, and commentaries.—D.J.H.

969. A. SCHART, "The Sabbath: In the Law, in the Prophets, and in Mark," *VerbEccl* 25 (1, '04) 253-273.

The different versions of the Sabbath law in the Torah and in the Prophets reflect a long struggle over how the Sabbath should be understood and practiced. According to Mark (see especially 2:23-28) Jesus did not dismiss the Sabbath law but wanted to have this day celebrated in such a way that it could achieve the goals it was singled out for.—D.J.H.

970. J. W. VOELZ, "Textual Criticism of the Gospel of Mark: Trying to Make Progress," *ConcJourn* 31 (1, '05) 2-11.

With reference to Mark's Gospel, the article considers fundamental issues pertaining to NT textual criticism. It discusses problems in determining what readings actually exist (the content of the resources, pronunciation), the benefits of knowing the readings, and the need to evaluate the readings (manuscript tendencies, author's style).—D.J.H.

Mk, §§ 49-1156, 1468.

Mk 1:6, § 49-1318.

Mk 2:2, § 49-776.

971. [Mk 2:23-28] J. P. MEIER, "The Historical Jesus and the Plucking of the Grain on the Sabbath," *CathBibQuart* 66 (4, '04) 561-581.

After placing Mk 2:23-28 (see Mt 12:1-8; Lk 6:1-5) within its larger context in Mark's Gospel, the article examines the internal literary structure of the pericope, raises the question of a hypothetical original form of the story, and concentrates on those aspects of the narrative that may help us decide whether the core of this narrative reaches back to some particular event in the ministry of the historical Jesus. It concludes that in Mk 2:23-26 we may well have a polemical composition created by Christian Jews in Palestine prior to A.D. 70. It also notes that, paradoxically, once we judge Mk 2:23-26 to be a Christian composition, it is the very independence of vv. 27 and 28 vis-à-vis the rest of the dispute story that leaves open the possibility that one or both of these sayings may go back to Jesus. Mk 2:27 has a good chance of being authentic, while the christological "trump card" in 2:28 is almost surely a Christian creation.—D.J.H.

972. J.-F. BAUDOZ, "De Jésus aux Évangiles: la naissance de la parole chrétienne. Lecture narrative de Marc 3,1-6," *Transversalités* 92 ('04) 197-207.

After noting the historical and theological distance between Jesus and the NT writings in general, the article presents a narrative analysis of the pericope about Jesus healing the man with the withered hand according to Mk 3:1-6 with particular attention to the characters, actions, oppositions, concentric structure, and themes (the good use of the Law, the victor and the vanquished, the healing of the man and the death of Jesus). It concludes that the narrative approach to texts can help to assuage the worries relative to the distinction between literary document and historical document.—D.J.H.

Mk 3:28-29, § 49-955.

973. P. IGNATIUS, "The Parable of the Types of Soil — Mk 4:3-9.14-20," *Vidyajyoti* 68 (7, '04) 486-498.

Using both redaction and social-science criticisms, the article reads the parable of the types of soil in the *mashal* (Mk 4:3-9) and *nimshal* (4:14-20) from the perspective of the marginalized peoples of India. The parable is addressed to them since they are often perceived by caste people and the "old Christians" as unresponsive soil, even though it is thanks to their presence that the church in India is vibrant.—D.J.H.

Mk 4:14-20, § 49-973.

974. C. E. POWELL, "The 'Passivity' of Jesus in Mark 5:25-34," *BiblSac* 162 (645, '05) 66-75.

Mark's theological emphasis in the passage about the healing of the woman with the hemorrhage in Mk 5:25-34 is not on Jesus' power and deity but on the woman's faith and Jesus' validation of her faith as the means of salvation. This contrasts with the theological emphasis of the larger pericope about the raising of Jairus' daughter, which emphasizes Jesus' power and deity. This change in emphasis balances Mark's portrayal of Jesus as the Son of God and the Suffering Servant with the significance of faith as the means of obtaining the salvation that Jesus offers.—D.J.H.

975. [Mk 6:52-53] R. SCIBONA, "7Q5-O'Callaghan. Formule simboliche, numerali, e analogie," *BibOr* 46 (3, '04) 163-186.

Continuing the application of the "calculus of probability" [§ 46-1599] to the hypothesis proposed by J. O'Callaghan [§ 17-24] and defended by J. M. Vernet [§ 43-211] that 7Q5 = Mk 6:52-53, this article carries the investigation through eight levels and concludes that their identification is not probable. An appendix (p. 186) tests the hypothesis that 7Q5 = Homer's *Odyssey* 24.142-145.—D.J.H.

976. C. STETTLER, "Purity of Heart in Jesus' Teaching: Mark 7:14-23 par. as an Expression of Jesus' *Basileia* Ethics," *JournTheolStud* 55 (2, '04) 467-502.

This close analysis of Mk 7:14-23/Mt 15:10-20 par. and the tradition-historical background of the text first sets out the exegetical problems and offers an exegetical survey of the pericope. Next it takes up the question of which parts in which form are likely to go back to Jesus with attention to three criteria: Synoptic comparison, historical context, and the framework of Jesus' preaching. Then it treats the tradition-historical background of Jesus' purity torah, and Mk 7:14-23 and the early Christian discussion of purity. It concludes that the analysis of Mk 7:14-23 par. shows that the whole section very probably goes back to Jesus in its essential concerns.—C.R.M.

977. H. Kinukawa, "The Story of the Syro-Phoenician Woman (Mark 7:24-30)," *In God's Image* [Kuala Lampur] 23 (4, '04) 50-53.

Jesus' harsh words in response to the plea of the Syro-Phoenician woman in Mk 7:24-30 are best understood in the context of the political and economic relationships between the regions of Tyre and Galilee and the oppressive power of Tyrians over Galilean peasants. Jesus' words reflect the unfair distribution of food among rival colonies within the Roman empire and the urgent need of Galileans to secure food for their daily lives. The woman's words demonstrate that she rejects being used as a foil in Jesus' conflict with the affluent urban Tyrians.—C.R.M.

978. M. Rosik, "La fede che apre la strada alla salvezza (analisi sincronica di Mc 7,24-30)," *Antonianum* 79 (3, '04) 445-472.

The article presents a synchronic analysis of Mk 7:24-30, with particular attention to the semantic fields of the words used by the Evangelist. It concludes that the pericope about the Syro-Phoenician woman and her daughter is closely connected with the main themes of Mark's Gospel, especially the question of Jesus' identity, the theme of God's rule, and the universal dimension of Jesus' ministry. Its principal message concerns the faith that opens the way to salvation for both Jews and Gentiles.—D.J.H.

Mk 8:27, § 49-893.

979. [Mk 9:2-9] D. Lee, "On the Holy Mountain: The Transfiguration in Scripture and Theology," *Colloquium* 36 (2, '04) 143-159.

The article first describes how the various accounts of the transfiguration of Jesus (Mk 9:2-9; Mt 17:1-9; Lk 9:28-36; 2 Pet 1:17-18) narrate the story in very different ways. Then it discusses its theological significance (apocalyptic symbolism), christological symbolism (epiphany), and anthropology and by implication ecclesiology. It concludes that as both an epiphany and an apocalyptic vision the transfiguration articulates Jesus' identity as the divinely human Son and anticipates God's future eschatological transformation of the world in Christ.—D.J.H.

980. T. M. S. Long, "Mark 10:1-12 and marriage, divorce and remarriage in South Africa Today," *Neotestamentica* 36 (1-2, '02) 1-19.

Analysis of Mk 10:1-12 shows how Jesus uses Scripture to refigure the understanding of marriage and divorce, and that Jesus' position is a hermeneutical rather than an absolute one. This characterization is underlined by the changes to Jesus' position by Matthew, Paul, and the writer of Ephesians. In other words, the "world" of the biblical texts is itself characterized by unresolved interpretation, which invites further interpretation and forbids any notion of a single, correct, and final reading. Thus the church has been fully in tune with Scripture to make the very move that Scripture and tradition both seem to disallow, namely, to practice remarriage after divorce.—D.J.H.

Mk 11:12-14, § 49-807.

981. J. S. KLOPPENBORG, "Self-Help or *Deus ex Machina* in Mark 12.9?" *NTStud* 50 (4, '04) 495-518.

The conclusion to the parable of the tenants in Mk 12:9 involves the vineyard owner killing the refractory tenants and re-letting the vineyard to others. In legal terms the owner employs "self-help"—the satisfaction of a real or pretended claim without the permission of the defendant or the intervention of a court. While some interpreters have argued that this is a "realistic" element and an original part of the parable, an examination of Greek, Roman, Greco-Egyptian, and biblical legal rulings indicates that resorts to self-help were discouraged and even criminalized in this period. Mk 12:9 is not a realistic component of the parable but rather part of its secondary allegorization.—D.J.H.

Mk 13, §§ 49-959–960.

982. [Mk 14–16] P. PIOVANELLI, "Pre- and Post-Canonical Passion Stories. Insights into the Development of Christian Discourse on the Death of Jesus," *Apocrypha* 14 ('03) 99-128.

The article first discusses the place of *Gospel of Peter* in reconstructions of the earliest passion stories and suggests that we can most aptly summarize the development of the passion narratives in the canonical Gospels and *Gospel of Peter* on the assumption that there existed only one pre-Markan written narrative (actually embodied in Mark 14–16), a limited number of short collections of *testimonia,* and a multiplicity of oral traditions. Next it highlights some aporias in the Markan passion account through a comparison of it with parallel episodes in the apocryphal passion story the *Book of the Cock* (composed ca. A.D. 451-79) and speculates that the most ancient layers of the pre-Markan passion story could be the work of a group of Jewish-Christian men and women belonging to the Hellenist party of the Jerusalem church. Then it reflects on the contrast between the quest for theological meaning that characterizes the pre-Markan passion narrative and the search for a dramatic effect that is typical of the *Book of the Cock.*—C.R.M.

983. J.-Y. THÉRIAULT, "Le dernier repas de Jésus (Mc 14, 12-25)," *SémiotBib* 115 ('04) 41-58.

This analysis of the Last Supper account in Mk 14:12-25 focuses on the discursive organization of the passage and how it contributes to constructing an interpretation of Jesus' death. It treats the first day of the festival of Unleavened Bread (14:12-16), at table in the evening (14:17-21), and at the heart of the meal (14:22-25). Mark's account presents a unique meal where the word takes the place of the Passover lamb, a meal that announces (vv. 18-21) and interprets (vv. 22-25) the death of Jesus.—C.R.M.

Mk 15:16-39, § 49-917.

984. T. GEDDERT, "Beginning Again (Mark 16:1-8)," *Direction* 33 (2, '04) 150-157.

After discussing reasons given for rejecting the evidence that Mark's Gospel ends at 16:8, the article shows how taking 16:8 as the original ending is best understood in the context of Mark's subtle weaving together of the separate stories of the male disciples and the women disciples. The men failed to stay with Jesus on the road to the cross, while the women failed to proclaim the message of the resurrection. Together they represent two ways people can fall short of their calling and yet still be invited to start over in the power of the resurrected Jesus in Galilee (see 14:27-28; 16:7).—C.R.M.

985. S. MILLER, "'They Said Nothing to Anyone': The Fear and Silence of the Women at the Empty Tomb (Mk 16.1-8)," *Feminist Theology* [London—New York] 13 (1, '04) 77-90.

While Mark portrays the women disciples positively, according to Mk 16:1-8 they respond in fear to the news of the resurrection and run away, too terrified to tell anyone. And so Mark ends his Gospel on a note of human failure. In Mark's apocalyptic worldview the women's conflict between faith and fear represents the eschatological struggle between the old and the new creation. At the end of the Gospel the silence of the women points to the gulf between the power of God and the powerlessness of human beings. But Mark's Gospel itself is testimony that the women's silence will not hinder the proclamation of the new creation.—D.J.H.

## *Luke*

986. D. MARGUERAT, "Luc, pionnier de l'historiographie chrétienne," *RechSciRel* 92 (4, '04) 513-538.

While modern scholars have largely ratified the self-proclamation of Eusebius as the first Christian historian even as they denigrated the historical quality of Luke-Acts, since the 1960s a revision of this assessment has emerged, which to be sure had some earlier representatives (H. Cadbury, M. Dibelius), especially owing to a better understanding and acceptance of the characteristics of ancient historiography. Luke now appears as a true historian and the concept of theological history a legitimate description of his interpretative discourse. The objections raised against Luke's status as a historian misunderstand his formal devices and concretization of ideals. Eusebius is the first historian of the church as an institution whereas Luke is the first to have described the history of Christian origins.—C.R.M.

987. P. M. MEAGHER, "Father into your Hands," *Vidyajyoti* 68 (7, '04) 544-551.

The article explores Jesus' relationship with the Father in Luke. It shows with attention to the various situations in which Jesus finds himself that religious experience, prayer, and the reading of Scripture coalesce in the Lukan narrative to explain and give substance to Jesus' relationship to his Father. A central aspect of this relationship was Jesus' journey toward death in Jerusalem as his response to the mission entrusted to him by the Father.—C.R.M.

988. P. M. MEAGHER, "Vulnerable Ministers of the Gospel," *Vidyajyoti* 68 (8, '04) 626-631.

This consideration of vulnerability and trust in ministry focuses on the paradigm Luke presents for the ministry of disciples in Lk 5:1-11, the opposed systems of the invulnerable and the vulnerable (22:25-27), and Jesus' explanation of how powerlessness was inseparable from his ministry in the concluding scenes with the disciples (24:19-21, 25-26, 46-48).—C.R.M.

989. T. P. OSBORNE, "Toward a New Understanding of the Structure of Luke's Gospel," *AnalCracov* 35 ('03) 189-205.

The article first presents a series of "recurring patterns" that constitute the main literary devices used by Luke to organize the different materials at his disposal and to give his narrative a very explicit and detailed structure: parallel presentation, prophetic announcement, chiasmus, concentration of vocabulary, positioning of parables at strategic points, inclusion, and groups of three. Then on the basis of these literary procedures it sketches a global approach to the outline of Luke's Gospel. It concludes that attention to the structure of Luke's Gospel based upon the literary devices observed in it reveals a more coherent and personal organization and reworking of the source material than is often recognized, and that the Gospel reflects primarily a catechetical preoccupation.—C.R.M.

990. R. RIESNER, "Genesis 3,15 in der vorlukanischen und johanneischen Tradition," *StudNTUmwelt* 29 ('04) 119-178.

After noting that Gen 3:15 plays a surprisingly limited role in the end-time expectation of early Judaism and that the NT makes no reference to this verse, which since the 17th century has been called the "protoevangelium," the article discusses Gen 3:15 in early Judaism, the Lukan special tradition (e.g. Lk 10:18-20 and the temptation of Jesus), Revelation 12, the Fourth Gospel and 1 John, the Pauline corpus, Hebrews, James and Jude, other Jewish and Jewish-Christian traditions, early Patristic witnesses, and tradition history and family history. It observes that from a rabbinic point of view Gen 3:15 was claimed by heterodox Jews: first by Qumran, the Enoch tradition, John the Baptist and *Testaments of the Twelve Patriarchs,* and then by the family of Jesus and other Jewish Christians.—C.R.M.

991. N. H. TAYLOR, "The Jerusalem Temple in Luke-Acts," *HTSTeolStud* 60 (1-2, '04) 459-485.

The article treats the terms used for the Temple in Luke-Acts (τὸ ἱερόν, ὁ ναός, ὁ οἶκος, ὁ τοπός ὁ ἅγιος), whether there is a single conception of the Temple in Luke-Acts, the Temple in key episodes in the narrative (Lk 1:8-22; 2:22-39; 2:41-50; 4:1-13; 13:34-35; 19:45–21:38; 22:66-71; 23:26-43; 23:44-46; 24:53; Acts 1–5; 6:11–7:59), and the Temple and theological motifs in Luke-Acts. It argues that Luke's presentation of the Temple in the context of Jewish and Christian reconstruction after the Roman-Jewish war of A.D. 66-70, particularly his use of ναός, aims to show that the divine presence traditionally associated with the sanctuary of the Temple is no longer localized in Jerusalem. The restoration of God's presence among the Jewish people is therefore to be sought not through aspirations to rebuild the Temple in Jerusalem but in conversion to the Christian gospel.—C.R.M.

992. [Lk 1] SR. PREMA, "A Christmas Meditation. The Prophetic Mothers of the Christmas Story," *IndTheolStud* 41 (3-4, '04) 209-215.

In chapter 1 of his Gospel, Luke portrays two prophetic mothers on whom he builds up the birth of Jesus and God's project for humankind: Elizabeth the righteous prophetic mother, and Mary the favored prophetic mother. Luke's depiction suggests that women's empowerment continues to be the need of the hour.—D.J.H.

Lk 1–2, §§ 49-904, 910, 943–944.

Lk 2, § 49-946.

Lk 6:1-5, § 49-971.

993. C. CALDERÓN, "¿Quiénes son los pobres en Lucas 6:20?" *Kairós* [Guatemala City] 35 ('04) 31-53.

After noting the various ways in which the "poor" of Lk 6:20 have been interpreted, the article examines those passages in Luke's Gospel that mention the "poor," and concludes that they are best understood as economically poor people who also respond positively to God.—D.J.H.

Lk 6:20-23, § 49-947.

Lk 9:28-38, § 49-979.

994. [Lk 10:25-37] Ø. FOSS, "Omsorgens etikk og liknelsen om den barmhjertige samaritan (The ethics of care and the parable of the Good Samaritan)," *NorskTeolTids* 105 (3, '04) 163-177.

The article discusses the general and human aspects of the parable in Lk 10:25-37 in the sense of breaking out of religious and ideological confines, with attention to the views of K. Løgstrup, P. Ricoeur, E. Levinas, and K. Martinsen. After showing that there is no specific religious interpretation of the parable and that no one can claim ownership of the story, it suggests that Christian care (*diakonia*) should concentrate more on the general significance of care in cooperation with humanitarian aid in the social sphere between church and society.—D.J.H.

995. [Lk 11:27] J. STUBBS, "A certain woman raised her voice: The use of grammatical structure and the origins of texts," *Neotestamentica* 36 (1-2, '02) 21-37.

The Greek words in the phrase in Lk 11:27 about the woman raising her voice appear in different orders in the Bodmer papyrus ($P^{75}$), Ephraemi rescriptus (C or 04), and Codex Bezae (D). After analyzing the syntactical structures that arise from the three variants, the article draws up a comprehensive list of syntactical structures from the three variants concerned, and examines how often each such syntactical structure appears in Luke's redactional work (Luke-R), the double tradition in Luke (Q), and the structured stories that appear in Luke alone (L). It concludes that the variant in Codex Bezae (γυνή τις ἐπάρασα φωνήν) matches Luke's natural choice of word order and should be associated with Luke's redaction.—D.J.H.

Lk 12:10, § 49-955.

996. [Lk 12:39] E. F. BEUTNER, "The burglar who makes appointments," *The Fourth R* [Santa Rosa, CA] 17 (6, '04) 17-18.

Lk 12:39 may be aptly called the parable of the thief who makes appointments, and should be read as humorous, ironic, and subversive. While eternal vigilance may be the price of freedom, the price of eternal vigilance may prove to be incurable insanity.—D.J.H.

997. D. K. PASSAKOS, "Λουκ. 14,15-24: Πρωτοχριστιανικά Δείπνα και η Αυτοσυνειδησία της Κοινότητας του Λουκά (Luk. 14,15-24: Early Christian Suppers and the Self-consciousness of the Lukan Community)," *DeltBibMel* 19 (2, '00) 22-32.

That table fellowship is a central issue for Luke is clear from the parable of the great banquet (Lk 14:15-24), which accurately portrays Luke's community as consisting of a minority of poor Jews and a majority of Gentiles. In comparison with Matthew's version (Mt 22:1-10), Luke emphasizes the universalistic aspect of the parable in order to legitimize a common eucharistic table. In Acts Luke stresses the new reality of the common eucharistic table shared by Jewish and Gentile Christians by reworking the text of Acts 8:4–11:19 in order to assign to Peter, James, and the Jerusalem church roles exactly the opposite of those they actually played according to Gal 1:13–2:21.—C.R.M.

998. C. J. GIL ARBIOL, "Overvaluing the Stigma: An Example of Self-Stigmatization in the Jesus Movement (Q 14:26-27; 17:33)," *BibTheolBull* 34 (4, '04) 161-166.

In the social sciences "self-stigmatization" refers to the process in which a charismatic leader unmasks social interests, and legitimizes and establishes a new social structure by taking on negative values or behaviors and converting them into positive ones. After an introduction to the self-stigmatization model, the article gives a brief historical account of Q sayings about rejecting family, carrying the cross, and turning life upside down (see Lk 14:26-27; 17:33). Then it shows how these sayings illustrate the three stages in the social-scientific model of self-stigmatization.—D.J.H.

999. R. J. KARRIS, "St. Bernardine of Siena and the Gospel of Divine Mercy (Luke 15:11-32)," *Franciscan Studies* [St. Bonaventure, NY] 62 ('04) 31-66.

St. Bernardine of Siena (1380-1444) was a very influential preacher and created a school of followers. The article aims to convey some of the depth and power of Bernardine's preaching by providing an annotated translation of Sermon 34 in his Latin Lenten Cycle, *De christiana religione,* which deals with the divine mercy evidenced in the parable of the Prodigal Son (Lk 15:11-32). It treats the form of the sermon, shows its relationship to three other sermons devoted by Bernardine to the same text, investigates the sources behind the sermon, and considers its significance.—C.R.M.

1000. H. MAHFOUZ, "Une relecture de Lc 16,8b," *NESTTheolRev* 25 (2, '04) 39-56.

Both the immediate and the larger context of Lk 16:8b suggest that the "children of this age" represent those sinners who are open to the present time marked by the appearance of Jesus. On the other hand the "children of light" will be those who are closed to the teaching of Jesus, that is, in Luke's narrative, the Pharisees. One's attitude toward Jesus determines one's attitude, good or bad, toward material possessions and the poor. Lk 16:8b is part of the diverse references to the theme of reversal in the Lukan work.—C.R.M.

1001. [Lk 16:19-31] D. H. REINSTORF, "The rich, the poor, and the law," *HTSTeolStud* 60 (1-2, '04) 329-348.

With particular attention to Lk 16:19-31 and 18:9-14, the article aims to provide the backdrop to some of Jesus' parables and other similar scenes in which "rich" and "poor" are juxtaposed in order to sensitize the reader to the challenge that Jesus posed in his teachings. It treats rich and poor in a limited-good society, the right to subsistence and the Israelite debt code, the accumulation of wealth and increased poverty through taxation, the law of God as a tool to justify both wealth and poverty, and Israelite prosperity teaching. If wealth was promoted as a sign of divine blessing and confirmation of Torah obedience, the parable in Lk 16:19-31 offers a profound challenge to those who share such a "conventional" worldview. In 18:9-14 both the Pharisee and the toll collector fail to adhere to the "heart" of God's law, though the latter distinguishes himself from the former through the recognition of his sin and his cry for mercy.—C.R.M.

Lk 17:33, § 49-998.

Lk 18:9-14, § 49-1001.

1002. R. ZAWADZKI, "Il dialogo fra Gesù ed il magistrato ricco in Lc 18,18-23," *CollTheol* 74 special fascicle ('04) 15-48.

This analysis of the dialogue between Jesus and the rich ruler in Lk 18:18-23 first considers the extent of the pericope, its structure, and the Synoptic parallels (Mk 10:17-22; Mt 19:16-22). Then it presents a detailed exegetical examination of the content of the text according to the following major headings: the narrative introduction (18:18a); the ruler's question (18:18b); Jesus' response (18:19-20); the ruler's second intervention (18:21); Jesus' second intervention—the call (18:22); and the reaction to the call (18:23).—D.J.H.

1003. G. T. M. BYAMUNGU, "Grace as Subversive Surprise. A Reading of Psalm 130 and Luke 19:1-10," *EcumRev* 56 (3, '04) 334-341.

Jesus encounters Zacchaeus in Lk 19:1-10 not by chance but by design, and Zacchaeus poses as Jesus' icon of pedagogy, clearly helping to drive home a teaching that the would-be-disciple may not have understood from chapter 18.—C.R.M.

Lk 21, §§ 49-959–960.

1004. [Lk 22–23] P. M. MEAGHER, "The Cost of Forgiveness," *Vidyajyoti* 68 (9, '04) 704-708.

This reflection on the cost of forgiveness in Luke's account of Jesus' passion and death considers the several cases in which Jesus' offer of forgiveness is accepted or rejected by various characters in Luke 22–23.—D.J.H.

1005. [Lk 23:40-43] R. P. MALONEY, "Dismas's Dying Moments: Reflections on 'Palpable Grace,'" *Spirituality Review* [St. Louis] Advent/Christmas ('04) 17-22.

Against all ordinary probability the "wrongdoer" in Lk 23:40-43 (who is traditionally called Dismas) believes that Jesus will rule over a kingdom and humbly asks to be remembered. Jesus' assurance to him goes beyond anything that he (or the reader) might have anticipated. For the "good thief" Jesus is palpable grace.—D.J.H.

1006. [Lk 24:13-35] P. B. DECOCK, "The breaking of bread in Luke 24," *Neotestamentica* 36 (1-2, '02) 39-56.

In the Emmaus account (Lk 24:13-35) the breaking of the bread is mentioned twice (vv. 30, 35) and seems to be the decisive turning point at which the communion between Jesus and the disciples is restored. The article discusses the structure of Luke 24; the breaking of the bread—links with 22:19 and 9:16; tradition- and redaction-critical considerations; the meaning of the breaking of the bread in the stories of Acts 20:7-12 and 27:1–28:16; and the meaning of the ritual of the breaking of the bread in Luke 24.—C.R.M.

1007. D. HAMM, "Praying 'Regularly' (not 'Constantly'): A Note on the Cultic Background of *dia pantos* at Luke 24:53, Acts 10:2 and Hebrews 9:6, 13:15," *ExpTimes* 116 (2, '04) 50-52.

The idiom διὰ παντός understood as a time reference occurs ten times in the NT. The usual lexical meanings ("always," "continually," or "constantly") translate the phrase appropriately in six of those instances. The remaining four instances (Lk 24:53, Acts 10:2; Heb 9:6; 13:15), however, because of their common reference to the context of Temple sacrifices, and because of the special use of διὰ παντός in the Septuagint in cultic passages, call for a different translation: "regularly." The article spells out why this is a significant difference.—C.R.M.

## *John*

1008. J. BOLYKI, "Ethics in the Gospel of John," *Acta Antiqua* [Budapest] 44 (1, '04) 99-107.

Although John's Gospel does not introduce any adversary to compare with Jesus, it does present two collective adversaries: the Jewish religious leaders, and the Roman authorities represented by Pilate. It also provides a shift of ethical paradigms with the footwashing (Jn 13:1-17) and the love command. Instead of creating a detailed system of norms, the Evangelist formulated a moral story of "dualistic universality" for his community vis-à-vis Greco-Roman morals.—D.J.H.

1009r. R. E. BROWN, *An Introduction to the Gospel of John,* ed. F. J. Moloney [*NTA* 48, p. 410].

A. D. CALLAHAN, "A Review of Raymond E. Brown's *An Introduction to the Gospel of John,*" *HarvTheolRev* 97 (2, '04) 229-234.—For the most part biblical scholars may continue to rely on Brown's survey of the enormous secondary literature treating the Gospel of John for much if not all the news that's fit to print in Johannine studies. Certain theological perspectives, however, are not reflected in Brown's bibliographical ecumenism (e.g. liberation theology). Moloney's comment on the tensions and internal contradictions visible in Brown's work over thirty years ironically challenges any theory of complex Johannine redaction.—C.R.M.

1010. A. GERDMAR, "Polemiken mot judar i Nya testamentet och dess reception. Utkast till en analytisk typologi (Polemics against Jews in the New Testament and its Reception. An Outline to an Analytical Typology)," *SvenskExegÅrs* 69 ('04) 79-114.

The article first suggests a new typology regarding anti-Jewish elements in the NT based on the concepts of race, ethnicity, and religion. Then focusing on W. Grundmann's 1938 interpretation of John's Gospel, it argues that in John's Gospel there is no unified negative depiction of Jews, that Jn 4:22 ("salvation is from the Jews") is part of a differentiated picture of Jews as not essentially evil, that its sayings about Jesus' Jewish opponents may be classified as "intraethnoreligious" polemic, and that Grundmann's negative portrayal of Jews (thereby legitimating racist action) may be classified as interethnic and racist polemics.—D.J.H.

1011. J. G. JANZEN, "How Can a Man Be Born When He is Old?: Jacob/Israel in Genesis and the Gospel of John," *Encounter* 65 (4, '04) 323-343.

The article first traces Jacob/Israel's story from Genesis 24 on to show how the change of name from Jacob to Israel is presented in Genesis itself as a new birth. Then after suggesting that the Jacob story and other scriptural texts echoing its themes might have been expected to prepare Nicodemus to understand Jesus' call for new birth (see Jn 3:1-10), it shows that the "new birth" theme is not peculiar to Jesus' conversation with Nicodemus but is central to the Fourth Gospel.—C.R.M.

1012. R. Kangas, "A Panoramic View of the Gospel of John (2)," *Affirmation & Critique* [Anaheim, CA] 9 (2, '04) 3-13.

This second installment [see § 48-1711] treats the crucial matter of the resurrection in the Fourth Gospel, considering its various aspects both in revelation and in spiritual experience. It treats the following texts in order: Jn 2:19; 5:25; 10:17; 11:25; 12:23; 12:24; 14:3; 14:17; 20:17 ("I ascend to my Father"); 20:1; and 20:17 ("Go to my brothers").—C.R.M.

1013. C. R. Koester, "The Death of Jesus in the Gospel of John," *TidsTeolKirk* 75 (4, '04) 254-276.

John's understanding of Jesus' death is like a symphony with four parts: love in human terms, a sacrifice that takes away sin, a conflict with and victory over the powers of evil, and the revelation of divine glory. All four themes are woven together like lines in a piece of music, and all must be heard together to gain a sense of John's theology as a whole.—D.J.H.

1014. J. Pamplaniyil, "The Beloved Disciple and Thomas: The Literary *Didymoi* of the Fourth Gospel," *Vidyajyoti* 68 (8, '04) 560-578.

The article evaluates the thesis that in the Fourth Gospel Thomas is the counter figure to the beloved disciple, assesses the antithesis that Thomas and the beloved disciple are one and the same person, and arrives at the synthesis that Thomas functions as the literary *didymos* of the beloved disciple.—C.R.M.

1015. M. N. Ralph, "Jesus Encounters the Curious," *BibToday* 43 (1, '05) 23-27.

The dialogues between Jesus and curious people (the disciples, Nicodemus, the Samaritan woman, the Jews in the synagogue in Capernaum) in the Gospel of John function to teach readers to be curious too, and to look for a deeper meaning in the Gospel account. For example, at the allegorical level the story of the wedding at Cana (Jn 2:1-12) teaches that Jesus has initiated a new spiritual order.—C.R.M.

1016. B. E. Reid, "The Cross and Cycles of Violence," *Interpretation* 58 (4, '04) 376-385.

The Gospel of John with its theme of Jesus as friend who goes to calamity's depths for his friends offers an interpretation of Jesus' death that has the potential to interrupt cycles of violence and victimization. After introductory observations on the dangerous ways in which many women still interpret the cross, the article notes that unlike Mark's suffering servant the Johannine Jesus is not a victim but freely lays down his life. Then it explores the metaphor of friendship in the Fourth Gospel in the following passages: 1:1-18—the friendship of *Logos* and *Theos;* 3:22-30—mentoring friend: John the Baptist and Jesus; 11:1-54—Jesus risks his life for Martha, Mary, and Lazarus; and 13:1-20—footwashing.—C.R.M.

1017. K. S. Robichaux, "The Johannine Jesus as Bridge and Model for the Incorporation of the Believers into the Divine Trinity (2)," *Affirmation & Critique* [Anaheim, CA] 9 (2, '04) 14-33.

This second installment [see § 48-1719] focuses on the Spirit's actions to incorporate believers into the Son and into the Father thereby making them the reproduction, expansion, and physical continuation of the incarnate and incorporate Son of God and indeed the organism of the Triune God himself.—C.R.M.

1018. D. SANGIORGIO, "Gli effetti della fede nel vangelo di Giovanni," *Laós* [Catania] 11 (2, '04) 43-55.

After listing twenty passages in John's Gospel in which an act of faith is associated with some effect, the article focuses on three especially important effects of faith: becoming children of God, having eternal life, and not being judged. What emerges distinctly is the christocentric character of Johannine faith.—D.J.H.

1019. K. SCHOLTISSEK, "Johannes auslegen IV. Ein Forschungsbericht," *StudNTUmwelt* 29 ('04) 67-118.

After noting that Johannine research has been served by an abundance of recent publications in which some radical changes are reflected, this installment [see §§ 44-1001; 45-1026; 47-939; see also §§ 43-1048; 44-261; 45-1769; 46-227, 972] discusses selected contributions and provides additional bibliographic information under the following headings: return to the middle of the canon; the earliest reception of John's Gospel (the four-Gospel-canon, in the 2nd century, the Gospels of John and *Thomas*); John—read synchronically; John's Gospel in the light of rabbinic theology; individual pericopes (Jesus in Samaria—John 4; Jesus' Sabbath healings—John 5 and 9; Jn 11:47-53 as a key pericope); thematic treatments (Christology and eschatology, Christology and identity, the Son of Man, "understanding" in John); the theology and spirituality of John's Gospel; and 1 John as the earliest witness of the effective history of John's Gospel.—C.R.M.

1020. V. G. SHILLINGTON, "Significant Translation: Exchange as Literary-Theological Pattern in John," *Direction* 33 (2, '04) 158-170.

The article contends that the translation of terms in John (e.g. "rabbi" in Jn 1:38 and "Messiah" in 1:41; ten altogether) is part of the literary fabric of the Fourth Gospel that helps set forth a theology of change or exchange throughout. Johannine translation is nothing more or less than a miniature "sign" that the gospel of Jesus has burst its original bounds of Aramaic-speaking Judaism centered in Palestine to become a large-scale symbol system of faith for the world that God loves.—C.R.M.

1021. J. WADDY, "How Does God Fit In? Developing Translations of *logos* and Other Words in John's Gospel in Anindilyakwa," *BibTrans* 55 (4, '04) 452-459.

The article explores the development over twenty-five years in the Anindilyakwa (an Australian Aboriginal language) translation of the Greek term *logos* and several other terms, and how the translation of *logos* interacts with the translation of "glory" in Jn 1:14; 2:11; and 15:8.—C.R.M.

1022r. S. YAMAGUCHI, *Mary and Martha. Women in the World of Jesus* [*NTA* 46, p. 382].

J. JOBLING, *Conversations in Religion and Theology* [Oxford—Malden, MA] 2 (2, '04) 108-117.—Yamaguchi's book is a rich achievement and well worth reading. It is bold and audacious, and succeeds in its aims of expanding the historical imagination. However, it tends to highlight only women-affirming aspects, may push the boundaries too far, does not distinguish generally accepted conclusions and those that are controversial, and lacks critical consideration of the Fourth Gospel's focus on the beloved disciple and Peter as leaders. [In the same issue (pp. 117-129) Yamaguchi replies to these criticisms and supplies a correction list.]—D.J.H.

Jn, § 49-990.

Jn 1–20, § 49-1040.

1023. B. SCHWANK, "Vom Geheimnis der Inkarnation nach Joh 1,1-18," *ErbAuf* 80 (6, '04) 481-488.

The most important element of the Johannine Prologue stands not in v. 1 but rather in v. 14 ("the Word became flesh . . . we have seen his glory"). According to v. 18 we experience through the incarnation something important about the invisible God. And this concluding verse leads us then back to v. 1: "In the beginning" Jesus Christ was already in the bosom of the Father.—D.J.H.

Jn 1:1-18, § 49-1366.

1024. M. ENDO, "Reevalutating Latest Textual Criticism on the Punctuation between John 1:3 and 4," [in Japanese] *Exegetica* [Tokyo] 15 ('04) 1-15.

Recent editions of the Greek NT and some recent translations take ὅ γέγονεν (Jn 1:3b) with ἐν αὐτῷ ζωὴ ἦν (1:4a). However, reconsideration of the external evidence and stylistic aspects (rhythm and balance) as well as the theological content suggests that the traditional reading that places the punctuation between 1:3 and 1:4 should be accepted.—D.J.H.

Jn 1:11-12, § 49-1034.

1025. H. UCKO, "Full of Grace and Truth. Bible Study on John 1:14-18," *EcumRev* 56 (3, '04) 342-347.

After noting some pitfalls in translating and interpreting Jn 1:14-18, the article describes the text as a midrash on Exod 34:6-7, and reflects on its themes of grace beyond measure and keeping the faith. It closes with the song of Moses and the Lamb (see Rev 15:2-4).—D.J.H.

1026. R. SAARINEN, "In Sinu Patris. Die barmherzige Trinität in Luthers Gebrauch von Joh 1,18," *NeueZeitSysTheolRelPhil* 46 (4, '04) 431-447.

Examination of Luther's various references to *in sinu patris* ("in the bosom of the Father") in Jn 1:18 shows how his view of the merciful God becomes connected with a trinitarian argument; that is, you cannot believe in God's mercy unless you interpret Jn 1:18 in a trinitarian manner. Moreover, the unique position of the Son "in the bosom" enables the communication of the Father's deepest thoughts to humans through the mediating and revelatory role of the Son. Therefore the relationship of the Son to the Father is also significant when our knowledge of God as both lawgiver and merciful Father is discussed.—D.J.H.

Jn 1:28, § 49-1290.

1027. R. CHENNATTU, "On Becoming Disciples (John 1:35-51): Insights from the Fourth Gospel," *Salesianum* 63 (3, '01) 465-496.

After situating the vocation story (Jn 1:35-51) in the narrative of John's Gospel, the article discusses its literary context and function, presents a narrative reading of the passage, and sketches a Johannine theology of discipleship as a process of growth. Discipleship according to John is a journey of faith based on a personal relationship with Jesus, and involving a call to commitment in action, abiding as children of God, and accepting Jesus' promise and gift.—D.J.H.

1028. [Jn 2:1-11] A. WUCHERPFENNIG, "Die Hochzeit zu Kana. Erzählperspektive und symbolische Bedeutung," *TheolPhil* 79 (3, '04) 321-338.

After a brief reflection on the nature of the Fourth Gospel and its relation to the Synoptic Gospels, the article provides a narrative analysis of the episode about the marriage feast at Cana in Jn 2:1-11. Then it reviews modern and ancient objections to the historicity of the account, and argues that while the story cannot be interpreted only on the symbolic level, the narrator as a *contemplator vitae Jesu Christi* was especially concerned to present the Mother of Jesus as the symbol of the new family of God.—D.J.H.

Jn 3:1-10, § 49-1011.

1029. [Jn 3:1-21] C. RENOUARD, "Le personnage de Nicodème comme figure de nouvelle naissance," *ÉtudThéolRel* 79 (4, '04) 563-573.

The article studies the narrative course of Nicodemus in the Fourth Gospel (Jn 3:1-21; 7:50-52; 19:38-48), tracing his spiritual journey with particular attention to the narrative indications that portray him as an evolving character. Nicodemus is not only the man of the shadow or the man of naive questions but also the man who courageously sides with Jesus. It is between the initial encounter with Jesus and the final confrontation with him that Nicodemus' identity as a character is constructed and he becomes a figure of new birth.—C.R.M.

1030. D. LUCIANI, "De 5000 à 1. Stratégie narrative et gestion des personnages en Jn 6," *NouvRevThéol* 126 (4, '04) 577-586.

After noting the precise taxonomy developed by R. A. Culpepper, which claims that every character portrayed in the Fourth Gospel embodies a specific type of relationship to Jesus, the article examines John 6 to see whether this approach can be verified. It suggests that Culpepper's classification, while enlightening, is too rigid and does not account for the subtlety with which the narrator handles the characters. It is by mixing up the categories that John 6 invites the reader to go beyond a too simple opposition between believers and unbelievers.—C.R.M.

1031. G. W. ASHBY, "Body and blood in John 6:41-65," *Neotestamentica* 36 (1-2, '02) 57-61.

When read in the context of Passover (see Jn 6:4), the words of Jesus about eating his flesh and drinking his blood in Jn 6:41-65 refer to his sacrificial giving of his life. He is saying in effect: "Accept my sacrifice of myself, offered at this Passover time as the Passover lamb, totally, for yourselves and for the world." Only by doing that, the Gospel writer infers, writing in Jesus' name, "will you find meaning for your acceptance in the Eucharist." For the Eucharist depends entirely on that one sacrifice once offered outside the city where Passover was being at that very time celebrated: "Take to yourselves as your Passover sacrifice, *me,* as Messiah and Son of God."—D.J.H.

Jn 7:50-52, § 49-1029.

1032. [Jn 7:53–8:11] G. AICHELE, “Reading Jesus Writing,” *BibInt* 12 (4, ’04) 353-368.

In the story of the woman taken in adultery in Jn 7:53–8:11, John tells the reader twice (8:6, 8) that Jesus wrote upon the ground, but it does not say what he wrote. Jesus’ written words do appear at the very end of the Gospel in the texts of 20:30-31 and 21:24-25. The dirt in which Jesus writes is itself the text of John. Another text that functions in a similar manner is Rev 22:16. Jesus’ two signatures at the two endings of John verify the authority of the Gospel. John simultaneously confirms the failure of denotation and assures the reader that this failure is not decisive.—C.R.M.

1033. S. AGOURIDES, “Η έννοια του κεφ. 10 κατά Ιωάννην Ευαγγελίου και οι δυσκολίες της ερμηνείας του (The Meaning of chap. 10 in John’s Gospel and the difficulties of its interpretation),” *DeltBibMel* 19 (2, ’00) 58-76.

John 10 completes the larger unit of chapters 7–10, a culmination of polemics against the Jewish religious leadership. Although chapters 7–9 are mainly understood from their OT parallels, John 10 should be read on both its Jewish and gnostic levels. Specifically, the Mandaean gnostic *Gospel of John the Baptizer* is an important parallel text with an apocalyptic dimension, portraying the shepherd not as an ethnic and royal messiah, but as one who gathers the righteous ones who have knowledge of him. The canonical John also has an apocalyptic dimension, and as in the gnostic text, the canonical John’s shepherd is not an ethnic messiah (“I have other sheep”). Some similarities are also identified with the Hellenistic gnostic texts of the Hermetic tradition as both the Hermenites and John’s community believed God to be light and life. The article also explores other hermeneutical questions, especially how the collection of material in John 10 may have been edited.—J.A.H.

Jn 10:40, § 49-1290.

1034. J. DENNIS, “Conflict and Resolution: John 11.47-53 as the Ironic Fulfillment of the Main Plot-Line of the Gospel (John 1.11-12),” *StudNTUmwelt* 29 (’04) 23-39.

The article first discusses the role that Jn 11:47-53 plays within the structure and plot of chapters 11–12. Then it relates the function of 11:47-53 to the main plotline of the Gospel in 1:11-12. It contends that chapters 11–12, and particularly 11:47-53 as the crucial centerpiece of these chapters, bring to an ironic resolution the main plotline of the Fourth Gospel as crystallized in the stated purpose of Jesus’ mission and the conflict that this mission will endure as declared in 1:11-12.—C.R.M.

1035. R. TREMBLAY, “Verità e libertà nella ricerca teologica. Saggio di approfondimento alla luce di *Gv* 16, 12-15,” *PATH* [Vatican City] 3 (’04) 227-237.

After exegetical comments on the Paraclete saying in Jn 16:12-15, the article notes the salient points of the text with respect to the Spirit’s role not only as a guide to the words and deeds of Jesus but also as the personal prolongation of his revealing work. Then it reflects on truth and freedom in theology as viewed from the Johannine perspective.—D.J.H.

1036. D. J. VAN DER MERWE, “The interpretation of the revelatory events in John 17:24-26: An exegetical exercise,” *VerbEccl* 25 (1, ’04) 311-329.

This exposition of Jn 17:24-26 aims to show what each event in the triadic revelation (during Jesus’ ministry, postresurrection, future eschatological) referred to in these verses comprises and how these phases of revelation link to one another. Thus it presents a contextual interpretation of Jn 17:24-26, offers a discourse analysis of the passage, considers the kinds of revelation indicated by the words relating to Jesus' acts of revelation in these verses, and engages in a detailed exegesis of the text to explain how the revelation brought by and through Jesus is to be interpreted and understood.—C.R.M.

Jn 19:38-48, § 49-1029.

1037. J. A. DRAPER, "What did Isaiah see? Angelic theophany in the tomb in John 20:11-18," *Neotestamentica* 36 (1-2, '02) 63-76.

There is a narrative *inclusio* between the promise of a vision of angels to Nathaniel in Jn 1:51 and the appearance of angels to Mary Magdalene in the tomb at the head and feet of Jesus' body in Jn 20:11-18. John reads Isaiah 6 targumically to see the vision of the Lord enthroned on his throne chariot as a prophecy of the resurrected and glorified Jesus in the tomb. The angels cover his head and his feet, hiding the direct vision of his risen glory.—D.J.H.

1038. W. VERBURG, "Magdalena trifft den Auferstandenen: misslungenes Zusammentreffen oder vorbildhafte Begegnung? Zur Bedeutung des Lexems στραφεῖσα in Joh 20,16," *BibNotiz* 121 ('04) 77-94.

In the account of the meeting between Jesus and Mary Magdalene in Jn 20:11-17, Mary turns toward Jesus (v. 14) and then turns again (v. 16). The second turn is often disregarded, interpreted as the completion of the first turn, or understood as an inner change. The article contends that the second turn is the turning point of the recognition scene. Although Mary turns away and cannot perceive Jesus visually, she still recognizes him. Her faith derives from hearing the voice of Jesus, unlike Thomas, who needs to see and touch the resurrected one.—C.R.M.

1039. [Jn 20:28-31] J. VAN DER WATT, "The presence of Jesus through the Gospel of John," *Neotestamentica* 36 (1-2, '02) 89-95.

Although Jn 20:30-31 articulates the purpose of the Gospel, an important emphasis is lost if it is isolated from its immediate context. The article investigates the logical flow of the argument in 20:28-31 and shows how the rhetorical power of the Gospel emerges from the linking of Thomas' confession with the purpose of the Gospel. People who are no longer in the position of Thomas to "see" Jesus physically have the Gospel narrative through which they can discover the identity of this Jesus and get to know him as the Christ. The text thus becomes the "presence of Jesus" among its readers.—C.R.M.

1040. E. DOWLING, "Rise and Fall: The Changing Status of Peter and Women Disciples in John 21," *AusBibRev* 52 ('04) 48-63.

In John 1–20 women are not only included as disciples but also are placed at pivotal points in the narrative. In John 21, however, the presence of women disciples is omitted and the role of Mary Magdalene as primary witness to the resurrection is undermined. In contrast the primacy of Peter is emphasized. John 21 and much of scholarship can be viewed as contributing to the marginalization of women.—C.R.M.

1041. [Jn 21:11] R. BAUCKHAM, "The 153 fish and the unity of the Fourth Gospel," *Neotestamentica* 36 (1-2, '02) 77-88.

The numerical value of 153 fish caught by the disciples according to Jn 21:11 represents the mathematical triangle of 17. The key text for interpreting this passage is Ezek 47:10, which prophesies streams of living water flowing from the Temple in the last days to make the Dead Sea fresh and full of fish. The fish symbolize numerically the children of God who receive life through believing in the signs given by Jesus that are enumerated in the Gospel. A complex but consistent numerical pattern or gematria can be demonstrated to underpin the structure and thematic of the whole Gospel, particularly linking the prologue with the epilogue, which is expressed in the number 153.—D.J.H.

1042. C. MARUCCI, "Il significato del numero 153 in Gv 21,11," *RivistBib* 52 (4, '04) 403-440.

This survey of interpretations of the 153 fish in Jn 21:11 from patristic times to the present reveals four basic approaches: the historicist (the number 153 is the result of an actual computation); the ichthyological-symbolic (the ancients identified 153 species of fish, and the number represents the wholeness of the church); the numerical-symbolic (different arrangements of the number express symbolically some characteristics of the church); and the gematric (the number is the numerical value of one or more Greek or Hebrew words). It concludes that while none of these solutions is satisfactory, most scholars agree that the number is a coded or symbolic expression of a particular aspect of the church.—D.J.H.

1043. J.-F. BAUDOZ, "'Simon, m'aimes-tu?' Le sens du verbe *aimer* en Jean 21,15-19," *Transversalités* 92 ('04) 181-194.

The article contends that the Greek verbs ἀγαπάω and φιλέω in Jn 21:15-19 are not mere equivalents but rather carry different nuances. After noting the problems posed by the several apparent synonyms in the passage, it surveys the uses of ἀγαπάω and φιλέω in classical Greek and in John's Gospel, and focuses on their uses in Jn 21:15-19. It concludes that in this text ἀγαπάω should be rendered as "love" and φιλέω should be translated as "have affection for."—D.J.H.

## *Acts of the Apostles*

1044. G. C. BOTTINI AND N. CASALINI, "Informazione e ricostruzione in Atti degli Apostoli. Note di lettura," *StudBibFranLibAnn* 52 ('02) 125-174.

The problem of the sources used in Acts cannot be resolved by recourse to the two models normally proposed (written and tradition/oral). The article suggests another approach in which the author reconstructed history by gathering direct and indirect information about the characters in the narrative. It presents "annotations" based on a continuous reading of Acts that seek to identify the information that Luke used for his historical-theological project.—C.R.M.

1045. N. CASALINI, "Nuovi commenti agli Atti degli Apostoli. Saggio bibliografico," *StudBibFranLibAnn* 52 ('02) 175-216.

The article offers summaries of and critical evaluations on the work of the following scholars of Acts: J. Jervell—the Jewish tendency of Acts; C. K. Barrett—Acts as a historical work; C. H. Talbert—Acts in its cultural context; B. Witherington—Acts as a rhetorical and historiographical work; J. Taylor—the origin and formation of Acts; and M.-É. Boismard—the Western text of Acts. All of these researchers consider Acts to be a historical document useful for the reconstruction of the history of primitive Christianity.—C.R.M.

1046. D. J. CLARK, “A Not Infrequent Construction: Litotes in the Book of Acts,” *BibTrans* 55 (4, ’04) 433-440.

After setting out the criterion for identifying litotes, the article considers the definite and possible examples of this literary device in Acts with attention to their various forms and functions. The latter are identified as magnification (e.g. Acts 14:28; 19:11); irony/humor (21:39; 26:26); politeness (9:38; 15:2); anticipation/disappointment (1:5; 27:14); implication of a wish (6:2; 27:7); concession (14:17; 17:27); relativity (17:4, 12); and rhetorical balance (8:21).—C.R.M.

1047. P. FAURE, “Le Mystère d’Israël selon les textes Alexandrin et Occidental des Actes des Apôtres,” *NouvRevThéol* 127 (1, ’05) 3-17.

The article presents the results of a theological, literary, and text-critical comparison of the Alexandrian and Western texts of Acts, using for the latter the text reconstructed by M.-É. Boismard and A. Lamouille (2nd, completely revised edition of 2000). The chapters under view are Acts 1–3, 7, 15, and 28. The results reveal a Western text that is literarily and theologically coherent, in line with the textual unity of the Latin, Coptic, Syriac, and Ethiopic witnesses, and earlier than the Alexandrian text. The Western text is more consistent with Luke’s Gospel insofar as it maintains that Israel, though hardened to the gospel, is destined one day to accept it. The Alexandrian text represents a revision of the Western text that seeks to affirm God’s rejection of Israel and its break with the church—but its picture is rendered ambivalent owing to the common elements that it retains from the Western text.—C.R.M.

1048. J. PANTELIS, “Etnias e Iglesias en Hechos de los Apóstolos,” *Apuntes* [Dallas] 24 (3, ’04) 109-118.

The article provides a reading of Acts through the lenses of culture and ethnicity that addresses the sociocultural problems and dynamics that existed in the early Christian church as it wrestled with the tensions between the Jewish origins of the church and its acculturation into the Greco-Roman world.—D.J.H.

1049. J. VARICKASSERIL, “Short Summaries in the Acts of the Apostles: Lukan Presentation of Features that are the Hallmark of the Early Church,” *Mission Today* [Shillong, India] 6 (4, ’04) 377-395.

The article examines the short summaries in Acts with attention to the central themes that Luke places before his readers. It treats the following texts: Acts 1:14; 5:42; 6:7; 9:31; 12:24; 16:5; 19:20; and 28:30-31. It concludes that the short summaries in Acts are not a mere literary or artistic device but are rich in content and specifically designed to present the salient features of the early church.—C.R.M.

Acts, §§ 49-986, 991, 1073, 1473, 1476.

1050. T. E. PHILLIPS, “Creation, Sin and Its Curse, and the People of God: An Intertextual Reading of Genesis 1-12 and Acts 1-7,” *HorBibTheol* 25 (2, ’03) 146-160.

This essay considers how three soteriological themes play a central role in the narratives of Genesis 1–12 and Acts 1–7 (the creation of a people—1:1-27; the new creation—2:1–4:37; the return of sin and its curse—5:1–7:60). Reading these narratives intertextually can enhance one’s appreciation for the evocative power of these themes in Genesis and for their distant echoes in Acts. The (re)arrangement of the familiar themes in Acts is significant and points toward a theology in which God takes a preemptive strike against sin by creating a people even before sin and its curse enter the world.—C.R.M.

1051. [Acts 1–15] J. J. KILGALLEN, "A Major Difference between Law and Faith, in Luke and his Traditions," *ExpTimes* 116 (2, '04) 37-41.

The essay seeks to understand further the solution to the intense problem that preoccupies Luke throughout Acts 1–15: whether or not salvation comes from obedience to the Law. With the help of earlier tradition, which appears in various Pauline letters, it seems clear that Luke, like Paul, makes the claim that the Holy Spirit results from faith in Jesus and not from the Law.—C.R.M.

1052. [Acts 2:42-47] J. VARICKASSERIL, "The Lukan Portrait of the Early Church. A Study of the Major Summaries in the Acts of the Apostles," *Mission Today* [Shillong, India] 7 (1, '05) 40-50.

After brief comments on the function of the summaries in Acts and a list of the eight short summaries, the article examines in turn each of the major summaries (Acts 2:42-47; 4:32-35; 5:12-16) with attention to their portrait of the early Christian community. In the nascent church one sees the kind of community that Jesus had envisaged in his preaching ministry as presented in Luke's Gospel.—C.R.M.

1053. T. HARAGUCHI, "A Call for Repentance to the whole Israel - A Rhetorical Study of Acts 3:12-26," *AsiaJournTheol* 18 (2, '04) 267-282.

After an overview of rhetoric and speeches in Acts, this analysis of Peter's speech in Acts 3:12-26 in terms of its rhetorical functions treats the rhetorical situation of Peter's Temple speech, its disposition (τάξις), its rhetorical species (deliberative), and its rhetorical strategies. It concludes that the Temple setting affects the basic character and rhetorical techniques of the speech, and that in Acts the relation between rhetorical situation and discourse is reciprocal and dialectical.—C.R.M.

1054. M. T. SPECKMAN, "Healing and wholeness in Luke-Acts as foundation for economic development: A particular reference to ὁλοκληρία in Acts 3:16," *Neotestamentica* 36 (1-2, '02) 97-109.

The article focuses on Acts 3:16, which sums up the transformation that took place in a Temple beggar after his encounter with Peter and John (3:1-10), and highlights aspects of this miracle that are relevant in the context of the socioeconomic development of South Africa today. Thus it treats reading texts for development; socioeconomic development in Luke-Acts; healing and wholeness—reading 3:16; and the implications for socioeconomic development.—C.R.M.

Acts 4:32-35, § 49-1052.

Acts 5:12-16, § 49-1052.

Acts 8:4–11:19, § 49-997.

Acts 10:2, § 49-1007.

1055. S. Oxley, "Certainties Transformed. Jonah and Acts 10:9-35," *EcumRev* 56 (3, '04) 322-326.

In Jonah 4 and Acts 10:9-35, Jonah and Peter each grudgingly or joyfully accept the universality of God's love and the potential for new life for anyone. These powerful stories are disturbing because it may be that God wants to turn some of our certainties upside down and inside out.—C.R.M.

1056. [Acts 17:16-34] P. Gray, "Implied Audiences in the Areopagus Narrative," *TynBull* 55 (2, '04) 205-218.

This study of Acts 17:16-34 highlights questions of literary and theological function raised by the inclusion of Paul's speech in its larger narrative framework. Close attention to Luke's compositional technique reveals the ways in which the Areopagus narrative is not aimed at a monolithic Gentile audience but rather engages multiple implied readers while recapitulating many of the leading Lukan motifs in the mission to the Jews. The Areopagus narrative mitigates the sense that the Jewish mission has been, by comparison with the Gentile mission, an utter or unique failure.—C.R.M.

1057. [Acts 27:39–28:11] T. Freller, "'(. . .) Et cum evasissemus, tunc cognovimus quia Melita insula vocabatur.' Der Schiffbruch des Hl. Paulus auf 'Melita' und die Installation eines Kults," *ZeitKirchGesch* 115 (1-2, '04) 117-163.

Relics of St. Paul kept on Malta excited the interest of travelers and became the objects of numerous descriptions in the 17th century. The roots of the integration of Malta into such religiously motivated journeys lie in Luke's report of the shipwreck in Acts 27:39–28:11. The article investigates the cultural-historical and literary side of the phenomenon of Malta as a devotional destination of international proportions.—C.R.M.

## EPISTLES—REVELATION

### *Paul*

1058. S. Alkier, H.-J. Eckstein, and H. Boers, "Die Stellung der Rechtfertigungslehre in der paulinischen Theologie," *ZeitNT* 7 (14, '04) 40-54.

After Alkier's introduction (p. 40), Eckstein ("'Gott ist es, der rechtfertigt'. Rechtfertigungslehre als Zentrum paulinischer Theologie?" pp. 41-48) contends that while the center of Pauline theology is Christology (that is, the confession of Christ crucified and raised by God as Lord of the world and Son of God), the doctrine of justification plays a central role in many of the soteriological developments of Christology. Then Boers ("Antwort auf Hans-Joachim Ecksteins 'Rechtfertigungstheologie,'" pp. 49-54) responds that justification is not the *non sine qua* in the Pauline contexts, and that the Reformation tradition of justification is not based historically on Paul's thought.—D.J.H.

1059. P. Arzt-Grabner, "Die Paulusbriefe im Lichte der Alltagspapyri," *ZeitNT* 7 (14, '04) 22-30.

After tracing the history of the use of the documentary papyri in NT research, the article describes the goals of the Papyrologische Kommentare zum Neuen Testament series [see *NTA* 47, pp. 571-572]. Then it illustrates the value of reading Pauline texts in light of the documentary papyri and related materials from everyday life in antiquity with reference to the reports from Chloe's people (see 1 Cor 1:11), Paul's trade as a tentmaker and early Christian community structures, and Paul and the slave Onesimus.—D.J.H.

1060. J. Buchhold, "L'apôtre Paul et la sexualité. Un conflit d'échelles des valeurs," *RevRéf* 55 (229-230, '04) 41-58.

After identifying the two main influences on Paul's understanding of sexual morality (OT roots and pagan problems), the article considers his approach to "sexual conduct": *porneia* and paganism, and believers and prostitutes at Corinth. Then it treats homosexuality in the Greco-Roman world, the clash between Greco-Roman and biblical values with regard to homosexuality, and Paul's stance on this issue. It concludes with remarks on the conflict between Paul's values and those of the 1st-century world.—C.R.M.

1061. J. Byron, "Paul and the Background of Slavery: The *Status Quaestionis* in New Testament Scholarship," *CurrBibRes* 3 (1, '04) 116-139.

Over the last thirty years there has been a perceptible shift in the understanding of Paul and the background of slavery against which he wrote. This survey first provides an overview of the two different approaches (legal versus sociological definitions of slavery) that slavery studies followed between 1973 and 1990. Next it examines how scholarship has developed from either of these two approaches with respect to Paul's metaphorical usage of slavery, Paul's opinion concerning institutional slavery (especially 1 Cor 7:21-22), and the epistle to Philemon, respectively. Then it highlights four areas in which NT scholarship has already and continues to change its understanding of ancient slavery and how this helps us to understand Paul: sources for understanding slavery, the conditions of slavery, the practice of self-sale, and upward mobility.—C.R.M.

1062. P. Chempakassery, "The Christian Family and the Misunderstood Paul," *Indian Journal of Family Studies* [Thuruthy, Kerala] 2 (3, '04) 80-96.

Paul has been criticized (unfairly) for his overemphasis on celibacy and his negative attitude toward women, and as a result he has earned the title of an enemy of the Christian family. But this accusation is the result of the failure of Paul's critics to evaluate him properly against his sociohistorical background and his noble and positive intention (see Gal 3:28). Many of the negative statements came not from Paul but from later writers.—D.J.H.

1063. M. Cromhout, "The Dead in Christ: Recovering Paul's understanding of the afterlife," *HTSTeolStud* 60 (1-2, '04) 83-101.

In the first phase of his understanding of the "intermediate state" (or "necrology"), Paul regarded the dead as "the others" who were to be raised. In the second phase Paul realized that he could be one of "the others" and stated that the dead would experience fellowship "with Christ" and the resurrection body under construction, and would complete the transformation process at the parousia.—D.J.H.

1064r. M. L. Stirewalt, *Paul, the Letter Writer* [*NTA* 47, p. 580].

P. G. R. de Villiers, "Paul as a Letter Writer. A New Publication on Pauline Letters in Their Literary Setting," *Scriptura* 85 ('04) 136-147.—The article discusses Stirewalt's recent book on Paul as a letter writer in the light of research on letters in NT studies under the following headings: research on letter writing since A. Deissmann; practical issues—the logistics of letter writing; the unique nature of Paul's letters; missiological implications;

formal features; and letter writing, orality, and personal presence. It concludes that Stirewalt's volume is a special book in terms of its contents that brings one close to a proper and sometimes surprisingly new understanding of NT texts.—C.R.M.

1065. U. E. Eisen, "'Ich vernichte die Streitwagen. . .' — Aspekte paulinischer Herrschaftskritik und ihre alttestamentlichen Wurzeln," *ZeitNT* 7 (14, '04) 31-39.

The Pauline parousia texts can be interpreted as a critique of the Roman empire and indeed of every human claim to domination. This critique is firmly anchored in the Hebrew Bible. After describing the Hellenistic-Roman parousia ritual as the background for understanding the parousia, the article correlates the Hellenistic-Roman parousia ritual with the Pauline texts about the parousia of Christ. Then with reference to Zech 9:9-10 it shows that the imperial critique implied in the Pauline parousia texts is rooted in the Hebrew Bible.—D.J.H.

1066. R. Fabris, "Alcune recenti 'biografie' di Paolo," *RivistBib* 52 (4, '04) 453-461.

The article describes and evaluates five contributions to "biographical" research on Paul by J. Becker, M.-F. Baslez, S. Légasse, J. Gnilka, and J. Murphy-O'Connor, respectively. While these books first appeared in various languages between 1989 and 1996, they all are now available in Italian.—D.J.H.

1067. J. E. Harding, "Paul and First-Century Judaism. Contributions from the Qumran Scrolls," *Theoforum* 35 (2, '04) 141-172.

The article aims to show how Jewish religious texts found in Palestine and dating from the 3rd century B.C. to the 1st century A.D. help us to understand the NT letters attributed to Paul. After general remarks on Paul and 1st-century Judaism and on the Qumran scrolls, it discusses similarities between the Qumran scrolls and the Pauline epistles with regard to terminology, theology, biblical interpretation, and community consciousness and structure, respectively. It concludes that Paul knew the language and thought of the Qumran texts, though there is no evidence of Paul's direct dependence on the Qumran texts.—D.J.H.

1068. W. J. Harrington, "Paul's Eucharistic Challenge," *DocLife* 54 (10, '04) 25-30.

For Paul, celebrating the Lord's Supper (see 1 Corinthians 10–11) regularly was an absolutely essential factor of Christian life and Christian proclamation. The Eucharist was meant to be a bond of unity and a community celebration. The role of the presider was secondary.—D.J.H.

1069. R. B. Hays, "Schriftverständnis und Intertextualität bei Paulus," *ZeitNT* 7 (14, '04) 55-64.

After describing Paul as a reader of Scripture in 1 Corinthians 10, the article considers the *status quaestionis* regarding Paul and intertextuality, Paul as an intertextual theologian (with regard to ecclesiology, Christology, and justification), the question of Paul's freedom as a reader, and Paul as a hermeneutical example.—D.J.H.

1070. N. Krückemeier, "Paulus als Mensch und Theologe. Die paulinische Biografie und Theologie im Lichte von Dissonanz und Dissonanzreduktion," *TheolZeit* 60 (4, '04) 319-336.

The so-called Damascus experience threw Paul into a state of extreme emotional tension.

With the acceptance of faith in Christ the core of Paul's self-image was changed. His letters written years afterward allow us to trace the effects of the process that led to the amelioration of his emotional tension. The article proposes that the psychological theory of cognitive dissonance can perform a valuable service in better understanding Paul's statements. It sketches the process under three major headings: dissonance (identification as the starting point, the revelation of Jesus Christ as the decisive turning-point, dissonance as the result), dissonance reduction (revaluation, social support, self-affirmation), and consequences (no valuation, the Law, continuity and discontinuity).—D.J.H.

1071. M. M. MITCHELL, "Paulus in Amerika," *ZeitNT* 7 (14, '04) 10-21.

After contrasting popular and scholarly interest in Paul, the article discusses developments in six key areas in recent Pauline research in the USA and Canada: literary analysis of Paul's letters, social-historical studies, the history of religion, Pauline theology, Paul and the social order in antiquity and today, and the history of interpretation. It concludes with observations on the different interpretive approaches within American Pauline research.—D.J.H.

1072. V. NIKOPOULOS, "Η Νομική σκέψη του Αποστόλου Παύλου στην περι΄ 'Δικαιώσεως' κεντρική διδασκαλία του (The Legal Thought of St. Paul in his Central Teaching on Justification)," *DeltBibMel* 19 (2, '00) 84-132.

As an inspired teacher of the Law, Paul used legal concepts as a means to describe justification, especially the legal concepts of "freedom," "adoption," and "inheritance." Freedom from the devil is the first step in Paul's soteriological ladder. After humanity was freed from the devil, it was still estranged from God. The second step, according to Paul, occurred when God adopted humanity through Jesus, restoring a paternal relationship with humanity. Through adoption, humanity gained the familial privileges of vindication and salvation as legal inheritors of God's kingdom—the third step. When Paul used these and other legal concepts, he mainly had Roman law in mind, but also Jewish and Greek. The article concludes that legal practice was redeemed by God through Paul's usage, facilitating the redemption of all who wish to be saved through justification.—J.A.H.

1073. J. J. PILCH, "Paul's Call to Be an Apostle," *AnalCracov* 35 ('03) 221-230.

The event traditionally described as the "conversion" of Paul is more appropriately identified as the "call" of Paul by God to a certain task, that is, to communicate the new thing that God had done in Jesus of Nazareth. Luke's reports place Paul on par with the apostles. Paul seems to understand and locate himself in the context of Israelite prophets, holy men selected by God for specific tasks. Paul fits perfectly the model of a holy man as reported by social scientists from their cross-cultural research.—D.J.H.

1074. N. A. RØSAEG, "The Spirituality of Paul. An Active Life," *Studies in Spirituality* [Leuven] 14 ('04) 49-92.

The article considers the following topics related to Paul's spirituality: the concept of mystic, rationality and intelligibility, prayer, thanksgiving and gratitude, active movement and networking, working-life, agonistic attitude, body, family and friendship, duty and personality, caritative vision, reciprocity and mutuality, calling and growth, cruciformity, freedom and new creation, and spiritual integration.—D.J.H.

1075. M. Wolter, "Ein neue paulinische Perspektive," *ZeitNT* 7 (14, '04) 2-9.

The article first traces the development of the "new perspective" on Paul with reference to the writings of K. Stendahl, E. P. Sanders, and J. D. G. Dunn, respectively. Then it reflects on the contributions that this approach might make to our better understanding of various aspects of Paul's theology.—D.J.H.

Paul, §§ 49-861, 896, 908, 1126.

## *Romans, 1–2 Corinthians*

1076. P. Brazier, "Barth's First Commentary on Romans (1919): An Exercise in Apophatic Theology?" *International Journal of Systematic Theology* [Oxford—Malden, MA] 6 (4, '04) 387-403.

Barth's first commentary on Paul's letter to the Romans is paradigmatic of his use of apophatic language and theology in the development away from the liberal neo-Protestant theology of his teachers. The negation was for a purpose: the assertion of the truths of the human condition and God's solution in Christ that were posited by Paul. Methodologically this was a supplementary apophatic-cataphatic dialectic (within which was a further dialectic: *Diesseits-Jenseits*), comparable with the way eternity reaches into and transforms the fallen and broken human world.—D.J.H.

1077. P. Eisenbaum, "A Remedy for Having Been Born of Woman: Jesus, Gentiles, and Genealogy in Romans," *JournBibLit* 123 (4, '04) 671-702.

The "logical" connection between Jesus and the inclusion of Gentiles into the people of Israel according to Paul's letter to the Romans lies with understanding that the death of Jesus has the power to be genealogically efficacious in a cultural context where patrilineage and sacrifice are integrally related. Specifically, Paul's conception of Jesus' death as sacrificial is a mechanism that allows for the creation of kinship ties between people who do not "by nature" share such ties, namely, Jews and Gentiles. The article first discusses the connection between sacrifice and patrilineal social structures that is observed in cross-cultural analyses and is prominent in ancient Judaism and Greco-Roman religion. Then it describes key texts in Romans, especially those concerned with Abraham, which illustrate how patrilineal assumptions underlie Paul's claims about Christology and Jew-Gentile relations in light of the Christ-event.—D.J.H.

1078. C. L. Porter, "Paul as Theologian: Romans," *Encounter* 65 (2, '04) 109-136.

Romans is not only the most thorough and definitive exposition of Paul's gospel supported by a sustained theological argument, but also most clearly focuses on Paul's vocational self-understanding of being an apostle to and for Gentiles. More than any of his other letters, Romans is an expression of Paul's apostolic practice. The body of the article considers the letter's occasion, historical setting, content, interpretation, theology, and present significance.—D.J.H.

1079. [Rom 1] D. K. Davey, "The Intrinsic Nature of the Gospel," *Detroit Baptist Seminary Journal* [Allen Park, MI] 9 ('04) 145-160.

After a brief comment on Paul's letter to the Romans, the article first considers Paul's definition of the gospel as it comes to expression in Rom 1:1-7. Then it examines three themes that Paul develops in 1:16-32 that precisely relate to the content of the gospel and clearly define salvation in divine terms: the power of God, the righteousness of God, and the wrath of God. It concludes that Paul's words in Romans 1 are the commencement of a weighty exposition of the gospel for the Roman church in the 1st century and all people in every age.—C.R.M.

1080. D. J. MacLeod, "Eternal Son, Davidic Son, Messianic Son: An Exposition of Romans 1:1-7," *BiblSac* 162 (645, '05) 76-94.

In the opening verses of his letter to the Romans, Paul presents a humble-minded assessment of his calling (v. 1), his deep appreciation of his message (vv. 2-6), and his warmhearted interest in his readers (v. 7). For Paul, Jesus was the eternal, Davidic, and messianic Son of God.—D.J.H.

1081. J. R. Levison, "Adam and Eve in Romans 1.18-25 and the Greek *Life of Adam and Eve*," *NTStud* 50 (4, '04) 519-534.

The study seeks to demonstrate through a sustained and detailed analysis that pivotal features of Paul's argument in Rom 1:18-25 exhibit uniquely rich correspondences with extrabiblical developments in Greek *Life of Adam and Eve*. In particular it identifies the ways in which Paul's laconic and occasionally perplexing rhetoric in Rom 1:18-25 can be understood in light of the more expansive interpretive developments that characterize Greek *Life of Adam and Eve*. The dominant correspondences circulate around two foci: the glory of God has been exchanged for the reign of divine anger and death, and natural human domination has been exchanged for unnatural subservience to the creation. The suppression of truth, the advent of divine anger, the onset of death, the exchange of glory for mortality and domination for subservience to animals—these comprise the core concerns in Greek *Life of Adam and Eve* as well as the warp and woof of Paul's tightly woven argument in Rom 1:18-25.—C.R.M.

1082. [Rom 1:18-32] G. Loughlin, "Pauline Conversations: Rereading Romans 1 in Christ," *Theology and Sexuality* [London—New York] 11 (1, '04) 72-102.

In Rom 1:18-32 Paul linked idolatry with sexual perversity, enshrining Jewish and pagan commonplaces in what was to become a key text for the Christian tradition, so that heretical beliefs have always betokened lax morals. However, Scripture says absolutely nothing about homosexuals or homosexuality, since these are modern concepts. If our reading of Paul becomes a conversation, we might find a Paul who is at home more in gay rather than nongay society.—D.J.H.

1083. D. A. Carson, "Why Trust a Cross? Reflections on Romans 3:21-26," *EvangRev Theol* 28 (4, '04) 345-362.

Against the background of the debate about the "new perspective" on Paul, the article discusses ten of the turning points in Rom 3:21-26 that affect the outcome of one's exegesis and indicates some of the reasons why the author reads the text as he does: the significance of the preceding passage (Rom 1:18–3:20), νυνὶ δέ ("But now") in 3:21, χωρὶς νόμου ("apart from law") in 3:21, and so forth.—D.J.H.

1084. S. Sabou, "A Note on Romans 6:5: The Representation (ὁμοίωμα) of His Death," *TynBull* 55 (2, '04) 219-229.

After showing the inadequacies of the interpretations of ὁμοίωμα as "corresponding reality" and "form" in Rom 6:5, the article argues that ὁμοίωμα here means "representation" and refers to the proclamation of Jesus' death and resurrection and a coalescence with the gospel on the part of believers.—D.J.H.

1085. L. A. JERVIS, "Reading Romans 7 in Conversation with Post-Colonial Theory. Paul's Struggle Toward a Christian Identity of Hybridity," *Theoforum* 35 (2, '04) 173-193.

This attempt to clarify Paul's struggle with identity as evidenced in Romans 7 with the aid of postcolonial categories first discusses identity in postcolonial theory, hybrid identity, analogical relationships between Romans 7 and postcolonial theory, identity in Romans 7, and the identity of the speaker in Romans 7. Then it presents a reading of Romans 7 as a description of the speaker's struggle to grasp a new identity of freedom: 7:1-8a—positioning the past; 7:8b-13—the colonial past in the liberated present (sin in the Christian life); and 7:14-25—the struggle to be free.—C.R.M.

1086. J. LAMBRECHT, "Alleen indicatief? Een beschouwing van Romeinen 7,1-6" [Only Indicative? A Consideration of Romans 7:1-6], *Collationes* 34 (3, '04) 285-295.

After providing a translation of Rom 7:1-6, the article notes problems in its interpretation with regard to the comparison, the law, and the new life of the Spirit, respectively. Then it offers a close analysis of the various parts of the text (Rom 7:1, 2-3, 4, 5-6), and reflects on its role in the dynamic of the indicative and the imperative in Romans 5–8 as a whole and in 6:1–7:6 (and the sacramental, eschatological, and christological motivations for ethical living).—D.J.H.

1087. B. HOLDSWORTH, "The Other Intercessor: The Holy Spirit as *Familia*-Petitioner for the Father's *Filiusfamilia* in Romans 8:26-27," *AndUnivSemStud* 42 (2, '04) 325-346.

After summarizing aspects of Roman *familia*-relationships, the article surveys the uses of *familia*-relations language in Romans 1–7 and 8:1-25, assesses the unique role of the Holy Spirit in light of a *familia*-relations reading, and suggests how this reading may impact the theological meaning of Paul's message to the Roman Christians especially in relation to Rom 8:24 and Christ's "intercession." It concludes that the Holy Spirit's intermediary role is as internal agent for the Father and humanity in all of the Father's salvific activity, and that the Spirit's role is complementary, contemporaneous, and ongoing with Christ's role as benefactor.—D.J.H.

1088. A. VALENTINI, "Lettura esegetica di Rm 8,28-30 e Ef 1,3-14," *EphMar* 54 (3-4, '04) 345-359.

The article presents exegetical analyses of Rom 8:28-30 and Eph 1:3-14 in order to show that the divine plan for all believers reached its full significance and definitive fulfillment in the person of Mary the mother of Jesus. It gives particular attention to the singular correspondence between Mary and the church.—D.J.H.

1089. A. GIGNAC, "Peut-on lire Romains 9 à la suite de Calvin et Barth? Réflexions herméneutiques à partir du thème de la prédestination," *StudRel/SciRel* 32 (4, '03) 409-428.

After noting the difficulty of conceptualizing biblical predestination, the article first discusses Calvin's hermeneutic in Romans 9 and its grounding in an individualist and theocentric perspective in terms of double predestination. Then after reviewing objections to

Calvin's view, it considers two interpretations of Romans 9 that understand predestination, defined by election, in a collective sense: K. Barth's christocentric and universally salvific interpretation, and the author's reading done in a post-Shoah context that is problematized by questions of identity and ethics.—C.R.M.

Rom 9–11, § 49-866.

1090. J. P. TANNER, "The New Covenant and Paul's Quotations from Hosea in Romans 9:25-26," *BiblSac* 162 (645, '05) 95-110.

The blessings promised to Israel in the OT were for the "true Israel" of faith (the believing remnant), not unbelieving ethnic Israel in general. In Rom 9:24-29 Paul gave scriptural support for both Jews and Gentiles, drawing verses from Isaiah to demonstrate the inclusion of the Jewish remnant, and then verses from Hosea 1–2 to support the case of believing Gentiles. In their original context the verses quoted from Hosea (2:23 and 1:10) revealed no implication of Gentile inclusion in their fulfillment. Paul's quotation of them, however, was not intended to deny a fulfillment with Israel but rather to bring out the full scope of the fulfillment that would include both Jews and Gentiles.—D.J.H.

Rom 11:1-10, § 49-1131.

1091. F. PFITZMANN, "Paiement des impôts et obéissance aux autorités. Le défi d'une foi incarnée selon Paul (Romains 13, 1-7)," *ÉtudThéolRel* 79 (3, '04) 411-423.

Rom 13:6-8 serves as both the hermeneutical key and the historical starting point for Romans 13, since the question of taxes and debts led Paul to deal with civil obedience in connection with Christian spiritual worship. The "debt" theme places obedience in the context of the dialectic in Pauline ethics between attachment and detachment, which is essential for Christian love to flourish. The question of debt allowed Paul to preach obedience to the authorities while situating obedience in the context of Christian detachment (see 13:8).—D.J.H.

Rom 16:1-7, § 49-826.

1092. J. A. ADEWUYA, "Paul's Understanding of Holiness in 1 & 2 Corinthians: An African Perspective," *LexTheolQuart* 39 (2, '04) 93-115.

The essay explores the understanding of holiness in 1–2 Corinthians and how it is informed and enhanced by some aspects of African life and culture. It treats the basis of holiness in Africa (the holiness of God and covenant), sacred versus secular (a false dichotomy?), the religious concept of sin in African thought and in Paul, and African life-in-community and Paul's appeal to corporate responsibility (with particular reference to 1 Cor 3:16-17; 5; 6:12-20; 8–10; 2 Cor 2:5-11; 6:14–7:1).—C.R.M.

1093. [1–2 Cor] H. BOND, "Paul, the Corinthians, and Reconciliation," *Studies in World Christianity* [Edinburgh] 9 (2, '03) 189-204.

The article considers Paul's relationship with the Christian congregation at Corinth as one of the few examples of human reconciliation in the NT under these headings: the church at Corinth, the beginnings of division, the "super apostles," Paul's painful visit, Paul's anguished letter, and Paul's letter of reconciliation (2 Corinthians 1–9).—C.R.M.

1094. [1 Cor] H. D. BETZ, "The Gospel and the Wisdom of the Barbarians. The Corinthians' Question Behind Their Questions," *Biblica* 85 (4, '04) 585-594.

In Corinth Paul engaged a group of people called πνευματικοί; today we would call them intellectuals. Far from rejecting the πνευματικοί in Corinth, Paul acknowledges the genuineness of their questions. He affirms their desire for "wisdom" with the ethnic cliché "Jews demand signs and Greeks seek wisdom" (1 Cor 1:22). His aim is to demonstrate that a mature Christian can be a mature Greek as well, and indeed a mature "intellectual" (πνευματικός). It is in this manner that Paul treats the Corinthians' major question in their search for wisdom: How can we derive genuine "wisdom" from the "word of the cross"?—C.R.M.

1 Cor 10–11, § 49-1068.

1095. A. L. MINTO, "1 Corinthians 10:1-13: Paul's Interpretation of Exodus and Desert Wandering Narratives and the Divine Pedagogy," *Fides Quaerens Intellectum* [Steubenville, OH] 2 (2, '03) 181-226.

After noting various features of 1 Cor 10:1-13, the article discusses Paul's strategy in using exodus and desert wandering material and traditions, Paul's technique in employing them, and the motive or rationale for their use. Then it considers Paul's adoption and adaptation of these traditions in light of the divine pedagogy of salvation history as described by Irenaeus.—D.J.H.

1096. D. KUSKE, "Κοινωνία in 1 Corinthians 10:16 — Participation or Partnership?" *Wisconsin Lutheran Quarterly* [Mequon, WI] 101 (4, '04) 284-286.

The meaning of κοινωνία as "partnership" in 1 Cor 10:16 fits perfectly as a translation. It refers to an association of the bread and wine with Christ's body and blood (what we call the sacramental union).—D.J.H.

1 Cor 10:29, § 49-1142.

1097. D. C. ARICHEA, "The Covering on the Woman's Head: Translation and Theology in 1 Corinthians 11.2-16," *BibTrans* 55 (4, '04) 460-469.

The article treats some translation issues in 1 Cor 11:2-16 and then seeks to clarify the theological relevance of the passage for the present. It discusses the problem of authenticity, the identity of the covering in vv. 4 and 5 (a veil of some kind or the hair itself), the relation of 11:2-16 to 14:34-36, the meaning of the passage as a whole, and its relevance for our time.—C.R.M.

1098. W. J. WEBB, "Balancing Paul's Original-Creation and Pro-Creation Arguments: 1 Corinthians 11:11-12 in Light of Modern Embryology," *WestTheolJourn* 66 (2, '04) 275-289.

In 1 Cor 11:12 Paul likely argues from a "minimalist" embryo contribution perspective to counterbalance his "woman comes from man" original-creation arguments with the procreation contribution of women: "man comes through woman." Modern embryology indicates that a woman's genetic input in embryo formation (her substantive ἐκ contribution) along with her input in carrying, birthing, and nursing the offspring (her supportive διά contribution) far outweighs male contributions. Paul's counterbalancing procreation argument must be given much greater weight in forging our contemporary application of gender relationships than was ever possible in Paul's day.—C.R.M.

1099. R. B. COMPTON, "1 Corinthians 13:8-13 and the Cessation of Miraculous Gifts," *Detroit Baptist Seminary Journal* [Allen Park, MI] 9 ('04) 97-144.

The article reexamines the exegetical evidence from 1 Cor 13:8-13 and defends the view that "the perfect" in 13:10 refers to the completed NT canon and consequently that miraculous gifts ceased with the closing of the canon. It first surveys the four major views on the interpretation of "the perfect" in 1 Cor 13:10. Then it presents a survey of the key exegetical issues in 13:8-13 to establish a proper interpretation of the debated constructions. It concludes that the completed canon view overcomes the liabilities of the other positions and leaves the least number of questions unanswered.—C.R.M.

1 Cor 14:33-40, § 49-826.

1100. G. ANTIER, "Entre résurrection et croix: nommer l'événement selon Paul (1 Corinthiens 15)," *ÉtudThéolRel* 79 (4, '04) 477-492.

This consideration of the relation between event, subject, and language focuses on the question of how the Christian subject can give an account in language of the Christ-event that brought it into being by examining how Paul treats this complex issue in 1 Corinthians 15. It discusses what "becoming a Christian subject" may mean according to what Paul tells us about his own experience (15:3-8); the question of the possible universality of this "becoming-subject" (15:12-28); the type of relation that a Christian subject must maintain with language—metaphor or how to describe the inexpressible (15:35-49); a way to reconsider Christian modalities that makes it possible to live temporally in light of eternity (15:51-56); and the connection between the resurrection and the word of the cross (1:17–2:5).—C.R.M.

1101. M. I. WEGENER, "The Rhetorical Strategy of 1 Corinthians 15," *CurrTheolMiss* 31 (6, '04) 438-455.

The article aims to identify more clearly the rhetorical outline and strategy of 1 Corinthians 15 and to clarify more precisely its likely impact on Paul's auditors as well as its potential impact on modern readers. It first discusses ancient rhetorical strategies (Aristotle, Cicero, Quintilian) and previous reconstructions of Paul's resurrection rhetoric, respectively. Next it proposes a more sophisticated rhetorical strategy for 1 Corinthians 15 that takes v. 12 as the key to understanding the entire chapter. Then it considers the continuing rhetorical impact of 1 Corinthians 15.—C.R.M.

1102. N. H. TAYLOR, "Baptism for the dead (1 Cor 15:29)?" *Neotestamentica* 36 (1-2, '02) 111-120.

The article treats the sense in which οἱ νεκροί is used in 1 Cor 15:29, the connotations of βαπτίζω in this verse, and funerary rituals and their significance in the world of early Christianity. It concludes that the ritual alluded to in this verse seems to have been intended to avail salvation in Christ to two categories of persons who had died unbaptized: deceased relatives of the Corinthian Christians, and believers who had died unbaptized. It is less likely to have been a funeral rite for baptized Christians.—C.R.M.

1103. P. B. DUFF, "Glory in the Ministry of Death. Gentile Condemnation and Letters of Recommendation in 2 Cor. 3:6-18," *NovTest* 46 (4, '04) 313-337.

Traditional readings of 2 Corinthians 3 do not take seriously the context of the larger argument in this section of 2 Corinthians nor do they adequately account for the structure of Paul's argument in 3:6-18. Paul does not construct a polemic against Law-observant Judaism in this passage. Instead, when he sets the old covenant in opposition to the new, he argues that the status of Gentiles before God has changed. According to the Mosaic covenant, Gentiles were condemned to death for turning their backs on the Law. But the ministry of Paul, which brought the Spirit to the Gentiles, has brought them reconciliation with God and lifted the death sentence from them. This interpretation makes it possible to understand how Paul could both attribute glory to the ministry of Moses and at the same time refer to it as a ministry of death and condemnation. It also shows better how 3:7-18 fits into the overall argument about letters of recommendation.—C.R.M.

1104. [2 Cor 3:18] T. GRDELIDZE, "'God, in Your Grace, Transform the World.' Bible Study on 2 Corinthians 3:18," *EcumRev* 56 (3, '04) 327-333.

Taking 2 Cor 3:18 as its starting point, the article discusses the notion of *theosis* in the Orthodox theological tradition, the transformation of the world, and humanity and creation.—D.J.H.

1105. M. GIGNILLIAT, "A Servant Follower of the Servant: Paul's Eschatological Reading of Isaiah 40-66 in 2 Corinthians 5:14-6:10," *HorBibTheol* 26 (1, '04) 98-124.

The paper explores Paul's eschatological reading of Isaiah 40–66 in 2 Cor 5:14–6:10. The underlying presence of the dramatic movement of Isaiah 40–55 in 2 Cor 5:14-21 becomes more apparent when one observes the narrative identity of the Servant and of Christ as overlapping identities on several fronts. Isaiah's Servant foreshadows the faithful embodiment of Israel, culminating in his vicarious suffering for others and resulting in righteous offspring (2 Cor 5:21). Paul may be identified as a servant of the Servant insofar as his activity as a servant (2 Cor 6:3-10) overlaps dramatically with the servants of Isaiah 53–66.—C.R.M.

## *Galatians–Philemon*

1106. M. HEATH, "John Chrysostom, Rhetoric and Galatians," *BibInt* 12 (4, '04) 369-400.

After introductory remarks about rhetoric in late antiquity, the article considers contributions made by John Chrysostom's commentary to an appreciation of Paul's letter to the Galatians under the following headings: classification, structure, counterposition and solution, figured speech, Paul and his addressees, and Paul's rhetorical genius.—D.J.H.

1107. B. C. LATEGAN, "Paul's use of history in Galatians: Some remarks on his style of theological argumentation," *Neotestamentica* 36 (1-2, '02) 121-130.

After introductory comments on the phenomenon of historical consciousness or historical memory, the article explores Paul's use of history in Galatians, specifically his revisiting of the history of Abraham. While Paul does not dispute the accepted sequence of major events in the history of Abraham, he does bring into sharp relief what had been overlooked by the dominant tradition: the Torah-less nature of Abraham's calling.—C.R.M.

1108. T. A. WILSON, "Wilderness Apostasy and Paul's Portrayal of the Crisis in Galatians," *NTStud* 50 (4, '04) 550-571.

The study examines one strand of evidence supporting the contention that exodus-wilderness traditions shape Paul's depictions of the current crisis among the Galatians. It suggests that at specific points in the letter Paul appears to juxtapose (1) a description of the Christ-event in terms reminiscent of the exodus (Gal 1:1-4; 4:3-7; 4:21–5:1a; 5:13a) with (2) a rebuke of or warning against apostasy in terms reminiscent of the Israelites' own wilderness defection (1:6-7; 4:8-9; 5:1b; 5:13b-26). For Paul the Galatians occupy a particular narrative location: they are somewhere in between an exodus-like redemption and the inheritance of the "kingdom of God" (5:21). They are, that is, in the wilderness.—C.R.M.

1109. T. WIARDA, "Plot and Character in Galatians 1–2," *TynBull* 55 (2, '04) 231-252.

While analysis of plot and character in Galatians 1:13–2:21 confirms the traditional view that this material aims to establish the credentials of Paul and his gospel, it shows that this passage also serves a strong paradigmatic purpose. It more sharply defines both the traditional view (by clarifying each episode's distinct contribution to Paul's defense of his gospel and authority) and the example view (by identifying the precise aspects of Paul's life that he presents for imitation).—D.J.H.

Gal 1:13–2:21, § 49-997.

1110. D. F. TOLMIE, "Bang waarvoor? Die betekenis van μή πως εἰς κενὸν τρέχω ἢ ἔδραμον in Galasiërs 2:2 (Afraid of what? The meaning of μή πως εἰς κενὸν τρέχω ἢ ἔδραμον in Galatians 2:2)," *HTSTeolStud* 60 (1-2, '04) 487-502.

The phrase μή πως εἰς κενὸν τρέχω ἢ ἔδραμον in Gal 2:2 appears to be inconsistent with Paul's rhetorical strategy in 1:1–2:10. It seems as though with this phrase Paul expresses his fear that the Jerusalem leaders had the final say about the validity of his apostleship and missionary work. In view of Paul's use of μή πως-phrases and the place of Gal 2:2 in the letter, the article suggests that Paul's use of the phrase μή πως εἰς κενὸν τρέχω ἢ ἔδραμον should be viewed as a weak point in his argumentative strategy.—C.R.M.

1111. S. W. HAHN, "Covenant, Oath, and the Aqedah: Διαθήκη in Galatians 3:15-18," *Cath BibQuart* 67 (1, '05) 79-100.

The term διαθήκη in Gal 3:15 should be taken in its usual Pauline sense of "covenant" (that is, "a legal fellowship under sacral guarantees"), and as referring to Gen 22:15-18 (that is, the covenant with Abraham ratified by divine oath after the Aqedah). After showing that the sense of διαθήκη in vv. 15 and 17 is "covenant," the article argues that the διαθήκη is the Abrahamic covenant ratified in Gen 22:15-18, and that understanding the covenant oath of the Aqedah (Gen 22:15-18) as the subtext clarifies Paul's theological argument in Gal 3:15-18.—D.J.H.

1112. B. L. MELBOURNE, "Order or Disorder: The Structure of the Vices and Virtues in Galatians 5:19-23 Reconsidered," *St. Nersess Theological Review* [New Rochelle, NY] 7 ('02) 85-99.

The vices and virtues listed in Gal 5:19-23 are arranged in an orderly fashion, not in some random recitation drawn from Hellenistic sources. The vices (5:19-21) pertain in order to self, God, and others, while the virtues (5:22-23) concern in order the divine, others, and the individual.—D.J.H.

1113. J.-N. ALETTI, "Les difficultés ecclésiologiques de la lettre aux Éphésiens. De quelques suggestions," *Biblica* 85 (4, '04) 457-474.

Taking its starting point from an earlier essay on Paul's ecclesiology [§ 47-284], this article shows that the ecclesiology of the letter to the Ephesians does not deviate from that of the proto-Pauline letters but rather is compatible with it. After discussing the eschatological status of the church in Ephesians, it shows that in Ephesians the major concern is not with the church in relation to Israel or to Judaism per se but instead with the union between believers of Jewish and pagan origins. When allowance is made for this fundamental difference of perspective, it appears that there is much continuity between Paul's ecclesiology and that of Ephesians, and that the differences should not be exaggerated.—D.J.H.

1114. J. LEWIS, "Doing Theology through the Gates of Heaven. A Bible Study on Ephesians 1:3-14," *EvangRevTheol* 28 (4, '04) 363-368.

In Eph 1:3-14 one encounters a dynamic passage that expresses theology in the context of worship. In an outpouring of praise important aspects of soteriology are discussed with poignancy and relevance. After noting that the passage is a theological statement composed in the context of a worshiping community, the article discusses the meaning of election, the decision of faith, and the meaning of atonement.—C.R.M.

1115. R. SAYALERO SANZ, "Para alabanza de su Gloria. Análisis exegético teológico de Ef 1, 3-14," *Mayéutica* 29 (68, '03) 401-489.

Taking its starting point from the final phrase in Eph 1:14 ("to the praise of his glory"), the article first examines the Greek text of Eph 1:3-14, provides a translation of the passage, and considers its origin, literary genre, context, and structure. Then it offers a verse-by-verse exegetical-theological analysis of the Greek text, with particular attention to its OT and early Jewish backgrounds, to the significance of its theological terminology, and to its links to other NT texts. Finally it draws nine general conclusions from the exegetical-theological analysis.—D.J.H.

Eph 1:3-14, § 49-1088.

1116. [Eph 2:4-18] M. HEIN, "'God, in Your Grace, Transform the World.' A Biblical Meditation," *EcumRev* 56 (3, '04) 308-311.

This reflection on Eph 2:4-18 first highlights how God redeems and liberates us, and then calls us to engagement with the world as disciples of God's Son. Then it shows how a contemporary contextualization of this biblical text can help promote ecumenical relations.—D.J.H.

1117. T. GOMBIS, "Ephesians 3:2-13: Pointless Digression, or Epitome of the Triumph of God in Christ?" *WestTheolJourn* 66 (2, '04) 313-323.

After noting previous difficulties in discerning the logic of Eph 3:2-13 and reviewing the context of the letter up to the passage in question, the article contends that the purpose of the digression is to explain Paul's description of himself as a prisoner in 3:1 in the wake of his narration of the triumphs of God in Christ. Paul's strategy throughout the digression is to develop the paradox of his situation—at the same time that Paul occupies an utterly weak and shameful position as a prisoner, he fulfills his cosmically crucial commission as the administrator of the grace of God.—C.R.M.

1118. [Eph 5:19] Y. Muchiki, "ψαλμός, ὕμνος, ᾠδή in the LXX," [in Japanese] *Exegetica* [Tokyo] 15 ('04) 53-64.

Paul twice uses the fixed expression "psalms, hymns, and spiritual songs" in his epistles (Eph 5:19; Col 3:16). The article investigates the use of the words ψαλμός, ὕμνος, and ᾠδή in the LXX and applies the results to Paul's employment of the terms in order to shed light on their meanings. The three words indicate the whole range of hymns used in the early church.—C.R.M.

1119. L. G. Bloomquist, "The Rhetoric of Suffering in Paul's Letter to the Philippians. Socio-Rhetorical Reflections and Further Thoughts on a Post-Colonial Contribution to the Discussion," *Theoforum* 35 (2, '04) 195-223.

The article first summarizes the results of a "neoclassical" rhetorical analysis of the rhetoric of suffering in Philippians. Next it shows how a sociorhetorical approach expands the rhetorical horizon for a fuller interpretation of how communication takes place in the real world. Then it suggests that sociorhetorical analysis is ideally suited to incorporate insights from postcolonial settings and spells out what it reveals about the rhetorical function of suffering in Philippians (social, cultural, and ideological textures) over against the neoclassical approach.—C.R.M.

1120. G. J. C. Jordaan, "Die eenheid van die Filippensebrief: Oorwegings vanuit die gedagtestruktuur van die brief (The unity of the Philippian letter: Considerations from the thought structure of the letter)," *HTSTeolStud* 60 (1-2, '04) 261-277.

In the letter body Phil 1:27-30 serves as a "table of contents," which is expanded upon in 2:1–3:21. Then in a subtle way the main elements of the table of contents are echoed in 4:1-9, resulting in an *inclusio* pattern. These patterns of thought structure in Philippians provide further support for theories in favor of the unity of the letter.—D.J.H.

1121r. R. Penna, *Lettera ai Filippesi e lettera a Filemone* (Rome: Città Nuova, 2002).

S. Bittasi, "Quando un esegeta scrive un commento spirituale," *RassTeol* 45 (4, '04) 607-613.—Penna's exegetical-spiritual commentaries on Paul's letters to the Philippians and to Philemon provide an introduction to the complex categories of Pauline theology, attend to the cultural contextualization of Paul in relation to texts from the Hellenistic era in which Paul moved and preached the gospel, and discuss many passages in the OT and the NT in a way that leads to a deeper appreciation of the word of God.—D.J.H.

1122. D. Burk, "On the Articular Infinitive in Philippians 2:6: A Grammatical Note with Christological Implications," *TynBull* 55 (2, '04) 253-274.

It is grammatically possible (and advisable) to regard "form of God" and "equality with God" in Phil 2:6 not as synonymous phrases but rather as phrases with distinct meanings. If N. T. Wright [see § 31-759] and others want to link these two phrases as two ways of referring to the same thing, they will have to do so on other grounds.—D.J.H.

1123. J. HOLMSTRAND, "Gängse tolkning av Fil 3:2 — ett exempel på antijudisk exeges? (The current interpretation of Phil 3:2 — an example of anti-Jewish exegesis?)," *SvenskExegÅrs* 69 ('04) 137-153.

The current interpretation of Phil 3:2 implies that Paul speaks scornfully not only of some people who advocate circumcision but also of the practice of circumcision itself. But Paul's purpose in Phil 3:2 was not to deprecate circumcision but rather to comfort and encourage the addressees in the face of persecution. While the persecutors appear to be Jews, Paul's concern was mainly with their conduct as persecutors in which they appeared to be like a pack of threatening dogs, like evildoers, and like those who cut into pieces or cut down.—D.J.H.

1124. G. BALDANZA, "Il culto per mezzo dello Spirito: Fil 3,3," *Laurentianum* 45 (3, '04) 357-376.

After describing the theme of worshiping in the Spirit of God (Phil 3:3) as foundational for Paul's theological argument in Phil 3:4-10, the article discusses key terms in the verse, the theme of worship in the Spirit of God in relation to the περιτομή ("circumcision"), the permanence and newness of the περιτομή, the relation of worship in the Spirit and boasting in Christ and justification, and the question of faith without "works." It concludes with observations on the cultic connotations of circumcision, faith, justification, and Christian life, respectively.—D.J.H.

1125. J. PRASAD, "The Righteousness of the Believer. A Close Look at Phil 3,9," *Bib Bhashyam* 30 (3, '04) 161-186.

The article first discusses the translation of Phil 3:9 and proposes a literal translation and the following paraphrase: "I do not have a personal righteousness coming from the Law but I have a personal righteousness coming from God, which is appropriated through faith in Christ." Then it offers an interpretation of the verse with particular attention to what is meant by ἐκ θεοῦ δικαιοσύνη and the significance of the formulation πίστις Χριστοῦ.—C.R.M.

1126. A. STANDHARTINGER, "Colossians and the Pauline School," *NTStud* 50 (4, '04) 572-593.

The letter to the Colossians depends mainly on the oral tradition of Paul. With Paul's words but in new contexts, the authors of Colossians tried to overcome the depressed situation of the communities after Paul's death. Like Paul they refer to Wisdom traditions but in a more conservative way. Their dependence on and independence from Paul's speech and thinking reveals that the "school of Paul" was an ongoing context for discussion. While maintaining reverence for Paul, this school was entirely able to solve its actual problems with theological thinking of its own.—D.J.H.

1127. D. TRIPP, "ΚΑΤΟΙΚΗΣΑΙ, ΚΑΤΟΙΚΕΙ (Colossians 1:19, 2:9): Christology, or Soteriology also?" *ExpTimes* 116 (3, '04) 78-79.

The characterizations of Christ preceding Col 1:19 and 2:9 suggest the following meanings: 1:19—"It was the good pleasure of the entire Totality to reside, in him, <in creation/among us> and through him to restore the universe for him. . ."; 2:9—"[Christ has established a new creation, with new moral bases] because, in him, the Totality of Godhead resides <in our midst> in fullness of physical being <so that there are moral implications for our life in this world>. . .".—C.R.M.

Col 2:9, § 49-1127.

Col 3:16, § 49-1118.

1128. S. WRONKA, "La struttura e il contenuto del codice domestico di Col 3, 18–4, 1," *Anal Cracov* 35 ('03) 273-290.

After analyzing the literary structure of the household code in Col 3:18–4:1, the article considers the content of the text in general and presents exegetical analyses of the instructions directed to the wives, husbands, children, fathers/parents, slaves, and masters, respectively.—D.J.H.

1129. J. T. DENNISON, "Eschatology and the Structure of 1 Thessalonians," *Kerux* [Lynnwood, WA] 19 (3, '04) 31-35.

In 1 Thessalonians Paul drew his readers into his own world in an intimate union with the crucified and risen Jesus. Eschatological markers structure the entire epistle. Paul's life is even now as it will be at the appearing of the Lord Jesus with the glory of the risen Son added.—D.J.H.

1130. C. A. WANAMAKER, "Apocalyptic discourse, paraenesis and identity maintenance in 1 Thessalonians," *Neotestamentica* 36 (1-2, '02) 131-145.

The article first shows that 1 Thessalonians constitutes a sustained piece of apocalyptic discourse. Then it indicates how Paul's paraenesis is embedded in the apocalyptic discourse, along with its eschatological dimension and its dualism, in order to sustain the Thessalonians in their new Christian identity and thereby inoculate them against the pressure of their fellow Thessalonians to withdraw from their new social group.—C.R.M.

1131. [1 Thess 2:13-16] R. HOPPE, "Der Topos der Prophetenverfolgung bei Paulus," *NTStud* 50 (4, '04) 535-549.

The study approaches the problem of the relation between 1 Thess 2:13-16 and Rom 11:1-10 from the perspective of the function of the topos of the persecution of the prophets. It shows that Paul makes use of the theme of the persecuted prophets when dealing with the very different concrete issues in these two texts in order to exhibit the pervasive capability of the gospel. The supposed oppositions between 1 Thess 2:13-16 and Romans 11 are thus coordinated to one another insofar as Paul in both 1 Thessalonians and Romans is concerned primarily with the effective power of the gospel, which overcomes the obstacle to the salvation of the Gentiles (1 Thessalonians) and finally leads Israel to salvation (Romans 11).—C.R.M.

1132. É. COTHENET, "La lecture liturgique des Épîtres pastorales," *EspVie* 114 (111, '04) 14-20.

After commenting on the portions of 1–2 Timothy included in or omitted from the lectionary readings for Year C, the article discusses the general characteristics of the Pastoral epistles; the picture of Paul the apostle of Jesus Christ found in them—with particular reference to his conversion (1 Tim 1:12-17), and his disciples Timothy and Titus; and the theme of the fight for the faith and struggle against false doctrine.—C.R.M.

1133. É. COTHENET, "La prière chrétienne selon les Épîtres pastorales," *EspVie* 114 (112, '04) 21-27.

This discussion of Christian prayer according to the Pastoral epistles treats universal prayer (see e.g. 1 Tim 2:1-2), the foundations of prayer (see 1 Tim 2:5-6, 8), the mystery of piety (1 Tim 3:16), and other liturgical texts (e.g. 1 Tim 1:17; 6:15; 2 Tim 2:11-13).—C.R.M.

1134. J. A. FITZMYER, "The Structured Ministry of the Church in the Pastoral Epistles," *CathBibQuart* 66 (4, '04) 582-596.

After noting some differences between the Pastoral epistles and the rest of the Pauline corpus, this examination of the structured ministry in them first considers the ministry that is to be exercised in God's household with reference to the instructions given to Timothy and Titus and those given to the members of the church that the latter are to appoint (teaching, preaching, guarding the deposit, reading of Scripture, exercise of authority, common prayer), respectively. Next it discusses the structure of this ministry with attention to four groups identified by the following terms: ἐπίσκοπος, πρεσβύτερος, διάκονος, and χήρα, respectively. Then it treats some other important details pertinent to understanding the structured ministry of the early church as recorded in the Pastoral epistles: the "presbyteral college" (1 Tim 4:14), the laying on of hands (1 Tim 4:14; 5:22; 2 Tim 1:6), and the role of women in ministry (1 Tim 2:11-15).—C.R.M.

1135. J. HERZER, "Abschied vom Konsens? Die Pseudepigraphie der Pastoralbriefe als Herausforderung an die neutestamentliche Wissenschaft," *TheolLitZeit* 129 (12, '04) 1267-1282.

Whereas the commentaries on the Pastorals by J. D. Quinn and W. C. Wacker, L. Oberlinner, and A. Weiser provide different perspectives based on common presuppositions regarding their pseudepigraphical character, L. T. Johnson has boldly challenged the scholarly consensus and shown the wrong tracks of research over the past two hundred years. However, Johnson himself is not convincing in arguing for the Pauline authenticity of all three letters. Taking into account the data of recent research on pseudonymity in antiquity, the treatment of the Pastorals as a unit, whether authentically Pauline or pseudonymous, is not compelling and causes serious problems for an appropriate understanding of the letters.—D.J.H.

1136. É. COTHENET, "Directives pastorales dans les Épîtres à Timothée," *EspVie* 114 (113, '04) 17-23.

This treatment of the directives addressed by Paul to Timothy in 1–2 Timothy covers the laying on of hands (1 Tim 4:14; 2 Tim 1:6) and the *charisma* transmitted to Timothy, proclamation of the word (e.g. 1 Tim 4:6; 2 Tim 4:2), the reading of Scripture (e.g. 1 Tim 4:13; 2 Tim 3:16), the organization of the community (e.g. 2 Tim 2:2), the exhortation to piety (e.g. 1 Tim 6:3), and apostolic spirituality (e.g. 1 Tim 6:11; 2 Tim 1:8-9).—C.R.M.

1137. [1 Tim 2:8-15] G. WEST, "Taming Texts of Terror: Reading (against) the Gender Grain of 1 Timothy," *Scriptura* 86 ('04) 160-173.

The article first discusses whether or not texts have ideologies and notes that the "ideological grain" of the history of the interpretation of 1 Tim 2:8-15 is unambiguously against women. Next it treats attempts to tame 1 Tim 2:8-15 by biblical scholarship and the "reading" resources of local Christian communities (the example of Malawi). Then it considers the interpretative task before us—destabilizing the dominant, patriarchal interpretations of 1 Tim 2:8-15.—C.R.M.

1138. D. Heidebrecht, "Reading 1 Timothy 2:9-15 in Its Literary Context," *Direction* 33 (2, '04) 171-184.

Reading 1 Tim 2:9-15 within its literary context demonstrates that Paul is not addressing women here simply because they are women but as part of a proper response to the presence of different teaching in the church. Paul seeks to prohibit women, most likely the younger widows, involved in some way with the promotion of different teaching from continuing to deceive others. His overarching concern that women reflect godliness through good works acts as a counterbalance to the deceptive temptation and destructive effects of the different teaching.—C.R.M.

1139. K. L. Waters, "Saved through Childbearing: Virtues as Children in 1 Timothy 2:11-15," *JournBibLit* 123 (4, '04) 703-735.

The study contends that 1 Tim 2:11-15 is an allegorical paraenesis in which the virtues of faith, love, holiness, and temperance are portrayed as the children of those women in Ephesus who will be saved. "Childbearing" in 2:15 is therefore a metaphor for "virtues-bearing." This allegorical and natalistic interpretation of 2:15 betrays the influence of Greek mythology, Ionian philosophy, Platonic or Philonic thought, Hellenistic virtue ethics, gnostic background, and Ephesian culture and Artemis lore. It more clearly shows how "saved through childbearing" coheres with typical Pauline notions (e.g. of being "saved by faith"—Rom 1:16; 10:9-10; 2 Tim 3:15; Eph 2:8). It is highly unlikely that the author of 1 Timothy would depart so greatly from typical Pauline thought that he would suggest that literal childbirth is somehow important for the salvation of women.—C.R.M.

1140. H. B. Kim, "The Interpretation of μάλιστα in 1 Timothy 5:17," *NovTest* 46 (4, '04) 360-368.

The article reviews the occurrences of μάλιστα in the Pastoral epistles (2 Tim 4:13; Tit 1:10; 1 Tim 4:10; 5:8; 5:17) to determine whether T. C. Skeat's proposal that the word has a "defining" or "particularizing" sense (i.e. "in other words" or "I mean") has merit. It concludes that Skeat's hypothesis is not appropriate in the Pastorals, and that the traditional translation, "especially," best fits 1 Tim 5:17.—C.R.M.

1141. G. A. Couser, "'The Testimony about the Lord', 'Borne by the Lord', or Both? An Insight into Paul and Jesus in the Pastoral Epistles (2 Tim. 1:8)," *TynBull* 55 (2, '04) 295-316.

In order to decide among the three potential meanings of the phrase τὸ μαρτύριον τοῦ κυρίου ἡμῶν in 2 Tim 1:8 that are permitted by the lexical possibilities for "testimony" and the grammar of the phrase, the article investigates the meaning of μαρτύριον, considers whether there is any stress placed on the actual words and acts of Jesus in the Pastorals, and examines the structure of the immediate context of 2 Tim 1:8 with a view to its implications for the meaning of the phrase in question. It concludes that a subjective rendering for τοῦ κυρίου is very plausible and that it seems likely that the phrase is a reference to the testimony that the Lord "bore," in his words and life, to the saving plan of God.—C.R.M.

1142. [Titus 1:10] T. A. WAYMENT, "Two New Textual Variants from the Freer Pauline Codex (I)," *JournBibLit* 123 (4, '04) 737-740.

Multispectral Images of the Greek materials from the Freer Gallery of the Smithsonian Institution have revealed textual variants in Pauline Codex I unknown to H. A. Sanders. (1) The new imaging clearly indicates that Codex I does not contain καί after πολλοί at Titus 1:10. (2) The MSI images permit a reconstructed transcription of the first legible fragment of Codex I, which corresponds to 1 Cor 10:29. The reading of συνειδήσεως without ἄλλης in connection with the question of "whose conscience" appears to be evidence of a clarifying scribal tendency meant to correct the syntactical ambiguity of the reading with ἄλλης.—C.R.M.

Phlm, § 49-1121r.

## *Hebrews*

1143. A. J. KÖSTENBERGER, "Jesus, the Mediator of a 'Better Covenant': Comparatives in the Book of Hebrews," *Faith & Mission* [Wake Forest, NC] 21 (2, '04) 30-49.

The author of Hebrews uses comparative adjectives (28 times) and adverbs (17 times) more frequently than any other writer in the NT. After comments on the grammatical function of comparatives, the article analyzes the specific instances of comparatives in Hebrews, section by section. Comparatives are used consistently throughout Hebrews to reinforce the central theme of the book, the superiority of Christ's new system over the sacrificial system of the old covenant.—C.R.M.

1144. G. R. SMILLIE, "'ὁ λόγος τοῦ θεοῦ' in Hebrews 4:12-13," *NovTest* 46 (4, '04) 338-359.

Reconsideration of the language and context of Heb 4:12-13 pertaining to the "word of God" calls into question the common interpretations of the μάχαιρα δίστομος as a sword of judgment and of the pericope as a warning. Rather, the living and active word of God, like a skillfully wielded scalpel in the hand of a practiced surgeon, sculpts away sclerosis of the heart that may have hitherto prevented belief. It penetrates to the quick, discerning between soul and spirit, between thoughts and intentions of the heart. The one who hears the word is exposed by it, stretched out and laid utterly naked before the eyes of one to whom in turn the hearer must now respond with a word of his own. The author is confident that this word will be one of belief, as he and his readers, probed by this curative tool, confess together their common faith (see 4:14).—D.J.H.

Heb 9:6, § 49-1007.

1145. [Heb 10:5-7] R. M. PRICE, "In the Volume of the Book," *The Fourth R* [Santa Rosa, CA] 17 (5, '04) 14-15.

For early Christians the quotation of Ps 40:6 in Heb 10:5-7 was an OT messianic prophecy. In the process a character of eschatological fiction or poetic myth appears as the man Jesus and then returns to the pages of Scripture to become again a word or myth.—D.J.H.

1146. G. SMILLIE, "'The One Who is Speaking' in Hebrews 12:25," *TynBull* 55 (2, '04) 275-294.

Exegetes have repeatedly questioned the inference that God is "the one who is speaking" in Heb 12:25, and have suggested other possibilities (e.g. suggesting that λαλοῦντι in 12:24 invites association with Jesus). But the author's argument in the near context suggests that the one now speaking from heaven is the same God who spoke from Sinai on earth. The added implication that he speaks through the author's own written words is significant for understanding the hermeneutic of Hebrews.—C.R.M.

Heb 13:15, § 49-1007.

## *Catholic Epistles*

1147. C. MARUCCI, "Le Lettere cattoliche oggi: considerazioni in merito al LII *Colloquium Biblicum Lovaniense,*" *RivistBib* 52 (3, '04) 273-288.

This report on the 2003 sessions of the Colloquium Biblicum Lovaniense provides summaries of the ten main papers by J. Schlosser, R. Bauckham, R. Hoppe, F. Vouga, W. Popkes, M. Morgen, P. H. Davids, R. Feldmeier, E. Norelli, and J. S. Kloppenborg Verbin.—D.J.H.

1148. K.-W. NIEBUHR, "'A New Perspective on James'? Neuere Forschungen zum Jakobusbrief," *TheolLitZeit* 129 (10, '04) 1019-1044.

Instead of judging the letter of James on the basis of the position it takes on Paul, present-day scholars increasingly view it as an independent and significant document of NT theology. The article surveys recent research with particular attention to the question of authorship, the letter's theological concerns, the relation between James and Jesus, James in the canon, and James today. It observes that the letter must be understood and interpreted as a letter from one of the brothers of the Lord, even if one considers it to be a pseudepigraphic document, and that its theological emphasis lies in the instruction and encouragement of believers to a sustained and active faith.—C.R.M.

1149. M. E. TAYLOR, "Recent Scholarship on the Structure of James," *CurrBibRes* 3 (1, '04) 86-115.

The last three decades have witnessed a rigorous reassessment of the content, significance, and interpretation of the epistle of James. The article surveys recent trends in scholarship on the structure of James. After noting the influence of M. Dibelius's suggestion of James as an unstructured composition, it summarizes the findings of those who discern structure in James according to the following categories: James as a chiastic arrangement of themes, other thematic approaches, rhetorical analyses, and mediating positions. It concludes that although some areas of consensus have emerged (abandonment or revision of Dibelius's paraenetic presupposition, acceptance of James as a coherent whole, chapter 1 as key to the letter's structure), the major question that still remains is how the units in James relate to one another in order to accomplish the author's purpose in writing.—C.R.M.

1150. G. REYES, "El grito del salario: ensayo de lectura literaria y sociológica de Santiago 5, 1-11," *RevistBíb* 66 (1-2, '04) 79-97.

The article first presents a literary analysis of Jas 5:1-11 ("the cry for wages") with particular attention to its concentric structure and poetic techniques. Then it offers a sociological reading of the text and reflects on its relevance in the Latin American context today.—D.J.H.

1151. K. WARRINGTON, "James 5:14-18: Healing then and now," *International Review of Mission* [Geneva] 93 (370-371, '04) 346-367.

The guidelines provided in Jas 5:14-18 provide a path to wholeness and healing in their fullest sense: a potential harmony of the physical, emotional, mental, and spiritual aspects of the person. James is offering hope not only for those in this community who are physically ill but also for those who find themselves marginalized as a result of other forms of weakness. The article explores various questions arising from the text: What is the weakness? Why confession? Why oil? What is the prayer of faith? Who prays? Why the name of the Lord? and Why Elijah?—D.J.H.

1152. M. E. BORING, "First Peter in Recent Study," *WordWorld* 24 (4, '04) 358-367.

In scholarly research on 1 Peter since 1976 [see § 21-199], there has been a remarkable convergence on the following points: (1) 1 Peter was not written by Simon Peter, directly or indirectly. (2) 1 Peter is a positive example of early Christian pseudonymity. (3) 1 Peter is an expression of the church's growing ecumenicity. (4) 1 Peter is a real letter. (5) The message of 1 Peter has been illuminated by recent methods and perspectives (sociological, rhetorical, feminist, narrative).—D.J.H.

1153. M. J. GILMOUR, "Crass Casualty or Purposeful Pain? Psalm 34's Influence on Peter's First Letter," *WordWorld* 24 (4, '04) 404-411.

Psalm 34 proposes that hope and peace may be found in the midst of affliction, a theme that appears to have shaped 1 Peter. According to 1 Peter, suffering is not arbitrary or random ("crass casualty") but rather a meaningful and even necessary part of the Christian life. Both Psalm 34 and 1 Peter display empathy in the midst of suffering, and invite readers to experience the kindness of God.—D.J.H.

1154. M. KOLDEN, "Are You Serious? First Peter on Christian Life in a Complicated World," *WordWorld* 24 (4, '04) 421-429.

According to 1 Peter, Christian life as doing one's duty in the face of trials is directly related to God's ways as revealed in Jesus Christ. A hope-filled future-directed framework underlies the specific directives for living in a complicated society (see 1 Pet 2:11–3:12). Christian character is the human basis for living in accord with those directives.—D.J.H.

1155. [1 Pet] S. MCKNIGHT, "Aliens and Exiles: Social Location and Christian Vocation," *WordWorld* 24 (4, '04) 378-386.

Peter's theology and vision in 1 Peter interacted with his community's past, present, and future. The terms "aliens and exiles" (1:1, 17; 2:11) provide a key to unlock a pastoral strategy of Peter's churches. Through them we see both the limits and the strategies of their potential impact of Asia Minor. In general, this community of aliens and exiles is to live out holiness and goodness in their relations with one another.—D.J.H.

1156. J. R. MICHAELS, "St. Peter's Passion: The Passion Narrative in 1 Peter," *WordWorld* 24 (4, '04) 387-394.

1 Peter could be thought of as Peter's passion narrative in the sense that it purports to give Peter's testimony to "the sufferings of Christ" (4:13; 5:1; cf. 1:11). The article compares 1 Peter's view of "the passion of the Christ" with two other possibly "Petrine" passion narratives, the canonical Gospel of Mark and the noncanonical *Gospel of Peter*.—C.R.M.

1157. E. J. RICHARD, "Honorable Conduct among the Gentiles—A Study of the Social Thought of 1 Peter," *WordWorld* 24 (4, '04) 412-420.

After considering some introductory issues concerning 1 Peter (author and audience, occasion and purpose), the article discusses its structure and themes of suffering and glory. Then it focuses on the topic of Christian conduct vis-à-vis outsiders, with particular attention to social relations, the author's social thought, and 1 Peter's perspective on and treatment of outsiders.—D.J.H.

1158. M. H. SCHERTZ, "Radical Trust in the Just Judge: The Easter Texts of 1 Peter," *Word World* 24 (4, '04) 430-432, 434, 436, 438, 440-441.

Radical trust is at the heart of 1 Peter—the radical trust modeled by Christ, slaves and wives, and the entire community dedicated to pursuing peace rather than returning evil for evil. After general comments on the literary structure of 1 Peter, the article provides expositions of the Easter season selections from 1 Peter in the Sunday lectionary for Year A: 1:3-9; 1:17-23; 2:19-25; 2:2-10; 3:13-22; and 4:12-19.—D.J.H.

1159. R. W. WALL, "Teaching 1 Peter as Scripture," *WordWorld* 24 (4, '04) 368-377.

The article commends an approach to 1 Peter as Scripture—a sacred text—and to a practice of teaching 1 Peter as "theological pedagogy" for and of the church. After explaining this approach, it illustrates the process of teaching 1 Peter by the "rule of faith" with reference to its teachings about the Creator, Christ, community, and consummation.—D.J.H.

1160. J. TRUEX, "God's Spiritual House: A Study of 1 Peter 2:4-5," *Direction* 33 (2, '04) 185-193.

In the wake of the destruction of the Jerusalem Temple in A.D. 70, 1 Peter encourages its recipients not to be passive observers of traumatic events or powerless victims of other people's opinions. 1 Pet 2:4-5 assumes that God in Christ dwells among those who carry the name *Christianoi*. In this way the community of 1 Peter can be understood as replacing the Jerusalem Temple.—C.R.M.

1161. J. K. BROWN, "Silent Wives, Verbal Believers: Ethical and Hermeneutical Considerations in 1 Peter 3:1-6 and Its Context," *WordWorld* 24 (4, '04) 395-403.

The article first examines the significant verbal similarities between 1 Pet 3:1-6 and 3:14-16. Next it treats the ethical tension between the silent witness exhorted for wives with their unbelieving husbands (3:1) and the command for believers to be ready with a verbal defense of their Christian hope (3:15). Then it explores hermeneutical considerations for understanding this ethical tension.—C.R.M.

1162. F. J. VAN RENSBURG, "Sarah's submissiveness to Abraham: A socio-historic interpretation of the exhortation to wives in 1 Peter 3:5-6 to take Sarah as example of submissiveness," *HTSTeolStud* 60 (1-2, '04) 249-260.

The article discusses the textual content of 1 Pet 3:1-7, Sarah in the OT, the probable sociohistorical context of the exhortation to wives in 3:5-6, the tradition and transmission of the story of Sarah's submissiveness to Abraham, and the implications of the exhortation in 3:5-6 for today. The pericope 3:1-7 shows how marriage partners may live in such a way that it will be clear that they are children of God, even in a society where it is the convention to discriminate against a wife.—C.R.M.

2 Peter, § 49-1480.

2 Pet 1:17-18, § 49-979.

1163. D. G. van der Merwe, "Salvation in the Johannine Epistles," *HTSTeolStud* 60 (1-2, '04) 533-554.

This attempt to compile a comprehensible soteriology on the basis of the Johannine epistles first identifies various soteriological expressions in the Johannine epistles, considers the social framework (especially the schism) that influenced the interpretation and understanding of the soteriology of these writings, and provides an orientation to the angle from which the soteriology in the Johannine epistles is approached. Then it discusses the important role of Jesus in the salvific events, the reception of salvation according to the Johannine epistles, and the outcomes of salvation. It observes that in these epistles soteriology is presented with a familial orientation from the perspective of the household of God the Father.—C.R.M.

## *Revelation*

1164. K. Backhaus, "Apokalyptische Bilder? Die Vernunft der Vision in der Johannes-Offenbarung," *EvangTheol* 64 (6, '04) 421-437.

In Revelation John writes down what he saw in images. Rather than writing discursively, he portrays what he saw in visions and communicates his theology imaginatively. The article shows how in the various parts of Revelation John expressed his theology through images and visions: insight into the present reality (1:1–3:22), the vision as perspective on the opening of the heavens and the visions that follow (4:1–22:5), an individual vision (6:1-8), the sequence of the visions, and the concluding vision as an encounter with Christ (22:6-21). John's images give expression to our anxieties and hopes, and call into question our limited field of vision. They have their own reason—the reason of a God who despite everything allows himself to be seen.—D.J.H.

1165. M. Hasitschka, "Die Priestermetaphorik der Apokalypse als Ausdruck der Verbundenheit der auf Erden lebenden mit den zur Auferstehung gelangten Christen," *StudNTUmwelt* 29 ('04) 179-192.

In Rev 1:5b-6; 5:9-10; and 20:4-6, those who believe in Jesus are designated as "priests." After an exegetical analysis of each of these texts, the article notes the echoes of Exod 19:4-6 (see also Isa 61:6) in them, compares the language found in the three passages, and concludes that they express the close connection between the earthly and heavenly people of God, that is, between those who are living on earth with those Christians who have attained to resurrection.—D.J.H.

1166. S. J. P. K. Riekert, "Reconsidering prepositions and case assignment in the text of Revelation 4 and 5," *HTSTeolStud* 60 (1-2, '04) 349-367.

In order to describe the government by prepositions in Revelation in terms of the government and binding theory, it is imperative that the subtheory of case assignment be considered. With the latter as a point of departure, one may describe the shifts from autothematic and structural case to oblique case, the use of prepositions with oblique case instead of the structural genitive case, and the peculiarities of the case and case assignment of the preposition ἐπί as found in Revelation 4 and 5.—D.J.H.

1167. [Rev 6:1-2] P. G. R. DE VILLIERS, "The role of composition in the interpretation of the Rider on the white horse and the seven seals in Revelation," *HTSTeolStud* 60 (1-2, '04)125-153.

When the rider on the white horse in Rev 6:1-2 is analyzed in the context of the seven seals, it appears that the first seal cannot be interpreted in a positive manner but must be viewed as in opposition to the rider who appears in 19:11-16. Both of them represent the beginning of a new phase. The evil rider in Rev 6:1-2 introduces the beginning of the times of woe on earth and inaugurates the persecution of the saints. The rider in Rev 19:11-16 inaugurates the beginning of the time of salvation.—D.J.H.

1168. [Rev 6:1-8] D. J. HAWKIN, "Globalization, the American Empire, and the Four Horsemen of the Apocalypse," *Churchman* 118 (4, '04) 317-324.

The four horsemen described in Rev 6:1-8 represent a very powerful symbolic critique of the Roman empire. What is especially illuminating is not that the passage suggests parallels between the Roman empire and the modern American empire, but rather that it shows how war, economics, and power are interconnected. The book of Revelation insists that there cannot be real peace where there is no justice.—D.J.H.

1169. M. G. MICHAEL, "666 or 616 (Rev. 13:18)," *DeltBibMel* 19 (2, '00) 77-83.

In the manuscript tradition of Rev 13:18 there is overwhelming support for the reading 666 over 616 and good support for the abbreviation χξς over the full spelling of the numbers.—D.J.H.

1170. [Rev 15:3-4] S. MOYISE, "Singing the Song of Moses and the Lamb: John's Dialogical Use of Scripture," *AndUnivSemStud* 42 (2, '04) 347-360.

In Rev 15:3-4, John leads his hearers/readers to expect a quotation or at least an allusion to the Song of Moses as recorded in the OT but then presents a scriptural song drawn from up to ten different locations. The article identifies the most likely sources of John's song, defends the view that he sought to point his readers to the Song of Moses in Exodus 15, and reviews and critiques other explanations of the passage that seek to avoid the conclusion that John offers his readers a dialogical tension. It concludes that the pointers to Exodus 15 in Rev 15:3-4 are sufficiently specific to maintain an almost subliminal presence that accompanies a reading of the text, remaining in the background but ready to be reactivated when John begins the plague sequence in Revelation 16.—C.R.M.

Rev 19:11-16, § 49-1167.

1171. B. D. VOS, "The Millennium. Revelation 20:1-10," *Kerux* [Lynnwood, WA] 19 (3, '04) 20-29.

Rev 20:1-10 spells out the victory of Christ and the church with reference to the binding of Satan (vv. 1-3), the present reign of the saints in Christ (vv. 4-6), and the loosing of Satan (vv. 7-10). This is amillennialism.—D.J.H.

1172. F. J. MATERA, "New Testament Theology: History, Method, and Identity," *Cath BibQuart* 67 (1, '05) 1-21.

The essay reviews the history and method of the discipline of NT theology, examines some recent works (since 1990) according to their approaches (diachronic—G. Strecker, J. Gnilka; thematic—G. B. Caird, F. Vouga; biblical theology—P. Stuhlmacher, F. Hahn), and reflects on the issue of the identity of NT theology with respect to its task, method, place of the message of Jesus in it, and unity and diversity. It concludes that a narrative approach that takes into account how the story of Jesus and the church is related to and written into the story of Israel may be a fruitful way of doing NT theology.—C.R.M.

1173. H. SIMIAN-YOFRE, "La naturaleza de la teología bíblica. Un acercamiento histórico y crítico," *RevistBib* 66 (1-2, '04) 13-36.

The article describes various approaches to biblical theology: classical biblical theologies (achronic), thematic biblical theologies (synchronic), axial (cross-section) and salvation-historical biblical theologies (diachronic), dialectical biblical theologies, biblical theology of the OT and history of the religion of Israel, and canonical biblical theology. It concludes with general observations on the characteristics and concerns of historical biblical theology.—D.J.H.

1174. P. VASSILIADIS, "Προλεγόμενα στη Θεολογία της Καινής Διαθήκης (Prolegomena to Theology of the New Testament)," *DeltBibMel* 19 (2, '00) 5-21.

After discussing some new methods being used in biblical studies today, the article considers the theology of the NT as an autonomous discipline, the history of the study of NT theology, the implications of the new methods and new perspectives for NT theology, and movements toward a paradigm shift.—D.J.H.

## *Christology*

1175. H. BLOCHER, "Biblical Metaphors and the Doctrine of the Atonement," *JournEvang TheolSoc* 47 (4, '04) 629-645.

After examining critically the case against the traditional "evangelical" doctrine of the atonement inasmuch as it is based on the recognition of metaphors and some views of metaphorical function, the article gathers available helps to measure the import of biblical metaphors (e.g. atoning sacrifice, judicial execution, ransom/redemption, victory, and true Passover) for building a theology of Christ's work of redemption. The burden of the several metaphors of Scripture and of its other teachings is that God was pleased to bring about through Christ's work the fullness of atonement—all conceivable aspects of the undoing of evil and association with the divine life.—D.J.H.

1176. J. H. CHAPMAN, "Engaging Neville's *Symbols of Jesus*," *American Journal of Theology & Philosophy* [South Bend, IN] 26 (1-2, '05) 60-76.

The essay focuses on one strand of R. C. Neville's *Symbols of Jesus. A Christology of Symbolic Engagement* (2001), namely, the role of Jesus in the religious quest. Neville's view of Jesus includes historical construction based on contemporary historical-critical scholarship and his theory of interpretation draws largely from C. S. Peirce. Neville's deft employment of christological symbols can lead one to a greater appreciation for the symbol of Jesus and its possibilities in a genuine religious quest.—C.R.M.

1177. R. DE MENEZES, "The Servant Songs and the New Testament. I," *Vidyajyoti* 68 (9, '04) 356-669.

After specifying the meaning of the Hebrew term *ʿebed* in the OT, the article begins an examination of the four Servant Songs of Second Isaiah. This installment treats the role of the servant in the first three songs (Isa 42:1-4[5-7]; 49:1-6; 50:4-9), and the interpretation of the first and second songs in the NT.—C.R.M.

1178. C. G. DENNISON, "Isaiah's Christmas Children: The Stump of Jesse," *Kerux* [Lynnwood, WA] 19 (3, '04) 11-17.

The language of Isa 10:33-34 is best understood as referring to Jews, and fits well with Paul's contention in Rom 3:19 that all—Jews and Gentiles alike—have sinned and fallen short of God's glory. The "stump of Jesse" (Isa 11:1) alone brings the universal reign of righteousness and peace.—D.J.H.

1179. M. EBNER, "Streit um den zentralen Geltungsanspruch. Zur Rezeption frühjüdischer Weisheitsspekulationen in urchristlichen Gruppen," *BibKirch* 59 (4, '04) 222-228.

The themes of Christ's preexistence, role as mediator in creation, and sending to earth (see Jn 1:1-18; Heb 1:1-4; Col 1:15-20; and related NT texts) reflect early Jewish speculations about the figure of Wisdom (see Prov 8:22-31; Sir 24:1-22; *1 Enoch* 42:1-3). However, these expressions of NT Wisdom Christology must also be understood in the historical and political context of the early Christians' conflicts with established Judaism and with the claims made about the Roman emperor Augustus.—D.J.H.

1180. S. J. GRENZ, "Jesus as the *Imago Dei*: Image-of-God Christology and the Non-Linear Linearity of Theology," *JournEvangTheolSoc* 47 (4, '04) 617-628.

The NT presents Jesus as the true image of God who through his mission on God's behalf, especially in the cross and resurrection, reveals the divine reality and thereby completes the vocation of humankind. After outlining the *imago Dei* Christology of the NT, the article discusses the *imago Dei* and the vocation of humankind, and considers the role that the concept of Jesus as *imago Dei* should play in evangelical systematic theologies today.—D.J.H.

1181. P. LIPPERINI, "The Faithfulness of Jesus," *RevRel* 63 (4, '04) 365-371.

The faithfulness of Jesus is central to the Christology and soteriology of Paul, and it permeates the Gospels and Hebrews. It is the core of Jesus' strength and the source of our life as disciples.—D.J.H.

1182. E. J. PENTIUC, "A Self-Offering God and His Begotten Wisdom (Proverbs 8:22-24)," *GkOrthTheolRev* 46 (3-4, '01) 255-265.

With reference to various OT and NT texts, the article reflects on three texts in Prov 8:22-24 that deal primarily with the birth of Wisdom in terms of God's self-offering: "poured out as a libation"; "acquired, not created"; and "delivered in great labors." These three metaphors encapsulate one of the greatest cruxes of Christian faith: Although consubstantial with the Father, Wisdom is nevertheless begotten by him.—D.J.H.

1183. C. D. Redmond, "Jesus: God's Agent of Creation," *AndUnivSemStud* 42 (2, '04) 287-303.

The article first examines the language and contexts of four passages, from earliest to latest, that speak of Christ's role in creation: 1 Cor 8:6; Col 1:15-20; Heb 1:2, 10; and Jn 1:1-3. Then it considers some implications derived from these passages. It concludes that a proper Christology should include a development of the context and significance of Christ's work in creation.—C.R.M.

1184. L. Renwart et al., "Jésus, Maître intérieur. Chronique de christologie en hommage au P. Renwart," *NouvRevThéol* 127 (1, '05) 89-104.

Descriptions and evaluations of fourteen books (in French, Italian, and English) on Christology viewed from biblical, historical, theological, and spiritual perspectives. The first three items were written by Renwart (1913-2004), and the remaining items were contributed by various scholars in honor of his memory.—D.J.H.

1185. S. Schroer, "Die personifizierte Weisheit als bibeltheologische Schlüsselfigur," *BibKirch* 59 (4, '04) 195-202.

The article first sketches the appearance of personified Wisdom in the OT (Prov 8:22-31 and 1–9; Job 28; Sirach 24; Wisdom of Solomon), and briefly notes its reception in the NT (1 Cor 1:18–2:16; Mt 11:16-19/Lk 7:31-35). Then it suggests that the incessant transformations of Wisdom in the respective books encourage additional shaping according to today's theological requirements, and it identifies four larger discourses in which such an arrangement can situate itself.—C.R.M.

1186. A. Ziegenaus, "Der Sohn Gottes: In der Geschichte empfangen von Maria, der Unbefleckten Jungfrau," *ForKathTheol* 20 (4, '04) 257-266.

With reference to various NT, patristic, and theological texts, the article discusses the marvelous character of the incarnation of the eternal Son of God through the virginal conception with regard to the resistance of humankind vis-à-vis the self-revelation of God, Mary's conception of Jesus as representative of the humanity of the Son of God, the conception and the entrance of the Son into history, and the appropriate mother.—D.J.H.

## *Church and Ministry*

1187. A. P. Abir, "Bible in the life of the Priest," *IndTheolStud* 39 (3-4, '02) 257-279.

The article investigates the nature and mission of the priesthood based on the Bible under the following major headings: the challenges of priesthood, the incarnational nature of the Bible, the Bible and the identity of priests, the Bible and the spirituality of priests, and the Bible and the priestly mission.—D.J.H.

1188. R. Aguirre, "Los orígenes del cristianismo y la inculturación de la fe," *RevistLatAm Teol* 21 (62, '04) 121-138.

After considering the Jesus movement and its cultural context, the article discusses the first cultural diversification of the Christian movement, the opening to the Gentiles and its cultural repercussion, Paul and culture, the post-Pauline tradition, and the NT as a cultural crossbreeding. Then it treats early Christianity's encounters with Judaism (Jerusalem), Hellenism (Athens), and Roman organizational genius (Rome).—D.J.H.

1189. M. Basarab, "'Die ganze Kirche' als Formel der Katholizität der Kirche," *UnaSanc* 59 (3, '04) 258-268

The expression *hē ekklēsia holē* (see 1 Cor 14:23; Rom 16:23; Acts 5:11; 15:22) signifies the catholicity or integrity of the church in the apostolic period and anticipates the formula *katholikē ekklēsia* (see Ignatius, *Smyrn.* 8.2; *Mart. Pol.* 8.1; 19.2). The catholicity of the church belongs to its essence and incorporates an attribute of the church of God that is to be present in every local church. This catholicity expresses itself synchronically in the common faith and prayer of the eucharistic gathering and diachronically in the community of faith with the apostolic churches.—D.J.H.

1190. W. Beinert, "Apostolisch. Anatomie eines Begriffs," *Catholica* 58 (4, '04) 251-275.

After surveying the various uses of the term "apostolic" in the NT and early Christian writings, the article discusses how the term came to be applied to the church and how this attribute is carried on in "apostolic succession." It notes that the concept is primarily theological rather than strictly historical.—D.J.H.

1191. G. Bell, "Pure Charisma: A Study of Leadership in the Judaic-Christian Tradition in the Light of Weberian Thought," *Reformed Theological Review* [Doncaster, Australia] 63 (3, '04) 113-125.

M. Weber's analysis and constructs have dominated debate about leadership in modern thought. But if Weber had studied the NT, he would have discovered a form of charismatic leadership that is designed to be permanent and at the center of the organization of the church.—D.J.H.

1192. D. A. deSilva, "Re-writing 'Household' in the Early Church," *AshTheolJourn* 36 ('04) 85-94.

The authors of Ephesians (5:21) and 1 Peter (3:7) introduced far more radical material into their representations of the relationship of husband and wife than a simple, hierarchical model can embody. Early Christian leaders sought to infuse relationships between Christians with the ethos of kinship, specifically of siblings, an ideal promoted by both Jewish and Greco-Roman ethicists. Sharing possessions is the prime manner in which NT authors urged believers to realize the love and kinship of the Christian family.—C.R.M.

1193. D. Dhanaraj, "The Bible and the State: the Church and the Indian Scenario," *Bib Bhashyam* 30 (4, '04) 280-312.

In the OT Israel's conformity toward the state's power depended on its conformity to the norms of divine rule. According to the NT, the church should submit to the state as long as the state does not force it to compromise its fundamental commitment to the lordship of Christ. Christians in India should cooperate with the secular state in its efforts to promote the welfare of all citizens.—D.J.H.

1194. K.-J. Diehl, "Rettung der Verlorenen. Was sagt das Neue Testament zur Mission? Und was kann die Kirche davon lernen?" *ZeitZeich* 5 (9, '04) 26-29.

The real basis for the church's missionary efforts is God's saving will for all humans and his mercy toward those who do not know him (see 1 Tim 2:4). It is not the church that propels the mission, but rather it is God's mission that propels the church.—D.J.H.

1195. B. GLEESON, "The Origin of the Church in Jesus Christ and His Mission," *AusCathRec* 81 (4, '04) 431-441.

The article investigates the origin of the church in the person, life, and work of Jesus and in his proclamation of the coming kingdom of God. It explores three questions: Did Jesus found the church? Is the church the same as the kingdom of God? and Has the church replaced the kingdom of God? It concludes that the church must keep alive in word and deed the kingdom vision and mission of Jesus, and must continually remind Christians to keep looking to the Holy Spirit.—D.J.H.

1196r. R. HAIGHT, *Christian Community in History.* Vol. 1, *Historical Ecclesiology* [*NTA* 49, pp. 196-197].

L. T. JOHNSON, "Theology from Below?" *Commonweal* 132 (2, '05) 34-36.—Haight's ecclesiological project aims to derive theology from the actual historical manifestations of the church and to challenge the privileging of religious perspectives. But real history and real sociology are no more easily recoverable for much of the story of the church than they are for much of the story of Jesus. Haight has given little sense of how early Christian history is simply extraordinary. He has written a great deal about the church through the ages without communicating that somehow the topic urgently matters.—C.R.M.

1197. B. HEGARTY, "The Collaboration of Men and Women — according to the Vatican and to the Bible," *DocLife* 54 (8, '04) 38-48.

While there are positive elements in the 2004 Vatican document on the collaboration of men and women, its limitations are clear, especially with regard to acting as if the Bible were a clear-cut and consistent source of teaching on the roles and relationships of men and women, its incomplete use of the biblical materials, and its preoccupation with the issue of women's ordination.—D.J.H.

1198. R. RADLBECK-OSSMANN, "Der Dienst Simon Petri. Urbild eines authentischen Dienstes an der Einheit der Kirche," *Catholica* 58 (3, '04) 212-234.

In response to questions about the Petrine ministry raised by Pope John Paul II's encyclical *Ut unum sint,* the article suggests taking as a starting point not the classic NT texts about Petrine primacy (Mt 16:17-19; Lk 22:31-32; Jn 21:17) but rather what can be discerned about the form and content of the historical ministry of Peter. Then as an illustration of this approach it focuses on Peter's ministry of understanding and integration during Paul's first visit to Jerusalem in A.D. 35 (see Gal 1:18-24).—D.J.H.

1199r. E. J. SCHNABEL, *Urchristliche Mission* [*NTA* 47, p. 584].

G. SCHELBERT, "Die urchristliche Mission. Zur Darstellung von E. J. Schnabel hundert Jahre nach A. von Harnack," *NeueZeitMissWiss/NouvRevSciMiss* 60 (4, '04) 323-338.—Schnabel's description of early Christian missionary activity comes a hundred years after Harnack's classic work *Die Mission und Ausbreitung des Christentums in den ersten drei Jahrhunderten* (1902). After an overview of Schnabel's work and an initial comparison of it with Harnack's work, the article discusses in detail Schnabel's description of the early Christian mission. It concludes that Schnabel has included much information that is not immediately relevant to early Christian missionaries and communities, and that in this case less would have been more.—D.J.H.

1200. R. AASGAARD, "Barn og familie i Bibelens verden — Et blikk på nye fagbøker" [Children and Family in the World of the Bible — New Books in the Field], *Svensk TeolKvart* 80 (3, '04) 127-133.

After noting the increasing interest in children and family in the Bible and its world, the article describes and evaluates three recent books (all 2003) on the topic: A. Michel, *Gott und Gewalt gegen Kinder im Alten Testament;* P. Balla, *The Child-Parent Relationship in the New Testament and its Environment;* and T. J. Burke, *Family Matters. A Socio-Historical Study of Kinship Metaphors in 1 Thessalonians.*—D.J.H.

1201. D. ADAMCZYK, "Biblijno-teologiczne podstawy życia w prawdzie (Biblical-Theological Foundations of Living in the Truth)," *RoczTeol* 51 (6, '04) 263-280.

After reflecting on the nature of truth, the article discusses key texts pertaining to the theme of living in the truth in the OT, the NT, and Christian life, respectively. It contends that God is the source of all truth, that God's truth has been fully revealed in Jesus, and that Christians are obliged to search for truth, communicate it to others, and build a civilization of truth.—D.J.H.

1202. T. A. ANDERSSON, "Mein Anteil ist schön," *ErbAuf* 80 (6, '04) 473-480.

Taking its starting point from Ps 16:6, the article reflects on the theme of "portion" or "heritage" with regard to Abraham, Job, Jonah, the "lost son" (see Lk 15:11-32), and Peter (see Mt 19:27-30).—D.J.H.

1203r. D. L. BALCH (ED.), *Homosexuality, Science, and the "Plain Sense" of Scripture* [*NTA* 44, p. 603].

R. A. J. GAGNON, "A Comprehensive and Critical Review Essay of *Homosexuality, Science, and the 'Plain Sense' of Scripture,* Part 2," *HorBibTheol* 25 (2, '03) 179-275.—This installment [see § 45-1915r] examines critically the articles by C. Seitz on sexuality and Scripture's plain sense—the Christian community and the law of God; R. Jewett on the social context and implications of homoerotic references in Rom 1:24-27; and D. E. Fredrickson on natural and unnatural use in Rom 1:24-27—Paul and the philosophic critique of eros. It also includes a critical response to Balch's critique of Gagnon's *The Bible and Homosexual Practice* (2001). While Balch's volume offers readers some of the best article-length treatments of the Bible and homosexuality from the prohomosexual perspective, it also shows the significant and even insurmountable problems with that perspective.—D.J.H.

1204. J. BESSLER-NORTHCUTT, "Truth as Empire: A Troubling Metaphor in Christian Theology," *Encounter* 65 (2, '04) 137-161.

Christian theology is saturated in the metaphorical logic of empire. While the emergence of Christianity as an imperial religion certainly changed important aspects of Christian thinking—most notably its interest in material and cultural power—its inclination toward a high Christology, already grounded in the philosophical discourse of Platonism and the imagery of empire, prepared it to assume authority over the temporal world. However, the development of a Christian imperial theology was not natural but strategic, not an evolution but a set of decisions, made not by all but by some whose influence increased as the model became increasingly useful.—D.J.H.

1205. H. BLOCHER, "L'éthique chrétienne: ses fondements, les enjeux et la place qui lui revient," *Hokhma* 86 ('04) 11-22.

Taking its starting point from Rom 8:1-4, the article discusses with reference to NT and theological texts the place, foundation, and deployment of ethics in Christianity.—D.J.H.

1206. I. BOXALL, "The use and abuse of apocalyptic," *Priests & People* 18 (11, '04) 405-409.

After noting that apocalyptic is integral to the Scriptures, the article discusses a popular misconception, features of apocalypses, engaging with the symbols, the use of numbers, the revelation of heavenly mysteries, and so on.—C.R.M.

1207. J. BRIEND, "La Pâque: passage de la mort à la vie," *MaisDieu* 240 ('04) 21-32.

In discussing the origins of the Jewish feast of Passover, the article stresses the importance of the rituals of marking the lintel with blood and of the meal. Then it shows how Passover became an annual feast celebrated in the Jerusalem Temple. Finally it notes that in Jerusalem Jesus instituted the eucharistic rite within a paschal context, which bears witness to the meaning of both his death and his resurrection.—D.J.H.

1208. J. BUCHHOLD, "Jésus, la venue du Royaume et la question sociale," *Hokhma* 86 ('04) 23-40.

The article explores how the proclamation of the kingdom of God by John the Baptist and then Jesus enables us to have a sound understanding of the ethics of Jesus, especially in the social domain. It treats the implicit meaning of the kingdom in the teaching of Jesus in relation to 1st-century Jewish thought, the ethics of the kingdom and its relation to social ethics, and three biblical ethics (holiness, compromise, limits) and the social role of the ethic of holiness.—C.R.M.

1209. J. BYASSEE, "What about Mary?" *ChristCent* 121 (25, '04) 28-32.

After calling attention to the renewal of interest among Protestants in the figure of Mary, the article notes that Mary's appearances in the NT are tied to crucial moments in salvation history, and that Scripture presents her as an important agent in her own right. Then it reflects on Mary's significance as the archetypical Christian, the mother of believers. [The same issue (p. 33) contains E. Gonzales's discussion of the "problem with Mary" from a Latin American Protestant perspective.]—D.J.H.

1210. S. CARIOU-CHARTON, "La conversation sur la montagne. Les écrits de sagesse dans la Bible," *Christus* 51 (203, '04) 292-300.

After suggesting that Jesus in the transfiguration account (Mt 17:2-3 parr.) can be seen as representing all the sages of Israel in conversation with the Law (Moses) and the prophets (Elijah), the article discusses three characteristics of the role occupied by Wisdom in the OT: it opens dialogue, circulates revelation in time and space, and effects a bond between God and the world.—C.R.M.

1211. G. CARON, "La démonisation de l'AUTRE. Que faire avec l'antisémitisme du Second Testament?" *Théologiques* [Montreal] 11 (1-2, '03) 61-87.

There is little consensus among scholars about whether the NT is anti-Jewish. But there is general agreement that the NT, when read or proclaimed today, is potentially anti-Semitic. The article offers some theoretical and practical suggestions with a view toward undermining the Christian "teaching of contempt" toward the Jewish people, which the mainline churches have already condemned and rejected.—D.J.H.

1212. T. J. CHAKKUVARACKAL, "Biblical Perspective on 'the Poor' and Its Relevance in the Dalit Context of India," *IndTheolStud* 41 (3-4, '04) 217-243.

This discussion of how far the biblical message of emancipation is relevant for the oppressed people of India first notes the biblical terminology for the poor. Then it treats the Jewish understanding of "the poor" and "poverty," glimpses from the NT on "the poor" and "poverty," the Indian caste system, the situation of Dalit women in Indian society, etc. It concludes that Jesus' people-oriented approach for transformation provides a framework for molding a theology of liberation "here and now."—C.R.M.

1213. T. J. CHAKKUVARACKAL, "Biblical Perspectives on Creation, Ecology and Human Responsibility," *Mission Today* [Shillong, India] 6 (4, '04) 338-358.

The interrelationship between God, humankind, and the world is strongly emphasized in the Bible. In the OT the centrality of the world is next to God, and creation theology has implications for other events and concepts. The Gospels present Jesus' parables and miracles in relation to nature, and the saying "God so loved the world" (Jn 3:16) places the message of God's saving activity through Jesus Christ in the context of cosmic redemption. Paul portrays Christ as the sphere, instrument, and goal of creation.—D.J.H.

1214. S. CHIRAPPANATH, "Liberation of the Earth in the Bible and in *Sollicitudo Rei Socialis*," *BibBhashyam* 30 (3, '04) 226-239.

After brief comments on "earth" and "land" in the OT, the article treats the symbolic character of earth with particular attention to the books of the Pentateuch and the Acts of the Apostles, respectively. Then it shows how this theme is realized in the encyclical *Sollicitudo rei socialis* (1987). It concludes that a spirituality of liberation of the earth centers on communion with God and with other human beings—the neighbor, the oppressed person, the exploited social class, the despised ethnic group, the subjugated country.—C.R.M.

1215. B. B. COLIJN, "Family in the Bible: A Brief Survey," *AshTheolJourn* 36 ('04) 73-84.

The article treats the basic characteristics of the ancient family in both OT/Hebrew and Greco-Roman contexts. In the NT the most common concept for family is the household, and NT writers support the family as the foundational unit of society and center of religious life.—C.R.M.

1216. E. M. CONRADIE, "Towards an Ecological Biblical Hermeneutics: A Review Essay on the Earth Bible Project," *Scriptura* 85 ('04) 123-135.

This review essay on the five volumes of the "Earth Bible" project edited by N. C. Habel et al. [see *NTA* 47, pp. 388-389] focuses on the critical biblical hermeneutics employed in the series. It describes the background of the project within the context of the emergence of ecological theology and assesses the project's significance for the development of an ecological biblical hermeneutics.—D.J.H.

1217. M. DEVANANDA, "Women in the New Testament Times," *In God's Image* [Kuala Lumpur] 23 (4, '04) 39-45.

After discussing the place of women in ancient Greco-Roman and Jewish cultures, the article considers the attitudes toward women displayed by Jesus, Paul, Peter, and the first Christians, respectively. It gives particular attention to what set Jesus apart in this matter from the patriarchal culture in which he lived.—D.J.H.

1218. J. P. DICKSON AND B. S. ROSNER, "Humility as a social virtue in the Hebrew Bible?" *VetTest* 54 (4, '04) 459-479.

A survey of key passages and terms in the Hebrew Bible reveals that "humility" understood as the virtue of lowering oneself before an equal, is not present in the Scriptures of Israel. While related notions certainly exist, none of them satisfies the definition of social humility so common in early Christianity: lowering oneself before an equal or lesser (as in Phil 2:3).—D.J.H.

1219. Y. DREYER, "Homoseksualiteit: Die kerk, die tradisie en die Bybel — homofobie en sarkofobie en die evangelie (Homosexuality: Church, tradition, and the Bible — homophobia, sarcophobia, and the gospel)," *HTSTeolStud* 60 (1-2, '04) 175-205.

The article aims to show that homophobia in society and church, and the sarcophobia of homosexuals can be challenged and healed if the church holds on to the dialectic between *sola fidei* and *sola scriptura* and the dialectic between pastoral concerns and engagement with the gospel of Jesus Christ.—D.J.H.

1220. A. ELVEY, "Earthing the Text? On the Status of the Biblical Text in Ecological Perspective," *AusBibRev* 52 ('04) 64-79.

From the perspective of Earth, the Bible might be read less as an authoritative and privileged source of knowledge about the meaning of nature in terms of human relationship with the divine than as one manifestation of the cultural and communal nature of human beings. With reference to biblical texts and to the ways in which some feminist biblical scholars and theologians have called into question and renegotiated their understandings of the authority of the Bible, the article offers a preliminary reflection on the question of the status of the biblical text from an ecological perspective.—C.R.M.

1221. K. K. FITZGERALD, "A Person in Communion: The Witness of Mary, the Mother of God," *GkOrthTheolRev* 46 (3-4, '01) 229-253.

With reference to various NT and patristic texts, the article discusses essential Orthodox affirmations about Mary and reflects on five aspects of Mary's witness for us today: theocentricity, freedom, humility, collaboration with God, and relationship.—D.J.H.

1222. L. GEERING, "Is Christianity Going Anywhere? Part 4. The Diverse Futures of Christianity," *The Fourth R* [Santa Rosa, CA] 17 (5, '04) 3-8.

This installment [see § 49-898] first discusses Christian diversity, past and present. Then it reflects on the diverse futures of Christianity and sketches the outlines of the path of faith into the secular global future (faith, hope, and love).—C.R.M.

1223. M. GIRARD, "Le peuple juif et ses Saintes Écritures dans la Bible chrétienne. Genèse, critique et prospective," *Théologiques* [Montreal] 11 (1-2, '03) 133-150.

After describing the genesis of the Pontifical Biblical Commission's 2001 document on the Jewish people and their Sacred Scriptures in the Christian Bible [*NTA* 47, p. 177], the article discusses some of its merits and deficiencies, and offers suggestions about the course of further research and activity.—D.J.H.

1224. J. GRUNEWALD, "Le peuple juif et ses Saintes Écritures dans la Bible chrétienne. Point de vue d'un rabbin," *Théologiques* [Montreal] 11 (1-2, '03) 151-169.

From a Jewish viewpoint the Pontifical Biblical Commission's 2001 document on the Jewish people and their Sacred Scriptures in the Christian Bible [*NTA* 47, p. 177] contains many positive aspects. However, some matters call for reservations: the treatment of the relationship between the OT and the NT, the methodology, some exegetical orientations, and the reference to the Shoah and the promise of the land.—D.J.H.

1225. D. A. HAGNER, "A Positive Theology of Judaism from the New Testament," *Svensk ExegÅrs* 69 ('04) 7-28.

In order to assess the weaknesses of the two dominant views ("supersessionism" and the "two-covenant" theory) concerning the question of the Jews in the NT, the article first surveys the negative and positive material about the Jews in the NT, respectively. Then it discusses finding a middle way between supersessionism and two covenant theology, a positive theology of Judaism, and the church and the Jews today. Two appendixes list passages pointing to (1) discontinuity/supersession/displacement, and (2) continuity/ongoing significance/salvation. [The same issue (pp. 29-35) includes a response by E. Larsson.]—C.R.M.

1226. J. HAMILTON, "Were Old Covenant Believers Indwelt by the Holy Spirit?" *Themelios* 30 (1, '04) 12-22.

Old covenant believers did not need to be indwelt by the Holy Spirit, since God dwelt in the Temple. Under the old covenant the Spirit gave life and was with the people as he dwelt in the Temple. Under the new covenant the Spirit gives life and dwells in God's people; they are his temple.—D.J.H.

1227. C. JANSSEN, "Von Metanoia und Basileia. Im Neuen Testament ist 'Umkehr' ein politischer Begriff," *ZeitZeich* 5 (12, '04) 34-36.

In the Bible the call to "conversion" (*metanoia*) is directed not only to individuals but also and especially to entire peoples and communities. It involves recognizing God's sovereignty, looking upon the world with God's eyes, calling injustice by name, and working against it. As the case of Lk 13:1-9 illustrates, *metanoia* often has political dimensions.—D.J.H.

1228. D. MACLEOD, "How Right Are the Justified? or, What is a *Dikaios?*" *ScotBullEvang Theol* 22 (2, '04) 173-195.

While the adjective δίκαιος in the Bible may describe a righteous person, the verb δικαιόω refers to declaring someone to be such a person. The divine act of justification involves forgiveness, reconciliation, and vindication. While N. T. Wright's claim that justification is God's declaration that someone is in the covenant does not accord with the forensic nature of justification, it is admissible to say that justification is linked indissolubly to adoption (membership in the covenant family). But it is not the same. Adoption is a glorious plus to justification.—D.J.H.

1229. J. E. MADU, "The Message of Jesus in the African Church: A Theological Reflection in Acculturation," *AsiaJournTheol* 18 (2, '04) 283-294.

The message of Jesus is anchored in the love of God and the human, and the gospel is universal and can be accommodated in any culture. After considering the historical situation of Jews in the early church, the article shows how reverence for the ancestors, polygamy, and various aspects of African spirituality can be integrated into African Christianity today.—D.J.H.

1230. B. V. Malchow, "Scripture as a Norm of Moral Deliberation and Its Application to Homosexuality," *CurrTheolMiss* 31 (6, '04) 465-472.

The article discusses the role of Scripture as a norm of moral deliberation, examples of moral teachings in the Bible that are outdated (e.g. Exod 20:4; Col 3:22), and the biblical texts that have been used in the discussion of homosexuality. Biblical texts that speak against homosexuals may be based on prejudices that are just as unacceptable as the biblical commands to slaughter enemy children and animals and to take an eye for an eye.—C.R.M.

1231. C. V. Malzoni, "El desafío de la revelación de Dios ante la vida amenazada. Reflexiones sobre la violencia desde una perspectiva bíblica," *RevistBíb* 66 (1-2, '04) 99-113.

The article first considers OT figures whose lives were threatened by their brothers (Abel, Joseph) and their societies (Jeremiah, the Servant of the Lord), and discusses Jesus as a protector of those who are in danger. It concludes with general observations on the topic.—D.J.H.

1232. F. Manzi, "Segni di Dio e maturazione 'drammatica' della vocazione in Simon Pietro," *ScuolCatt* 132 (3, '04) 479-517.

Taking its starting point from the calling of Peter in Lk 5:1-11, the article considers the origin, development, and shape of Peter's vocation with reference to various NT texts under the following major headings: believing testimony to the apostolic vocation, "dramatic" maturation of faith in Christ, the "drama" of the vocationally determined act of faith, conversion of life and the assumption of vocational identity, aesthetic believing perception of the signs of God, and the anthropology of faith and the ecclesial vocation of the apostle.—D.J.H.

1233. C. M. McGinnis, "The Posture of Faith: Praying as a Friend of God," *BibToday* 42 (6, '04) 367-372.

Both Scripture and tradition affirm that ultimately wisdom and faith are gifts from God. Yet God's gift of faith calls forth a response as the example of Daniel 6 (see also James 4) shows.—D.J.H.

1234. A. Michel, "Sexual Violence against Children in the Bible," *Concilium* (3, '04) 51-60.

There is no evidence in the Bible of sexual violence against children below the age of puberty, unless it is implied in Num 31:17. Sexual violence against young women above the age of puberty is largely disapproved of or depicted as evil, but essentially in the interests of the men concerned, especially the father. To this degree women victims can be victimized twice (Deut 22:21), but there are also the beginnings of sympathy for the victim (see 2 Samuel 13). Sexual violence against children remains at the level of human violence, and in no case is God depicted as an abuser of children.—D.J.H.

1235. M. Middendorf, "The Bud Has Flowered: Trinitarian Theology in the New Testament," *ConcTheolQuart* 67 (3-4, '03) 295-307.

There is a trinitarian theology in the NT insofar as the NT affirms that (1) there is only one true God, (2) Jesus Christ along with the Father is divine Lord and God, and (3) God is three persons—Father, Son, and Spirit—acting for us and for our salvation. The early church simply described the "flower" (the nature of God) as far as it has already blossomed in Scripture.—D.J.H.

1236. M. MIKOŁAJCZAK, "Les implications bibliques sur le mariage," *CollTheol* 74 special fascicle ('04) 49-62.

The article considers the understanding of marriage in the OT (terminology, concept, circumstances, manner, conditions, purpose of the contract, etc.) and in the NT (according to Jesus and Paul). It concludes that those who enter into marriage constitute an indissoluble community created by God that no one can dissolve during their earthly pilgrimage.—D.J.H.

1237. R. NURMELA, "Samma Skrift, olika religioner — eller hur olika egentligen? (The same Scripture, different religions — or how different in fact?)," *SvenskExegÅrs* 69 ('04) 37-50.

About three-fourths of the Holy Scriptures of the Christian church are shared by the Jews. The two religions are thus rather close to each other. However, the NT contains statements (e.g. about the Law as obsolete) that are unacceptable to Jews. Both religions emerged from Israelite religion, and both abandoned the sacrificial cult ca. A.D. 70. Yet there are important differences between modern Christianity and Judaism on such matters as free will, the devil, psychology, and reactions to the Holocaust.—D.J.H.

1238. B. OGNIBENI, "Prospettive bibliche sull'amore umano," *Anthropotes* [Vatican City] 20 (1, '04) 137-148.

According to the Bible, human sexuality is ordered to procreation ("be fruitful and multiply") and to the union of man and woman ("they will be one flesh"). The Bible also teaches that conjugal love must bow before a greater love, that is, the love of God and God's will.—D.J.H.

1239. P. ORTEGA CAMPOS, "La riqueza espiritual de la *pregunta* en la Biblia," *Revista Agustiniana* [Madrid] 45 (137, '04) 243-278.

This investigation of the spiritual value of questions in the Bible first considers questions in the OT as memory of the "promise" and of the "covenant." Then it focuses on Jesus in the Gospels as the model of questioning, with particular attention to who asks questions in the Gospels, the different categories of questions, and the question as the "promise" fulfilled in Jesus Christ. It concludes with general observations on the nature of questions.—D.J.H.

1240. R. OTTO, "Dealing with Delay: A Critique of Christian Coping," *BibTheolBull* 34 (4, '04) 150-160.

The article surveys 20th-century attempts to deal with the problem of the "delay of the parousia" under the following headings: the first quest of the historical Jesus, existential theology, realized eschatology, theologies of hope, the third quest of the historical Jesus, and classical theology. Then it proposes that the Roman destruction of the Jewish Temple in the Jewish War of A.D. 66-70 alone satisfies the temporal requirements for the imminency of the parousia and the historical requirements for the transformation of relations wrought by God ushering in a new reality of the church as the kingdom of God.—C.R.M.

1241. A. PEZHUMKATTIL, "Inculturation in the Bible," *BibBhashyam* 30 (2, '04) 83-103.

The article first shows how in the OT Israel seeks to fix its distinctive identity among other nations and cultures, while often making compromises and falling into syncretism. Then it explains how the NT presents Jesus and the Christian community as promoters of universal openness to all peoples and cultures, and preaches the good news to make all one in Christ.—D.J.H.

1242. J. PICHLER, "Arbeit und Arbeitsethos im Neuen Testament. Positionen und Entwicklungen," *StudNTUmwelt* 29 ('04) 5-21.

While the NT recognizes work as necessary for human existence, it does not absolutize work. Although it does not provide a theory of work, the NT does treat work extensively in Jesus' parables, the different occupations of those men and women whom Jesus called to follow him, the activities of the first Christians, and concrete paraenetic contexts. As the radical ethos of the circle gathered around Jesus yields to the community-centered life of the Pauline and other churches, different attitudes toward work manifest themselves.—D.J.H.

1243. J. J. PILCH, "Becoming Holy Women and Holy Men in the New Testament," *Landas* 17 (1, '03) 81-91.

The holy woman/man is experientially in touch with the spirit world, and becomes a mediator or broker of power from that world to this, especially in deeds of healing. After describing holy persons in the ancient Greco-Roman and Jewish worlds, the article shows how Jesus manifested the characteristics of a holy person, and reflects on some forms that holiness might take today.—D.J.H.

1244. J. J. PILCH, "God in Middle Eastern Perspective," *BibToday* 43 (1, '05) 47-52.

Insights from the social sciences can contribute to contemporary discussion of God, particularly as God is presented in the Bible. After noting that theology is analogy, the article discusses the biblical understanding of God with reference to God as Father, giving glory to the Lord, and honor and dishonor.—D.J.H.

1245. J. J. PILCH, "Spirits: Other-Than-Human Persons," *BibToday* 42 (6, '04) 373-377.

The article considers the term "spirit" under the following headings: OT, later Judaism, NT, anthropological insight, other than human, and the biblical world. It is helpful to incorporate the phrase "other-than-human" person(s) in contexts where "spirit" occurs in biblical texts.—C.R.M.

1246. SR. PREMA, "Bible and the State: Prophetesses of Biblical Times vis-à-vis Women of Modern India," *BibBhashyam* 30 (4, '04) 313-332.

The Bible presents as prophetesses Miriam, Deborah, Huldah, Noadiah, Elizabeth, Mary, and the daughters of Philip. These women are models of courage and inner strength for women who are victims of the present Indian situation.—D.J.H.

1247. G. PUNNAKOTTIL, "Eucharist and the Family," *Indian Journal of Family Studies* [Thuruthy, Kerala] 2 (3, '04) 97-103.

Conjugal commitment is a covenant and a life-long commitment within the framework of the covenantal community. It is sealed with the blood of Christ as it is celebrated within the eucharistic liturgy. The Eucharist is the bond between family members and the strength of the family.—D.J.H.

1248. B. E. REID, “What’s Biblical about . . . Fasting?” *BibToday* 43 (1, ’05) 53-55.

While the Christian practice of fasting has deep biblical roots, the reasons for fasting are not uniform and the manner of fasting continues to evolve. This article discusses fasting in Jesus’ time (according to early Jewish, NT, and early Christian texts) and the practice of the early church regarding fasting.—D.J.H.

1249. S. H. RINGE, “‘Holy, as the Lord Your God Commanded You.’ Sabbath in the New Testament,” *Interpretation* 59 (1, ’05) 17-24.

The Sabbath in the NT, both in specific reference to observing the Sabbath day and more generally in response to the Jubilee inauguration of God’s reign, continues to affirm the divine nature of the Sabbath and of the covenant into which God invites humankind, just as in the traditions of the Hebrew Bible. Sabbath holiness expresses both who God is and what God requires of God’s people. To put it another way, the NT debates about how to observe the Sabbath day tap into the broader but always subversive canonical memory that the holiness of God is always linked to God’s passion and compassion for *euangelion*—good news to the poor.—D.J.H.

1250. D. RUDMAN, “Reflections on a Half-Created World: The Sea, Night and Death in the Bible,” *DeltBibMel* 19 (2, ’00) 33-42.

The feeling that the forces of chaos posed an ever-present threat to God’s purpose for creation underlies many OT texts but is brought into even sharper focus in the later intertestamental literature and the NT. The article considers how three of the main expressions of forces of chaos—the sea/the dragon, night/darkness, and death—are portrayed in the Bible and intertestamental literature, and how the authors of the eschatological texts in which they appear imagined that God would deal with them in the end times.—D.J.H.

1251. N. SARACCO, “The Holy Spirit and the church’s mission of healing,” *International Review of Mission* [Geneva] 93 (370-371, ’04) 413-420.

With reference to various NT writings, the article discusses the healing community in the power of the Spirit, the church as a healing community, Spirit and word, Spirit and life, and Spirit and history.—D.J.H.

1252. D. P. SCAER, “The Doctrine of the Trinity in Biblical Perspective,” *ConcTheolQuart* 67 (3-4, ’03) 323-334.

Trinitarianism belongs to the preaching of Jesus and the apostles, and is not simply a postapostolic development. The Bible by virtue of its inspiration is inherently trinitarian, which is evident in Matthew. Later creeds were not created *ex nihilo* but were rooted in Jesus’ own description of his death and resurrection in the NT, which already took the form of creeds. Without denying the development of creeds, the boundary between the apostolic and postapostolic eras may be more artificial than real.—C.R.M.

1253. H. SCHNEIDER, “Has God Ordained the Subordination of Wives to Husbands?” *Landas* 17 (1, ’03) 92-118.

The paper aims to lay the foundation for a fruitful discussion of the husband-wife relationship in the NT and the relevance of its teachings for the present time. Thus it treats the NT language of headship and subordination, the Greco-Roman household codes, the husband-wife relationship in the NT household codes (Col 3:18-19; Eph 5:21-33; 1 Pet 3:1-7; 1 Tim 2:8-15; Tit 2:1-10), and what the NT texts have to say to the husband-wife relationship today.—C.R.M.

1254. Y. SHERWOOD, "Binding—Unbinding: Divided Responses of Judaism, Christianity, and Islam to the 'sacrifice' of Abraham's Beloved Son," *JournAmAcadRel* 72 (4, '04) 821-861.

The article attempts to show how the ancient Jewish, Christian, and Islamic sources about the "binding of Isaac" (Genesis 22) open up timely questions about wounds between the religions and between ethics and religion, and also how they resonate unexpectedly with contemporary themes of "missing persons," "collateral damage," and sacrifice as productivity versus sacrifice as waste. It concludes that while the "sacrifice" of the beloved son is located at the very nerve center of the three religions, it has also perennially set the nerves on edge.—D.J.H.

1255. J. C. THOMAS, "The Spirit, healing and mission: an overview of the Biblical Canon," *International Review of Mission* [Geneva] 93 (370-371, '04) 421-442.

The article surveys the relevant biblical materials pertaining to the Spirit, healing, and mission first in the OT and then in the NT (Matthew, Mark, Mk 16:9-20, Luke, John, Acts, Paul, Revelation). The biblical voices indicate that there is an intricate and significant connection between the ministry of healing and the mission of the church, and that the healing ministry of Jesus and the church is itself gospel proclamation.—D.J.H.

1256. L. THUMMA, "Human Person, Human Dignity and Human Society: Biblical Foundations and Theological Perspectives in the Social Teaching of the Church," *IndTheol Stud* 39 (3-4, '02) 219-256.

The dignity of the human person is at the core of biblical revelation and is central to the human rights tradition in the church and society. After introductory comments the article discusses the biblical understanding of the human person and community, considers theological perspectives on the human person and society, and explores the concept of the human person in Indian culture and what the church can contribute for the promotion of a culture of the human person in society.—C.R.M.

1257. P. TRUDINGER, "On Reclaiming the Term 'Evangelical' for its Rightful Use," *ExpTimes* 116 (3, '04) 79-81.

"Evangelical" is a grand, large, and liberating word, rightly understood and rightly used, descriptive of what is central to the life of all persons who put their trust in God and seek to do what God requires of them in the words of Mic 6:8: "To do justice, to love mercy, and to walk humbly with God." It describes the good news of God's empowering presence to everyone, everywhere.—C.R.M.

1258. C. UPCHURCH, "Amazing Grace: Cast All Your Anxiety on God," *BibToday* 43 (1, '05) 42-46.

With reference to various OT and NT texts, the article considers the nature of anxiety, anxiety as the product of personal behavior, various kinds of anxiety (over the behavior of others, about being successful, about the unknown), and the transformation of anxiety. It concludes that the stories in Scripture can remind us that when we respond to God's life within us, we open ourselves to grace-filled conversion.—D.J.H.

1259. P. WELLS, "Les différents visages de l'amour selon la Bible," *RevRéf* 55 (229-230, '04) 130-143.

After reflecting on the trinitarian and communitarian dimensions of God's love in the Bible, the article considers the different aspects of God's love and the Christian's love, respectively, with reference to benevolence, compassion, grace, and love.—D.J.H.

1260. D. O. WENTHE, "The Biblical Trinitarian Narrative: Reflections on Retrieval," *Conc TheolQuart* 67 (3-4, '03) 347-359.

The article offers seven reflections on retrieving a meaningful engagement with the trinitarian narrative of Sacred Scripture: appreciating the claims and character of this narrative, undertaking literary and canonical readings of Scripture, recognizing Christ as the source of this reading, developing a meaningful and persuasive catechesis, attending to the character of God as it is portrayed in Scripture, acknowledging and embracing its particularity, and recalling the trinitarian nature of our worship.—D.J.H.

1261. A. I. WILSON, "Sing a New Song: Towards a Biblical Theology of Song," *ScotBull EvangTheol* 22 (2, '04) 196-218.

This survey of some of the important biblical material relating to song first treats song in the Pentateuch, the prophets, and the writings, respectively, and comments on the function of song in the OT. Then it discusses song in the NT with attention to the "songs" in Luke's Gospel (the Magnificat—Lk 1:46-56; the Benedictus—1:67-79; and the Nunc Dimittis—2:28-32) and Revelation, and comments on the function of song in the NT. It concludes with some practical implications of a biblical theology of song in a Scottish context.—C.R.M.

## THE WORLD OF THE NEW TESTAMENT

1262. K. BRODERSEN, "Mapping (in) the Ancient World," *JournRomStud* 94 ('04) 183-190.

The article discusses mapping in the ancient world and mapping the ancient world with special reference to three recent publications: L. Haselberger et al., *Mapping Augustan Rome* (2002); E. Rodríguez-Almeida, *Formae urbis antiquae. Le Mappe Marmoree di Roma tra la Repubblica e Settimio Severo* (2002); and R. J. A. Talbert (ed.), *Barrington Atlas of the Greek and Roman World* (2000). After noting some recent discoveries, it considers mapping in the ancient world, alternative modes of perceiving and representing space, mapping the ancient world, and "Whither next?" It concludes that while the former consensus that mapping in the ancient world and mapping the ancient world are related has been given up, the advances in both realms are remarkable.—D.J.H.

1263. Z. CROOK, "BTB Readers Guide: Loyalty," *BibTheolBull* 34 (4, '04) 167-177.

Understanding loyalty in the ancient world provides insights into social and cultural features of that world. After analyzing the language that both Latin and Greek writers used to express and refer to loyalty, the article examines loyalty in the contexts of client-kingship, manumission, and relationships with philosophy teachers. Then it considers examples of loyalty in the OT and the NT, respectively.—D.J.H.

1264. T. S. de Bruyn, “Naming religious groups in the late Roman empire,” *StudRel/SciRel* 33 (2, ’04) 147-156.

In the context of discussions about the ancient usage of five names commonly employed in scholarly writing—pagans, Jews, Christians, gnostics, and Manichaeans [see §§ 49-1269, 1402, 1477, 1492, 1497]—the article first highlights the value of the prototype approach to the categorization of religious groups proposed in anthropologist B. Saler’s *Conceptualizing Religion* (1993). Then it insists that a prototype approach must also include etic categories of analysis, and that it requires specific and detailed studies of similarities and differences within and between groups.—C.R.M.

1265. K. Fleming-Ertl, “The Olive and Its Oil,” *BibToday* 42 (6, ’04) 379-381.

After providing information about the presence of olive trees in the Near East and in the Holy Land in particular, the article describes their life-cycle and the uses of olives and olive oil as food for body and soul.—D.J.H.

1266. C. Holes, “Arabian Gulf *ḥiyya biyya,* Jewish Babylonian *farfisa,* Christian Sicilian *sepolcri*: Popular Customs with a Common Origin?” *JournSemStud* 49 (2, ’04) 275-287.

The old Arabian Gulf custom of *hiyya biyya,* in which children grew potted plants during the last ten days of the Islamic pilgrimage month Dhū ʾl-Ḥijja, and then threw them into water (the sea, a stream, or a well) on the night before the Feast of the Immolation, is explained locally as the children’s mimicking of this Islamic ritual sacrifice. However, the close structural similarities which this popular custom bears to others in Christian Sicily (*sepolcri*), Jewish Babylonia (*tashlik/farfisa*), and the ancient Adonis cult of the eastern Mediterranean suggest a common, pagan origin which at some point in the past was taken over and reinterpreted in different ways by the organized religions.—D.J.H.

1267. O. Pasquato, “Quale iniziazione per pagani, gnostici e giudei?” *Salesianum* 63 (3, ’01) 497-520.

The article describes the initiation rites practiced in antiquity by pagans, gnostics, and Jews, respectively, in order to understand their nature, significance, and possible influences on Christian initiation. It concludes that there is such a great difference in quality between the Christian and pagan mysteries as to render them two separate and diverse realities. However, it notes that this fact did not impede the Church Fathers, when trying to transmit the Christian message to Hellenistic Greeks, from using the same categories and literary forms of the pagan mysteries.—D.J.H.

1268. M. Philonenko, “Pour André Caquot (1923-2004), ‘en pensée, parole, action’ (Les origines orientales du *Confiteor*),” *RevHistPhilRel* 84 (4, ’04) 385-392.

The article traces the phrase “in thought, word, and deed” in the Christian prayer known as the *Confiteor* backward through various patristic texts and Jewish writings (Philo, *Testaments of the Twelve Patriarchs*), and notes its occurrences also in ancient Persian and Indian confessional texts. It concludes that the formula may well have an Iranian origin.—D.J.H.

1269. H. Remus, “The end of ‘paganism’?” *StudRel/SciRel* 33 (2, ’04) 191-208.

The article examines the use of the term “pagan” in ancient sources, notes the division among scholars regarding its application by Christians to polytheists as well as the persistently negative denotations and connotations of "pagan" and "paganism" in everyday speech in the modern period, questions the appropriateness of continuing to use the term in present-day scholarly discourse, and suggests "polytheist" and "polytheism" as possible alternatives while also recognizing the ambiguities attending demarcating terms.—D.J.H.

1270. E. van Eck, "Die opstanding in die Jodedom, die Grieks-Romeinse wêreld en die Nuwe Testament (Resurrection in Judaism, the Greek-Roman world and the New Testament)," *HTSTeolStud* 60 (1-2, '04) 555-574.

In the Jewish and Greco-Roman worlds belief in the afterlife underwent a progressive development. In preexilic Judaism a "belief" in no life after death was succeeded by the belief that the dead did not cease to exist after death, which developed into a belief that the dead continued on in only a shadow existence of their previous life. In postexilic Judaism belief in a general eschatological resurrection emerged from conceptions of martyrdom, especially in the Maccabean period. In the Greco-Roman world the initial conviction that there was no life after death (Homer) was followed by belief in the immortality of the soul (Plato). Mystery cults entertained beliefs in the resurrection of the dead. From a Jewish perspective the resurrection of Jesus could be seen as an individual resurrection preceding the general eschatological resurrection that inaugurates "the age to come."—C.R.M.

## *Archaeology*

1271. Anon., "Was Cleanser Used to Clean the James Ossuary Inscription?" *BibArchRev* 31 (1, '05) 54.

Recent tests have shown that the high negative delta O-18 readings of oxygen isotopes of the James ossuary inscription coating [see § 47-508] could have been the result of using Israeli cleansers in modern times.—D.J.H.

1272. M. Broshi, "Response to Y. Hirschfeld, review of J. Magness, *The Archaeology of Qumran, JRA* 16 (2003) 648-52," *JournRomArch* 17 ('04) 761-763.

It is to be regretted that in his review [§ 48-1297r] of Magness's book Hirschfeld did not find a kind word to say about it. Her views belong to the consensus, whereas Hirschfeld believes that Qumran was a *villa rustica* and that the scrolls were brought from Jerusalem. This article examines critically his statements about the origin of the Qumran scrolls, whether Qumran was a sectarian settlement, whether it would have been interpreted as sectarian without the scrolls, and so forth. The view that Qumran was an agricultural establishment is untenable, not simply because there exists a better explanation for this unusual compound but also because agricultural potential hardly exists there. Magness's slim volume is not only the best book on Qumran archaeology but is also one of the best books on Palestinian archaeology.—D.J.H.

1273. M. Broshi and H. Eshel, "Three seasons of excavations at Qumran," *JournRomArch* 17 ('04) 321-332.

The results of three seasons (1995-96, 2001, 2002) of excavations near the community center of Qumran show that in spite of the intensive excavations carried out by R. de Vaux between 1949 and 1956 much can still be learned. In particular, it is worthwhile to continue searching for collapsed caves in the marl terrace surrounding the main compound, and this will be all the more the case as ground penetrating radar technology continues to improve. Also, by digging around the site, even if only in de Vaux's dumps, chronological indicators such as pottery and coins can be recovered to help shed light on the history of the site in the Second Temple period. Two appendixes are included.—D.J.H.

1274. A. Cabazón Martín, "Las grutas del Parque de la Independencia de Jerusalén, ¿un mithraeum?" *StudBibFranLibAnn* 52 ('02) 297-306, plates 9-10.

The article suggests that traces of a Roman Mithraeum may be found in a cluster of grottoes beneath Independence Park in Jerusalem. The area was part of the Muslim cemetery of the Mamilla and there are remains of a mosque. Indications of Christian tenure in the medieval period may be seen on plaster covering the walls of the caves; but the Christians may have inherited the religiously significant location from its earlier holders.—C.R.M.

1275. J. DeLaine, "Designing for a market: *'medianum'* apartments at Ostia," *JournRom Arch* 17 ('04) 147-176.

Close inspection of the physical, spatial, and design aspects of the larger *medianum* apartments of Ostia in their original form shows them to be a more diverse group in terms of their potential clientele than previously realized. Only a few even partly fit the picture of apartments with the potential for multiple occupancy. Despite their variety, the design process was remarkably consistent, suggesting that at least for the architects who designed them these dwellings were as familiar a part of the domestic repertoire as the better known *atrium* houses of Pompeii.—D.J.H.

1276. T. W. Eddinger, "A Nabatean/Roman Temple at Dhat Ras, Jordan," *NearEastArch* 67 (1, '04) 14-25.

One of three temples located on a hill along the old Roman road in Jordan, the small Dhat Ras temple is an extremely well preserved Nabatean/Roman temple and probably dates to the 1st or early 2nd century A.D. The article first describes its location, structure, cella, adyton, attic, and cistern and subterranean level. Then it discusses problems associated with dating the temple, possible reasons for catching rainwater (sacred water?), and future studies.—D.J.H.

1277. S. J. R. Ellis, "The distribution of bars at Pompeii: archaeological, spatial and viewshed analyses," *JournRomArch* 17 ('04) 371-384.

After an overview of some recent approaches to the spatial arrangement of Pompeii's food and drink outlets, the article shows that close attention to the archaeological data permits a more precise understanding of the number, role, and place of the outlets through the town. It argues that the configuration of the retail service counters, combined with their locations, shows that bars were established in places for greatest profitability. Finally it notes that because bars and their counters were aligned toward areas of bustling activity, viewshed analyses shed light on the directional movement of ambulatory traffic in the town.—D.J.H.

1278. A. Felber, "Antike Pilgerberichte: archäologisch betrachtet," *ProtoBib* 13 (2, '04) 131-144.

After sketching the development of Christian interest in pilgrimages to the "holy places" from the time of Constantine onward, the article describes ancient pilgrimage reports, and discusses what they say about Bethany/Bethabara (see Jn 1:28) and about the tomb of Jesus in the light of archaeological sources.—D.J.H.

1279. P. FOSTER, "Jewish Inscriptions from the Eastern Mediterranean," *ExpTimes* 116 (2, '04) 53-54.

The three-volume set entitled *Inscriptiones Judaicae Orientis* [see *NTA* 48, pp. 634, 644] will undoubtedly become a major reference work for archaeologists, as well as scholars of the NT, Judaism, religions in the Greco-Roman world, and the early Byzantine empire. The volumes are well presented and easy to use; it is a pleasure to have such a wealth of material so readily to hand.—D.J.H.

1280. G. GESSERT, "Myth as *Consolatio*: Medea on Roman Sarcophagi," *Greece & Rome* [Oxford] 51 (2, '04) 217-249.

After noting that the depiction of some myths (e.g. Alcestis) on Roman sarcophagi in the 2nd and 3rd centuries A.D. has typically been interpreted as *exempla virtutis,* the article focuses on the representation of the infamous exploits of Medea in this medium, and argues that Medea's Corinthian episodes functioned as a vibrant antithesis to Roman funerary ideals, portraying the death of the patron as perfect and transcendent by comparison. As a negative example the myth of Medea contributed to the Roman genre of *consolatio.*—D.J.H.

1281. S. GIBSON, "A Lost Cause," *BibArchRev* 30 (6, '04) 55-58.

Any attempt to pursue the truth about the James ossuary [§ 47-508] is a lost cause. (1) The ossuary is of dubious origin, that is, an artifact without apparent provenance from the collection of an antiquities dealer/collector. (2) The inscription is not in its pristine state with a patina in its grooves similar to the one covering the walls of the ossuary. (3) The ossuary was apparently cleaned or tampered with at some point in time, and this means that we shall probably never know whether the inscription (or part of it) is a forgery or not. [In the same issue (p. 59) H. Shanks replies that we can determine—if we really try—whether the ossuary inscription is authentic or a forgery.]—D.J.H.

1282. R. GORDON, "Raising a sceptre: confession-narratives from Lydia and Phrygia," *JournRomArch* 17 ('04) 177-196.

Among the 700-odd published inscriptions relating to the religious life of Lydia and environs in the Roman period are some 120 to 130 *stelae* bearing "confession texts" whose overt function was to record an intervention by a god or gods into human life. The article attempts to construct the "narrative system" of these texts taken as a group, that is, as a hypothetical single text with variants, and then considers their functioning in a particular social context, while suggesting that the texts turn their readers into storytellers too. It shows that four elements—the divine and human parties, the event, and the physical suffering—form the basic constituents of the *fabula,* and that there are four moments inspired by the *fabula*: provocation, punishment, recognition, and resolution of the moral disorder. The confession *stela* afforded a means of negotiation not so much with the god but at least with the implied reader and indirectly with the real community.—D.J.H.

1283. M. GROHMANN, "Der 'Massada-Mythos.' (Biblische) Archäologie im heutigen Israel zwischen Wissenschaft, Politik und Religion," *ProtoBib* 13 (2, '04) 83-92.

Taking Masada as an example of the tensions between scholarship, politics, and religion that influence archaeology in Israel today, the article discusses the fascination with Masada; Josephus' account in his *Jewish War;* N. Ben-Yehuda on the 20th-century "Masada myth"; Masada between scholarship, politics, and religion; from ideology to economy—from the Masada myth to consumer society; and the relation between the interpretation of texts and archaeology.—C.R.M.

1284. Y. HIRSCHFELD, "ʿyn gdy — kpr gdwl šl yhwdym (En-Gedi — A Large Jewish Village)," *Qadmoniot* 37 (128, '04) 62-87.

The recent excavations at Ein-Gedi provide us with rich resources regarding the details of everyday life in a Jewish village in the time of the Mishnah and the Talmud. After discussing the various levels of occupation (early Roman, later Roman, Byzantine, Mamluke), this report considers the city-plan and the various buildings that made up the city, as well as the small finds as indicators of the city's wealth. The article includes maps, site plans, sketches, and many photographs.—D.J.H.

1285. Y. HIRSCHFELD, "Qumran in the Second Temple Period. Reassessing the Archaeological Evidence," *StudBibFranLibAnn* 52 ('02) 247-296, plates 1-8.

After a critical examination of R. de Vaux's interpretation and excavation methods at Qumran, the article identifies the main function of Qumran first during the Hasmonean period as "a fortified road-station" and then during the Herodian period as "a rural estate complex," respectively. It concludes that a complete distinction should be made between the Essenes and the permanent inhabitants of the site of Qumran, that the site was most likely owned by an affluent family living in Jerusalem, and that the scrolls found in the caves close to Qumran originated not from this site but probably from Jerusalem.—D.J.H.

1286. H. HIZMI, "ʾrkylʾys bymy hbyt hšny ḥydwšym bḥqr hʾtr (New Discoveries at the Second Temple Period Site of Archelais)," *Qadmoniot* 37 (128, '04) 95-101.

The article reports on the finds from recent excavations at Archelais in its four occupation levels ranging from the 4th century B.C. to the 1st century A.D. After situating the site, it describes what was found in the various excavation areas, and provides a sketch of the place during the Second Temple period. A map, site plans, and many photographs are included.—D.J.H.

1287. K. G. HOLUM, "Hpyrwt hmšlḥt hmʾwḥdt lqysryh: rwbʿ hmḥsnym šlṣd hnml wbmt hmqdš (The Combined Caesarea Expeditions' Excavations: The Warehouse Quarter alongside the Harbor and Temple Platform)," *Qadmoniot* 37 (128, '04) 102-112.

After describing the warehouse quarter near the harbor at Caesarea Maritima, the article discusses the temple platform, the Roman temple, the stage between the Roman temple and the church, the Byzantine church itself, and later developments. Many photographs and site plans accompany the main text.—D.J.H.

1288. T. N. HOWE, "Power Houses. The Seaside Villas of Stabiae," *Archaeology Odyssey* [Washington, DC] 8 (1, '05) 16-27, 50-51.

Lying in the shadow of Mount Vesuvius and three miles south of Pompeii are the sea-edge villas of Stabiae, all dating between 89 B.C. and A.D. 79. Stabiae was a place for the political elite who developed a new setting for the rich and famous: the spectacular seaside luxury villa filled with art, sea-view dining rooms, gardens, fountains, baths, libraries, and shady porticoes.—D.J.H.

1289. R. JONES AND D. ROBINSON, "The making of an élite house: the House of the Vestals at Pompeii," *JournRomArch* 17 ('04) 107-130.

The paper examines changing patterns in the development and growth of the House of the Vestals, one of the most important of Pompeii's grand residences, over four centuries. It pays particular attention to the creation of the elite house in the 1st century B.C. and its further luxurious transformation in the A.D. 20s, and includes discussion of the phasing of the growth and development of the house, its architectural features, the social interpretation of an elite house, the definition of a house of the urban elite, and the source of its owner's wealth.—C.R.M.

1290. R. KHOURI, "Where John Baptized," *BibArchRev* 31 (1, '05) 34-43.

New archaeological evidence suggests that "Bethany beyond the Jordan" (see Jn 1:28; 10:40) is to be located east of the Jordan River, about seven miles north of the Dead Sea. The signs of Roman-era occupation and the Byzantine monastery complex there indicate that Bethany beyond the Jordan has been located.—D.J.H.

1291. A. O. KOLOSKI-OSTROW, "Roman Latrines," *Archaeology Odyssey* [Washington, DC] 7 (3, '04) 48-55.

Archaeologists have come to recognize that Roman toilets not only embody ideas and attitudes concerning cleanliness, physical health, beauty, and privacy, but also provide essential data about diet and disease. The article describes public and private toilets, methods for disposing of waste, and the use of chamber pots and sponge sticks.—D.J.H.

1292. E. MACKIL, "Wandering Cities: Alternatives to Catastrophe in the Greek Polis," *AmJournArch* 108 (4, '04) 493-516.

In writing about the history of the abandonment of Greek cities in the late classical and Hellenistic periods, the article draws on evidence from literary and epigraphic sources as well as intensive and extensive surveys, excavations, and studies of landscape change in antiquity. It takes as cases studies for analysis Myous (Ionia), Helike (Achaia), Aigai (Achaia), Parapotamioi (Phocis), Ledon (Phocis), Kytenion (Doria), Entella (Sicily), and Elateia (Phocis), as well as Kaunos and Patrai as null cases. It concludes that abandonment was only rarely catastrophic but rather was largely a social phenomenon shaped primarily by the institutional architecture of the society in which occurred.—D.J.H.

1293r. J. MAGNESS, *The Archaeology of Qumran and the Dead Sea Scrolls* [*NTA* 47, p. 197; § 48-1297r].

M. BROSHI, H. ESHEL, AND J. ZANGENBERG, "Books in Debate," *DeadSeaDisc* 11 (3, '04) 361-372.—(1) Broshi and Eshel (pp. 361-364) judge Magness's work as not only the best book on the site of Qumran but also one of the best books ever published on Palestinian archaeology. The most important contribution of her highly readable volume seems to be her corrections to R. de Vaux's chronological conclusions, though by and large the book is a well argued defense of de Vaux's main conclusion that Qumran was an Essene settlement. (2) Zangenberg (pp. 365-372) notes that the book is very well written and easy to read even for nonspecialists. Magness's firmness in defending de Vaux's conclusions, however, seems awkward in the current transitional state of Qumran archaeology. One might have hoped that she would have devoted more space to summarizing systematically competing approaches along with assessments of their pros and cons. Her book makes the question about what archaeological criteria we actually have to identify a site as "Essene" even more urgent.—C.R.M.

1294. J. S. McKenzie, S. Gibson, and A. T. Reyes, "Reconstructing the Serapeum in Alexandria from Archaeological Evidence," *JournRomStud* 94 ('04) 73-121.

The Serapeum or Sarapeion, which contained the Temple of Serapis, was Alexandria's most important sanctuary and one of the most famous pagan sanctuaries of antiquity. It was also the center of a cult that spread widely across the Mediterranean in the Hellenistic and Roman periods. The article discusses the excavation of the site, the archaeological plan, the chronology of the Ptolemaic structures, the reconstruction of the complex of Ptolemy III Euegretes I, the reconstruction of the Roman complex, the date of the Roman structures, the library in the Serapeum, sculpture in the Serapeum, the *lageion* (race-course), 4th-century A.D. descriptions of the Serapeum, the conversion of the Serapeum site to Christianity, and comparisons with other sanctuaries. Ten plates are included. An appendix by G. Grimm and McKenzie on architectural fragments found in the excavations of the Serpaeum in Alexandria in ca. 1900 appears on pp. 115-121.—D.J.H.

1295. C. Meyers, "Engendering Syro-Palestinian Archaeology: Reasons and Resources," *NearEastArch* 66 (4, '03) 185-197.

For the most part the practice of excavation in the eastern Mediterranean and the nature of the interpretation of excavated remains have been barely touched by the paradigm shift in the academy that has brought gender into the mainstream of scholarly discourse in most humanities and social-science disciplines. The article first suggests reasons for the intellectual lag with respect to gendered archaeology in the archaeology of Syria-Palestine and thus highlights the need to reset its agendas (and give special attention to the household). Then it provides some resources for the kind of theorizing about gender that should accompany the study of archaeologically retrieved data.—D.J.H.

1296. W. E. Mierse, "The Architecture of the Lost Temple of Hercules Gaditanus and Its Levantine Associations," *AmJournArch* 108 (4, '04) 545-575.

The temple of Melkart-Herakles outside the confines of the Phoenician city of Gadir on the southern coast of Spain was one of the most important sanctuaries in the Roman world, well known enough to be used as a stage setting by authors looking to place historical events in exotic locales, respected because of the antiquity of its cult, and important because of its mythic associations. Its significance is affirmed in the writings of several Roman-period authors (Strabo and Posidonius, Silius Italicus, Philostratus and Apollodorus). It is a major monument for understanding the nature of Levantine architectural forms and influences in the far western Mediterranean.—C.R.M.

1297. S. S. Miller, "'Epigraphical' Rabbis, Helios, and Psalm 19: Were the Synagogues of Archaeology and the Synagogues of the Sages One and the Same?" *JewQuartRev* 94 (1, '03) 27-76.

The article considers whether the rabbis and their followers could have assimilated the pagan motifs found in various ancient synagogues and reconciled them with monotheistic perceptions. It gives particular attention to the recently discovered 5th-century synagogue mosaic at Sepphoris, and especially its most blatant pagan themes—the zodiac and the depiction of the sun at its center. It aims to demonstrate that the rabbis of late antiquity brought their own unique monotheistic perceptions to what otherwise were pagan motifs at Sepphoris and elsewhere.—D.J.H.

1298. M. MORGENSTERN, "Notes on a Recently Published Magic Bowl," *AramStud* 2 (2, '04) 207-222.

This article provides a new edition of the Jewish Babylonian Aramaic text inscribed on a magic bowl from the British Museum Collection (BM 135563) that consists of a transcription and translation, a detailed philological commentary, and an analysis of the structure of the narrative.—D.J.H.

1299. E. REGEV, "Family Burial, Family Structure, and the Urbanization of Herodian Jerusalem," *PalExplQuart* 136 (2, '04) 109-131.

Analysis of the number of niches in 306 burial caves (presumably family caves) in Herodian Jerusalem in light of the skeletal remains from some of these caves indicates that the average family became smaller during the Herodian period. Most prevalent were the nuclear and the small extended families, whereas the *hamula* (a multiple family household of more than four generations and including several extended families) were distinctively rare. It appears that economic and social processes in the Herodian period weakened family cohesiveness in Jerusalem and environs (especially Jericho), increased the number of small families, and reduced the number of large families. These processes and the consequent changes in family structure contributed to the development and acceleration of manifestations of individualism in social and religious life, in the flourishing of movements (such as the Pharisees, the Qumran sect, and Christianity), and in a change in burial practices.—D.J.H.

1300. C. B. ROSE, "The Parthians in Augustan Rome," *AmJournArch* 109 (1, '05) 21-75.

The article considers the conception and commemoration of foreigners, especially Parthians, as diagrammed in the triumphal imagery of Augustan Rome. It focuses on the attic statuary group on the Parthian Arch in the Roman Forum in connection with the broader issue of Asian iconography during the early empire. It also surveys Parthian imagery on the monuments of Augustan Rome, including the emperor's statue from Primaporta, the Ara Pacis, and the interior decoration of the Basilica Aemilia, as well as the provincial commemoration of the eastern campaign of Gaius Caesar (2 B.C.-A.D. 4). All of these monuments reveal a new attitude toward the representation of foreigners that developed in Rome during the early empire, when barbarians were presented as contributors to peace rather than opponents.—C.R.M.

1301. H. SHANKS, "John the Baptist's Cave??? The Evidence is Thin," *BibArchRev* 30 (6, '04) 18-19.

S. Gibson's claim [see § 49-565] that he has found a cave used by John the Baptist has been met with great skepticism. The large cave itself seems to have been meant to hold water and resembles other First Temple water facilities in Judah at sites such as Beth-Shemesh.—D.J.H.

1302. L. STEEL, "Archaeology in Cyprus 1997-2002," *Archaeological Reports* [London] 50 ('04) 93-111.

After brief introductory remarks, this report summarizes the principal archaeological explorations in the Republic of Cyprus since 1997 under the following headings: Nicosia District, Limassol District, Larnaca District, and Paphos District.—D.J.H.

1303. M. TIWALD, "Biblische Archäologie im Schwerefeld von Geisteswissenschaften, Politik und Theologie," *ProtoBib* 13 (2, '04) 69-82.

The article promotes a more cautious use of archaeological data by exegetes in light of falsifications and misinterpretations of the data. It discusses "biblical archaeology" in the canon of the humanities, biblical archaeology and politics ("revisionism" and its consequences for exegesis), and biblical archaeology and theology (e.g. the question of social tensions in Palestine at the time of Jesus, the place of women in Hellenistic Judaism). The stones of archaeology do not always supply absolutely "hard" facts; explanation and interpretation are required just as with literary evidence.—C.R.M.

1304. E. C. M. VAN DEN BRINK, "A 'Provincial' Roman-Period Samaritan Burial Ground in Pardes Ha-Gedud, Netanya," *'Atiqot* 47 ('04) 131-154.

This report on salvage excavations of a burial ground dating from the Roman period discovered at Netanya on the central coastal plain of Israel in 1997 discusses previous research in and around Netanya, the cemetery (burial caves, graves), six stone sarcophagi, inhumations, burial gifts, glass vessels, and metal and stone finds. This burial ground fits well into a possible gap in the 2nd and 3rd centuries A.D. noted at the burial site of Kefar Vitkin located a few kilometers to the north and likewise used by a Samaritan population.—C.R.M.

1305. R. WENNING WITH U. HÜBNER, "Nabatäische Büstenreliefs aus Petra — zwei Neufunde," *ZeitDeutschPalVer* 120 (2, '04) 157-181, plates 24-26.

The main text (pp. 157-174) of this article provides an inventory of bust-reliefs carved in stone or on other materials that have been found at Petra and related sites, while an appendix (pp. 174-177) reports on two new finds. Also included are a bibliography (pp. 177-181) and six photographs of some of the bust-reliefs (plates 24-26).—D.J.H.

1306. J. WHITLEY, "Archaeology in Greece 2003-2004," *Archaeological Reports* [London] 50 ('04) 1-92.

After a brief introduction, this report [see § 48-1309] provides information about recent archaeological activity in Greece by regions: Athens; Attika and the Megarid; islands of the Saronic Gulf, Troizen, and Kythera; Korinthia; Argolis; Arkadia; Lakonia; Messenia; and so forth.—D.J.H.

Archaeology, § 49-858.

## *Dead Sea Scrolls*

1307. J. ATWILL AND S. BRAUNHEIM WITH R. EISENMAN, "Redating the Radiocarbon Dating of the Dead Sea Scrolls," *DeadSeaDisc* 11 (2, '04) 143-157.

This independent review of the results of the 1989-91 (by laboratories in Oxford and Zurich) and 1994-95 (at the University of Arizona) AMS C14 testing of Qumran documents finds that (1) in both runs an inaccurate dating curve was utilized that made the absolute dating indications for some samples appear older than they actually were by a period perhaps of some fifty years or more; (2) the methods used in interpreting the meaning of the AMS carbon testing were also inaccurate from a purely statistical point of view; and (3) carbon testing is too imprecise a tool to provide conclusive evidence for a time span as short as the one at issue in the debate concerning when the sectarian scrolls were written.—C.R.M.

1308. A. BAUMGARTEN, "Who Cares and Why Does It Matter? Qumran and the Essenes, Once Again!" *DeadSeaDisc* 11 (2, '04) 174-190.

The Qumran texts should be given no privileged place in understanding the classical sources on the Essenes and vice versa. The supposed Essene origins of the Qumran sect are not nearly as important for understanding either group, as an analysis of them both that gives full weight to their similarities and differences. That analysis should seek to place both groups within the context of their times and of other movements that offered parallel responses to the issues of their age. The Qumran-Essene identification ought to be jettisoned as an unnecessary burden from which the study of Second Temple Jewish history should be set free.—D.J.H.

1309. M. J. BERNSTEIN, "Women and Children in Legal and Liturgical Texts from Qumran," *DeadSeaDisc* 11 (2, '04) 191-211.

After surveying Qumran legal and liturgical texts that refer to women or children, the article discusses what these texts say about women with regard to marriage laws (the institution of marriage, suitability for marriage, licit sexual activity, infidelity, forbidden unions) and other laws (purity regulations, women's status, women's vows, women's testimony, women and children, children). It concludes that 1QS is the exception among the legal texts at Qumran in representing a society that did not include women, and that the references to women in the Qumran texts remain within the boundaries of what we might expect of any Jewish group at the time.—D.J.H.

1310. K. BODNER, "The Royal Conscience According to 4QSam$^a$," *DeadSeaDisc* 11 (2, '04) 158-166.

In its version of 2 Sam 11:3, 4QSam$^a$ further identifies Uriah the Hittite as "armor-bearer of Joab." This addition foreshadows climatic events in David's life, underscores the ambiguity of conscience in the episode, and illustrates the decisive importance of this verse and of 2 Samuel 11 in the story of David.—D.J.H.

1311. M. BROSHI, "The Dead Sea Scrolls, the Sciences and New Technologies," *DeadSea Disc* 11 (2, '04) 133-142.

The article discusses scientific and technological studies carried out on the Dead Sea scrolls since the 1990s. It treats Accelerator Mass Spectography radiocarbon tests, archeobotany, DNA analysis, study of glass vessels, ground penetrating radar, advanced photographic techniques, study of inks, physical anthropology, analysis of plaster samples, establishing the origin of pottery, and studies of textiles.—C.R.M.

1312. M. J. GOFF, "Reading Wisdom at Qumran: 4QInstruction and the Hodayot," *DeadSea Disc* 11 (3, '04) 263-288.

Although *Hodayot* does not share 4QInstruction's interest in practical wisdom, the two texts had much in common with regard to authorial voice, theological content, and distinctive terms and even verbatim material. Their thematic correspondences and terminological overlaps suggest a direct relationship. Since 4QInstruction can be plausibly dated to the 2nd century B.C., it is reasonable to posit that 4QInstruction influenced *Hodayot*. However, the two works conceive of the elect and the figure of the teacher in different ways. These differences suggest that ideas and phrases from the wisdom text were loosely incorporated into *Hodayot* and presented in a bolder and more extreme fashion. The author(s) of *Hodayot* learned from 4QInstruction and elaborated some its ideas.—D.J.H.

1313. M. GROSSMAN, "Reading for Gender in the Damascus Document," *DeadSeaDisc* 11 (2, '04) 212-239.

The study aims to highlight *Damascus Document*'s ideological assumptions about gender and to examine the ways that gender might have been understood in the covenant community (or communities) associated with the text. After methodological considerations (e.g. about multiplicity of textual meaning), it considers constructions of gender in the literary text and then explores the historical implications of the literary evidence. Reading the gender constructions of the text in multiple ways demonstrates the flexibility of the gender constructions in *Damascus Document* and underlines the lack of a one-to-one historical correspondence between the text and the community/ies that used it. This approach shows that a unitary reconstruction of gender norms in the Damascus covenant community cannot be determined on the basis of the content of the text alone.—C.R.M.

1314. J. HØGENHAVEN, "Fortællinger fra det persiske hof (4Q550). En Qumran-udgave af Ester-historien?" [Tales of the Persian Court (4Q550). A Qumran-Edition of the Esther Story?], *DanskTeolTids* 67 (1, '04) 15-34.

After surveying the debate about whether 4Q550 represents an early version of the Esther story or should be interpreted neutrally as "tales of the Persian court," the article provides a new edition of the 4Q550 fragments (transcriptions, translations, notes) and discusses the literary character of these Aramaic texts as well as their relationship to biblical literature. Then it analyzes the arguments (chiefly onomastic) for connecting 4Q550 with Esther, and offers critical arguments against J. T. Milik's view that 4Q550 can be assigned a position within the textual history of Esther and M. G. Wechsler's view that the 4Q550 texts are parabiblical compositions elaborating themes from Esther and Ezra-Nehemiah.—D.J.H.

1315. G. M. HOLLENBACK, "More on the Qumran Roundel as an Equatorial Sundial," *Dead SeaDisc* 11 (3, '04) 289-292.

As confirmation of the suggestion that the Qumran roundel functioned as an equatorial sundial [§ 45-1308], this article notes its uncanny resemblance to equatorial sundials in old Beijing. Like the Qumran roundel, they are stone discs with concentric, calibrated ring scales and perpendicular gnomons mounted in their centers. Photographs of the Qumran roundel and of a Beijing sundial appear on pp. 291 and 292, respectively.—D.J.H.

1316. D. IWAŃSKI, "Who is the Son of God in 4Q246?" *CollTheol* 74 special fascicle ('04) 69-103.

After discussing the apocalyptic genre and setting of 4Q246, the article surveys various proposals about the identity of the "son of God" figure, and presents a detailed analysis of the text. It concludes that all the data seem to bear witness to the royal and messianic dignity of the "son of God" figure in 4Q246. He may be identified as the messiah of Israel—one of the two expected by the Qumran community. An appendix (pp. 101-102) considers Jesus and the "son of God pattern."—D.J.H.

1317. D. Katzin, "'The Time of Testing': The Use of Hebrew Scriptures in 4Q171's Pesher of Psalm 37," *Hebrew Studies* [Madison, WI] 45 ('04) 121-162.

The content and structure of the interpretive sections of 4Q171 that are derived from Psalm 37 rely to a large extent on allusions to various biblical texts. Analysis of these allusions shows that the unifying theme of 4Q171 is "testing," which is based on biblical exodus/wilderness typology and on its three forms of testing mediated through the Hebrew root *nsh* ("test").—D.J.H.

1318. J. A. Kelhoffer, "Did John the Baptist Eat Like a Former Essene? Locust-Eating in the Ancient Near East and at Qumran," *DeadSeaDisc* 11 (3, '04) 293-314.

The bulk of the article is concerned to show that the eating of locusts/grasshoppers belongs to a cultural heritage shared for centuries by many Jews (see e.g. Lev 11:20-23, *Letter of Aristeas,* Philo), other peoples of the Ancient Near East, and Islamic traditions from Muhammad (allegedly) to al-Damīrī at the turn of the 15th century and beyond. If nothing else CD xii 11b-15a and Mk 1:6c/Mt 3:4c offer an additional indication that John [see § 48-972] and certain Essenes belonged to a common milieu and ate a particular food, locusts, that flourished in their midst. But to argue for a direct connection is an unfortunate instance of "parallelomania."—C.R.M.

1319. C. Körting, "Theology of Atonement in the Feast Calendar of the Temple Scroll: Some Observations," *ScandJournOT* 18 (2, '04) 232-247.

The feast calendars of *Temple Scroll* and of Leviticus 23 and Numbers 28–29 are connected, but each has its own concept and character. The additional feasts in *Temple Scroll* show the necessity for expiatory rites as a preparation for the Temple service. The law of the Day of Atonement in *Temple Scroll* focuses on the confession of sins rather than their ritual elimination. The attitude of the people plays an important role, and self-affliction and confession of all iniquities are integral elements of the day.—D.J.H.

1320. R. Kugler and E. Chazon, "Women at Qumran: Introducing the Essays," *DeadSea Disc* 11 (2, '04) 167-173.

After a brief summary of current opinion on the archaeological evidence regarding the presence of women at Qumran, the article summarizes four articles on the topic included in the same issue by A. Baumgarten [§ 49-1308], M. J. Bernstein [§ 49-1309], M. Grossman [§ 49-1313], and B. G. Wright [§ 49-1327], and suggests how readers might most profitably understand them in relation to one another.—C.R.M.

1321. C. Martone, "Evil or Devil? Belial between the Bible and Qumran," *Henoch* 26 (2, '04) 115-127.

In the Hebrew Bible *blyʿl* is an abstract concept meaning "worthlessness," while in apocalyptic literature "Belial" is a devil, a personification of evil, as in the NT and patristic literature. In the Dead Sea scrolls *blyʿl* sometimes refers to an abstract "worthlessness" and at other times is an angel of evil. Thus with regard to Belial the Dead Sea scrolls provide the missing link between the OT and the NT.—D.J.H.

1322. S. METSO, "Methodological Problems in Reconstructing History from Rule Texts Found at Qumran," *DeadSeaDisc* 11 (3, '04) 315-335.

In an effort at highlighting the complexity involved in our attempts at reconstructing community history and development behind the legal texts composed by the Essene community, the article deals with four passages in *Rule of the Community*: (1) a penal code shared by 1QS and 4QD$^e$; (2) a passage in 1QS that appears to mirror conditions in the larger Essene movement rather than specifically in the Qumran community; (3) a passage in the "Doctrine of the Two Spirits" that is quoted in 4Q502, a manuscript entitled "A Ritual of Marriage"; and (4) a passage from the covenant ceremony of 1QS that is attested also in 4QS$^h$ and 5Q13. It concludes that since literary-critical analysis often leads to problematic results for the reconstruction of the community's history, we should attempt to formulate principles for methodologically sound reconstruction that heed the complexities involved in the processes of textual transmission.—D.J.H.

1323r. É. PUECH, *Qumrân Grotte 4*. Vol. 18, *Textes Hébreux* [*NTA* 43, p. 209].

M. MORGENSTERN, "A 'Reconstructionist' Approach to the Dead Sea Scrolls: É. Puech's edition of Discoveries in the Judaean Desert XXV," *JournJewStud* 55 (2, '04) 347-353.—This edition of twelve Hebrew works from Qumran Cave 4 represents the school of maximal readings and wide-ranging reconstructions. Puech's work is characterized by decisiveness, and his certainty regarding his interpretations is reflected in many aspects of this volume. He makes only scant use of the "reading marks" (superlinear dots or circlets) to indicate broken readings. A brief glance at the photographs at the end of the volume is sufficient to make the reader suspect that the texts' state of preservation is worse than would have been understood from Puech's transcriptions. Puech's maximalist approach in editing the scrolls needs to be taken with a healthy degree of skepticism.—D.J.H.

1324. A. SIVERTSEV, "Sects and Households: Social Structure of the Proto-Sectarian Movement of Nehemiah 10 and the Dead Sea Sect," *CathBibQuart* 67 (1, '05) 59-78.

Traditional patriarchal households constituted the main building blocks within early Jewish sectarian movements. The latter emerged as alliances of families (clans) who followed particular interpretations of the Jewish Law and structured their everyday lives accordingly. Such a model can adequately explain the social background and *modus operandi* of Jewish sectarian groups from the time of Ezra and Nehemiah until the early decades of the Dead Sea sect, and perhaps even later than that. In terms of its social structure, at least in its early stages, the Dead Sea sect demonstrates remarkable similarity to the movement described in Nehemiah 10. Traditional households (families) served as the social basis of both movements, whereas their values shaped these movements' legal practices and religious ideology.—D.J.H.

1325. B. THIERING, "The Temple Scroll Courts Governed by Precise Times," *DeadSeaDisc* 11 (3, '04) 336-358.

On the basis of trigonometric calculation made possible by the figures in *Temple Scroll* (11Q19) for the new temple and its courts, the article contends that the courts and gates were intended for expressing precise times. The temple acted as a space-time continuum. The starting point for calculation was the position of sunrise on the day of the equinox, and from that point, treated as 6 a.m., subdivisions of time and corresponding space were made. The main positions of the sun on the horizon and in the sky were observed and reflected in the placement of gates. Lines within the gatehouses for exact hours were established, with minute-spaces on the gate walls corresponding to minutes around the hour. Successive guards standing at the minute-spaces would have given observers a means of knowing the correct time. The fusion of time and place in the sacred courts of the temple reflects a view of the unity of everything in nature under the determination of heaven.—D.J.H.

1326. E. Tov, "Reply to Dong-Hyuk Kim's Paper on 'Tov's Qumran Orthography,'" *Dead SeaDisc* 11 (3, '04) 359-360.

Most of Kim's criticisms [§ 48-1950] of Tov's work have already been addressed in the latter's writings since 1986. Kim has thus failed to note that Tov has moved away from orthography as the sole criterion for the recognition of the Qumran scribal school.—D.J.H.

1327. B. G. Wright, "Wisdom and Women at Qumran," *DeadSeaDisc* 11 (2, '04) 240-261.

The article considers whether the Qumran wisdom texts can tell us anything about whether women were present at the Dead Sea community, whether they were members of the sect, and whether they provide any evidence for the attitudes of this particular community toward women. It finds that wisdom texts alone cannot provide answers to the questions about women's presence and participation in the Qumran community though they do put into relief the difficulty of finding those answers.—C.R.M.

Dead Sea Scrolls, §§ 49-771, 891, 975, 1067, 1272–1273, 1285, 1293r, 1349, 1354, 1378.

## *Jewish World*

1328. J. K. Aitken, "Introducing the Septuagint," *Bulletin of Judaeo-Greek Studies* [Cambridge, UK] 34 ('04) 20-26.

While H. B. Swete's *An Introduction to the Old Testament in Greek* (1900) remains useful, the recent explosion in introductions and handbooks to the Septuagint reflects the progress in the subject, with an ever greater number of scholars working in the field.—D.J.H.

1329. M. A. Beavis, "A Daughter in Israel: Celebrating *Bat Jephthah* (Judg. 11.39d-40)," *Feminist Theology* [London—New York] 13 (1, '04) 11-25.

According to Judg 11:39-40, the sacrifice of Jephthah's daughter was commemorated every year for four days. After reviewing nonfeminist and feminist interpretations of the tale of Jephthah's daughter, the article suggests that the celebration of Jephthah's daughter was the ancient Israelite equivalent of a Greek heroine cult. This hypothesis is supported by Josephus (*Ant.* 5:10) and ps.-Philo (*Bib. Ant.* 39–40). Within the patriarchal society of ancient Israel, the point of the celebration would have been to arouse patriotism and the willingness to die for the nation among the daughters as well as the sons of Israel.—D.J.H.

1330. M. A. Beavis, "Philo's Therapeutai: Philosopher's Dream or Utopian Construction?" *JournStudPseud* 14 (1, '04) 30-42.

Taking issue with T. Engberg-Pedersen's argument [§ 43-2038] that Philo's *De vita contemplativa* is merely a "philosopher's dream," this article argues on rhetorical and geographical grounds that while Philo's description of the Therapeutai/Therapeutrides is shaped by Hellenistic utopian conventions (especially Iambulus' account of the Islands of the Sun in

Diodorus Siculus 2.55-60), his account is sober and realistic enough to suggest that he was describing a real community of Jewish contemplatives of which he had direct knowledge.—D.J.H.

1331r. D. BIALE (ED.), *Cultures of the Jews. A New History* (New York: Schocken, 2002).

P. FREDRIKSEN, "Part One: Just Like Everyone Else, Only More So," *JewQuartRev* 95 (1, '05) 119-130.—Biale has gathered a stellar international group of scholars around the grand theme of Jewish cultural history, from its biblical birth to its 20th-century avatars. That the book is diverse without being diffuse is due to its theme and its architecture. Part one ("Mediterranean Origins") spans the period from the Bronze Age to the 7th century A.D., and includes essays by E. S. Gruen on the world of Hellenistic Judaism and E. M. Meyers on Jewish culture in Greco-Roman Palestine. The various essays raise the questions, What makes a Jew a Jew? and Who is a Jew? Historians will understand that the visibility of Jews in the evidence to be interrogated depends in part on the historical period under review, in part on the definition of "Jew" orienting the search. If that definition now sits loose of "essences" or "foundational identities," a rich variety of identifiable types of Jewishness nonetheless still greets us. [The same fascicle contains review articles on part two by D. Malkiel (pp. 131-141) and on part three by A. Arkush (pp. 142-150).]—D.J.H.

1332. L. BOADT, "Appreciating the Book of Daniel," *BibToday* 42 (6, '04) 337-341.

Daniel combines Torah, prophecy, and wisdom traditions in the Bible with a theology of how history unfolds under God's direction. It is a profound meditation on the cosmic battle between evil and good, and as such it heavily influenced the book of Revelation.—C.R.M.

1333. D. BOYARIN, "By Way of Apology: Dawson, Edwards, Origen," *StudPhilonAnn* 16 ('04) 188-217.

After observing that Platonism provided a framework within which Origen could think about the question of how we interpret and that Christian Logos theology provided a solution to problems left unsolved by Platonism precisely in that crucial area of epistemological theory, the article engages J. D. Dawson's *Christian Figural Reading and the Fashioning of Identity* (2002) with respect to the questions it raises about Boyarin's "Origenist Paul and Pauline Origen." Then it interacts with M. J. Edwards's *Origen Against Plato* (2002) and discusses the way in which the incarnation of the Logos provided for Origen the guarantee of Christian allegorical access to truth and contrasts this with a hermeneutics of the surface of the text, a hermeneutics such as midrash (the difference between Platonic and non-Platonic ways of thinking).—C.R.M.

1334. S. BUNTA, "Too Vast to Fit in the World: Moses, Adam, and *ṣlm ʾlhym* in *Testament of Moses* 11:8," *Henoch* 26 (2, '04) 188-204.

The article analyzes the textual, contextual, and intertextual aspects of *Testament of Moses* 11:8. It argues that the verse depicts Moses as a physically enormous being in the context and in the language of contemporary (1st century A.D.) speculations about Adam's enormous body.—C.R.M.

1335. P. CHEMPAKASSERY, "Cain in the Bible and Outside," *BibBhashyam* 30 (2, '04) 123-147.

The article surveys how the figure of Cain is treated in the OT Pseudepigrapha, Philo's works, Josephus' writings, and *Genesis Rabbah.* While these documents agree that Cain murdered his brother Abel, each one goes its own way. The apocalyptic writings go wild with the story of Cain, while other works tell it as a good example for moral teachings.—D.J.H.

1336. J. Cook, "Literary Perspectives in the Septuagint of Proverbs," *Scriptura* 87 ('04) 244-253.

The article contends that the person(s) responsible for the Septuagint of Proverbs had a creative, literary approach toward the parent text. He took seriously the broader picture of the whole book, had a different understanding of certain passages from that of the Masoretic text and so rewrote them, and incorporated literary perspectives on more than one level (and so stylistic considerations played a role in the translation).—D.J.H.

1337. C. Cory, "Beastly Kings and the Heavenly Messiah," *BibToday* 42 (6, '04) 349-354.

The "One like a Son of Man" in Daniel 7 should be interpreted as a heavenly being with direct connection to and investment in the world of God's faithful. Those who suffer under the oppression of Antiochus IV should be consoled because God will replace his kingship with the reign of the "One like a Son of Man."—D.J.H.

1338. E. G. Dafni, "*Nḥš*—ΟΦΙΣ: Genesis 3 und Jesaja 27,1 auch im Lichte von I Kön. 22,19-23. Hi. 1,6-12; 2,1-7 und Sach. 3,1-2. Ein Beitrag zur Erforschung der Sprache und der Theologie des Alten Testaments aus der Sicht des Masoretischen Textes und der Septuaginta (Zusammenfassung)," *BullIntOrgSeptCogStud* 35 ('02) 47-54.

In the older texts of the OT evil is depicted in various ways: as zoomorphous (Genesis 3: *nḥš*-ὄφις); as amorphous or spiritual (1 Kings 22: *rwḥ-šqr*–πνεῦμα ψευδές; Job 1–2 and Zechariah 3: *śtn*–Σατάν/Διάβολος); and as theriomorphous (Isa 27:1: *lwytn/ʾt-htnyn*–ὁ Δράκων).—D.J.H.

1339. M. Daly-Denton, "David the Psalmist, Inspired Prophet: Jewish Antecedents of a New Testament *Datum,*" *AusBibRev* 52 ('04) 32-47.

While at several points in the NT David is referred to as a prophet or in prophetic terms, similar views on David's prophetic status can also be found in early Jewish traditions. The article contends that the prophetic tradition associated with David was not simply a Christian invention but rather was part of a common pool of tradition that Christianity shared with Judaism and that was cultivated through a reading of the Psalms as David's songs.—D.J.H.

1340. C. Eilers, "The Date of Augustus' Edict on the Jews (Jos. *AJ* 16.162-165) and the Career of C. Marcius Censorinus," *Phoenix* [Toronto] 58 (1-2, '04) 86-95.

Josephus inserted into his narrative about Herod's reign an edict of Augustus on the privileges of the Jews (see *Ant.* 16:162-165). The article reevaluates the evidence for the date of the document (placed as early as 12 B.C. and as late as A.D. 3) and reconsiders what the document implies about the career of C. Marcius Censorinus (consul in 8 B.C.) who is mentioned in it.—D.J.H.

1341. L. H. Feldman, "Philo, Pseudo-Philo, Josephus, and Theodotus on the Rape of Dinah," *JewQuartRev* 94 (2, '03) 253-271.

After summarizing the biblical account of the rape of Dinah (Genesis 34), the article discusses ancient accounts of it and the changes made in retelling the story: Philo in *De migratione Abrahami* 223-225 and *De mutatione nominum* 193-200; ps.-Philo in *Biblical Antiquities* 8:7; Josephus in *Antiquities* 1:337-341; and Theodotus in Eusebius' *Praeparatio evangelica* 9.22.1-11. It concludes by comparing the postbiblical narratives and the motives underlying their presentations.—D.J.H.

1342. E. FRIEDHEIM, "Sur les relations judéo-samaritaines en Palestine du I$^{er}$ au IV$^{ème}$ siècle p. C. entre accommodement et éviction," *TheolZeit* 60 (3, '04) 193-213.

After sketching the history of relations between Jews and Samaritans during the Second Temple period, the article shows mainly from rabbinic sources a certain cohesion of the two groups vis-à-vis imperial Rome between the two Jewish revolts as well as a growing rabbinic tendency to exclude Samaritans from Judaism in the 2nd and 3rd centuries A.D. The progressive Hellenization of the Samaritans and the syncretistic fusion of their religion with pagan cults were probably factors in the degeneration of social and religious relations between Jews and Samaritans in the first centuries A.D. By the 4th century Jews considered Samaritans as Gentiles.—D.J.H.

1343. P. J. GENTRY, "Propaedeutic to a Lexicon of the Three: The Priority of a New Critical Edition of Hexaplaric Fragments," *AramStud* 2 (2, '04) 145-174.

To illustrate the issues involved in establishing the text of the three Jewish revisers of the Septuagint (Aquila, Symmachus, Theodotion), the article discusses problems in the text of Ecclesiastes arranged around three topics: determining the text of the Three by critical use of the Old Greek, investigating the relation of the Three and the Old Latin in the text history of the Old Greek Ecclesiastes, and establishing the text of the Old Greek by critical use of the Three.—D.J.H.

1344. G. GREENBERG, "Indications of the Faith of the Translator in the Peshitta to the 'Servant Songs' of Deutero-Isaiah," *AramStud* 2 (2, '04) 175-192.

The ten major differences between the Masoretic text and the Peshitta in the "Servant Songs" in Second Isaiah are compatible with possible Christian input. The Peshitta text is best explained by positing a Christian translator whose approach was scrupulously honest. Perhaps such a translator worked at an early stage in the sequence of the work of the Peshitta school.—D.J.H.

1345. P. GUILLAUME, "Le Shabbat comme base d'un nouveau calendrier," *ÉtudThéolRel* 79 (3, '04) 403-410.

In critical reaction to M. Bauks's definition of the Sabbath as "a temple in time," the article examines the Sabbath as the seventh day in the Persian historical context. It argues that the Sabbath structured a calendar inspired by a Zoroastrian model whose specificity was to celebrate a new era, and that this calendar is probably the 364-day calendar defended in *Jubilees*.—D.J.H.

1346. L. R. HELYER, "The Necessity, Problems, and Promise of Second Temple Judaism for Discussions of New Testament Eschatology," *JournEvangTheolSoc* 47 (4, '04) 597-615.

In spite of considerable problems, a thorough acquaintance with Jewish literature of the Second Temple period holds great promise for NT exegesis and theology. The article illustrates this contribution by looking at the question of a temporary messianic kingdom in NT eschatology. It concludes that such a belief was known in 1st-century Judaism and advocated by some Pharisees, and that statements compatible with such a view may be found in the NT (e.g. Mt 19:28; Lk 13:29-30; 22:28-30; 1 Cor 6:2-3; 15:22-28), though it is not the only or exclusive eschatological schema.—D.J.H.

1347. I. HJELM, "What do Samaritans and Jews have in Common? Recent Trends in Samaritan Studies," *CurrBibRes* 3 (1, '04) 9-59.

The article presents the most recent developments in research on Samaritan history and literature in order to offer a base for the necessary rewriting of both Samaritan and Jewish history. It first considers what is new in research on the ancient history of the Samaritans (from J. A. Montgomery's "Jewish offshoot" to M. Gaster's "Samaritan Israelites"). Then it treats some aspects of the debates over Samaritan literature in recent scholarship (e.g. Samaritan chronicles; other Samaritan literature in Arabic; in Aramaic). It concludes that while for 1500 years Samaritan history and traditions could be relegated to a minor, or even a neglected, status in biblical studies, this is no longer the case.—C.R.M.

1348. P. HÖFFKEN, "Die Rolle Jesajas und seines Buches bei Josephus in den Antiquitates," *TheolZeit* 60 (4, '04) 308-318.

What brings together the various passages about Isaiah and his book(s) in Josephus' *Antiquities* is the conviction that Isaiah was a prophet who always spoke the truth. For Josephus, Isaiah not only proclaimed the end of Assyrian aspirations against Judah-Jerusalem and the Babylonian exile with its catastrophe for the Davidides but also its end through Cyrus the Great with a new beginning in Palestine and the new Temple. And Isaiah also foretold the temple at Leontopolis in Egypt, whose end was to come in Josephus' time.—D.J.H.

1349. P. HÖFFKEN, "Zu Fragen der Abgrenzung des Kapitels Jesaja 55 im Lichte der frühjüdischen Textüberlieferung," *JournStudJud* 35 (4, '04) 385-390.

In light of the text divisions in ancient manuscripts (Qumran, LXX, MT) it is necessary to modify the commonly held view of Isaiah 55 as one chapter in the sense of a distinct literary unit. We have to recognize a division between Isa 55:1-5 and 55:6-13, with a strong tendency to associate 55:1-5 with parts of Isaiah 54.—D.J.H.

1350. S. INOWLOCKI, "Eusebius of Caesarea's *Interpretatio Christiana* of Philo's *De vita contemplativa,*" *HarvTheolRev* 97 (3, '04) 305-328.

In treating Philo's *De vita contemplativa* in his *Ecclesiastical History* 2, Eusebius sought to demonstrate that the Therapeutae were the first Christians of Egypt, the followers of Mark, who was Peter's disciple. Eusebius did not view the Therapeutae as monks or proto-Christians, nor did he assume Philo's conversion to Christianity. Rather, in using Philo's treatise he grounded his vision of the Christian philosophic life, as implemented by his Alexandrian and Caesarean predecessors, in the very beginnings of Egyptian Christianity. In return, Eusebius greatly advanced Philo's status, since for the first time Philo's authority in the church was explicitly acknowledged and Philo became a valuable "witness" to Alexandrian Christianity.—D.J.H.

1351. S. INOWLOCKI, "The Reception of Philo's *Legatio ad Gaium* in Eusebius of Caesarea's Works," *StudPhilonAnn* 16 ('04) 30-49.

Examining the material from Philo's *Legatio ad Gaium* used by Eusebius of Caesarea shows how faithful Eusebius could be to a text when it adhered to his purposes and how manipulative he could be when he wished to use a text for his own theological and historical views that did not correspond to Philo's ideology. Paraphrasing, summarizing, citing faithfully, or ignoring some parts of the text undeniably constituted important apologetic tools that enabled Eusebius to build his own picture of Christian history.—D.J.H.

1352. R. IRUDAYA, "Who are the Samaritans?" *Vidyajyoti* 68 (8, '04) 579-594.

After noting problems with the study of the Samaritans and the sources available to reconstruct their origins, respectively, the article discusses the genesis of the Samaritans with attention to the significance of the name, their identity (geographical, ethnic, religious), the Jewish perspective, and the Samaritan perspective. It concludes that the view that considers the Samaritans as the descendants of Assyrian colonists after the fall of Samaria in 722/721 B.C. is not subscribed to by most scholars today, even though one cannot deny the fact of the amalgamation of some native northern Israelites with the Assyrian settlers.—C.R.M.

1353. F. ISNARD, "Le *Livre de la Sagesse* hier et aujourd'hui," *Christus* 51 (203, '04) 283-291.

After situating the book of Wisdom in its historical setting of 1st-century Alexandria, the article surveys the contents of its three main parts, reflects on how wisdom is understood, and considers the "voices" of wisdom in it (wisdom and philosophy; knowledge of God through wisdom and creation; wisdom, immortality and the bodily salvation of the just).—D.J.H.

1354. B. S. JACKSON, "How Jewish is Jewish Family Law?" *JournJewStud* 55 (2, '04) 201-229.

The history of Jewish family law has been one of recurrent, and often radical, change, which has often been influenced by the non-Jewish cultural environment. The article presents this view under the following main headings: the biblical period; Elephantine, Egypt, and the Shimon b. Shetah tradition; the Judaean Desert documents; the marriage contract in the Mishnah; the Middle Ages; and modern issues. It observes that there existed a variety of practices among Jews in biblical times in relation to both divorce and matrimonial property, though it is doubtful that any of them were regarded as part of religious law before the exilic period. It further notes that a rabbinic reaction against the possible misuse of divorce even for cause on the part of the wife may have been prompted by a moral panic at the behavior of the more assimilated Jewish aristocracy, succeeded by a fear that the Romans might allow even noncitizens to take advantage of their own more liberal divorce rules.—C.R.M.

1355. H. JACOBSON, "Philo, Lucretius, and *Anima*," *ClassQuart* 54 (2, '04) 635-636.

The similar expressions ψυχῆς ψυχή in Philo's *De opificio mundi* 21.66 and *anima animae* in Lucretius' *De rerum natura* 3.402-416 most likely reflect the authors' independent use of an earlier Greek (perhaps Epicurean) text.—D.J.H.

1356. H. JACOBSON, "A Philonic Rejection of Plato," *Mnemosyne* [Leiden] 57 (4, '04) 488.

In discussing the immutability of God in *De somniis* 1.232-233, Philo rejects Plato's interpretation of *Odyssey* 17.485-486 in *Republic* 2.380d-381d. For Plato the Homeric verses are a lie and educationally pernicious. For Philo they may be a lie but nevertheless are educationally beneficial and should be exploited.—D.J.H.

1357. K. H. JOBES AND M. SILVA, "Response to James Barr's Review of *Invitation to the Septuagint*," *BullIntOrgSeptCogStud* 35 ('02) 43-46.

After thanking Barr for his generous remarks and constructive suggestions, this response points out ways in which his assessment (see http://www.bookreviews.org/), which focuses almost exclusively on the use of the LXX for the textual criticism of the Hebrew Bible, gives an inaccurate picture of the book [*NTA* 45, p. 431].—C.R.M.

1358. N. KELLEY, "The Cosmopolitan Expression of Josephus' Prophetic Perspective in the *Jewish War*," *HarvTheolRev* 97 (3, '04) 257-274.

By using Greek philosophical notions such as τύχη and ἀνάγκη in the Masada and Jotapata speeches in his *Jewish War* as vehicles for the expression of his Jeremianic point about reward and punishment, Josephus expressed his prophetic view of the war in a manner that could be understood by Jews and non-Jews alike. The cosmopolitan historian used his rhetorical arsenal to show that the Jewish God had not been defeated when the insurgents were crushed by the Romans, and that the Romans owed their victory not to their own gods or the whim of Fortune but rather to the providential design of the Jewish God.—D.J.H.

1359. F. W. KNOBLOCH, "'Transcription Technique' and the Text of the Greek Genesis," *BullIntOrgSeptCogStud* 35 ('02) 97-109.

After notes on terminology and method, the article investigates aspects of the transcription technique of Hebrew proper nouns into Greek, using selected readings of the Göttingen Genesis as illustrations, under the following headings: treatment of morphemes, sounds or phonemes, phonetic processes, representation of the gutturals, the form of the Hebrew, and a question of Greek declension.—D.J.H.

1360. A. KOVELMAN, "Continuity and Change in Hellenistic Jewish Exegesis and in Early Rabbinic Literature," *RevRabbJud* 7 ('04) 123-145.

Scholars have ignored the fact that the emergence of rabbinic literature and the collapse of "biblical" genres and styles coincided in time with the greatest of all transformations of Greco-Roman literature, the birth of the novel as a genre, which was accompanied by upheaval among the major forms of Greek and Latin epic, lyric, and drama, and the codification of old masterpieces. Talmudic literature had little in common with the serious discourse of Greek and Latin philosophy, but it shared a great deal with serio-comical genres of late antiquity (farce, anecdote, dialogues of the Lucianic type, "Symposia," romances, etc.). Jewish literature came from biblical epic to rabbinic serio-comical literature (*spoudogeloion*) via Alexandrian philosophic exegesis, which was neither strange nor marginal among the "many things" of Torah. [In the same issue responses are offered by M. R. Niehoff (pp. 146-151) and G. Hasan-Rokem (pp. 152-161), and Kovelman (pp. 162-168) offers a "clarification of the hypothesis."]—C.R.M.

1361. R. A. KUGLER AND R. L. ROHRBAUGH, "On Women and Honor in the *Testament of Job*," *JournStudPseud* 14 (1, '04) 43-62.

The earliest recipients of *Testament of Job* were sure to have heard a lesson on the transience of acquired honor in contrast to the permanence of honor ascribed by God. The women of the account were essential to this lesson's clarity in that they strategically epitomize both of its parts: the anxieties and failures of the Egyptian Sitidos and the maidservant embody the futility of clinging to acquired honor when external forces shatter it; and the fate of Job's Israelite daughters by Dinah signals the merit of trusting in the honor God ascribes to the loyal ones of Israel.—C.R.M.

1362. H. S. KVANVIG, "The Watcher Story and Genesis. An Intertextual Reading," *Scand JournOT* 18 (2, '04) 163-183.

The relationship between the Watcher story in *1 Enoch* 6–11 + 12–16 and Gen 6:1-4 is far more complex than the common view that the Watcher story grew out of an elaboration ("rewritten Bible") of Gen 6:1-4. Rather, examination of the correspondences between the two texts indicates that they reflect two independent traditions drawing on the same Mesopotamian traditions about primeval time. The two traditions went into a dialogue (or dispute) that left marks in the texts of an influence in both directions.—D.J.H.

1363. G. LARSSON, "Possible Hellenistic Influences in the Historical Parts of the Old Testament," *ScandJournOT* 18 (2, '04) 296-311.

After noting various indications that essential parts of the OT historical books were written rather late, the article investigates the possibility that the 3rd-century B.C. works of Manetho (Egyptian history), Berossos (Babylonian history), and Eratosthenes (Greek history) have influenced the Masoretic version of the OT. The creators of the OT historical "canon" may have worked in the same way as these famous historians. Not only the creation of the chronological system in the OT but also its background taken as a whole indicates that something very important took place in the 3rd century with significant consequences.—C.R.M.

1364. O. LAZARENCO, "Does ἀδολεσχέω Mean 'To Meditate' in the LXX?" *BullIntOrgSept CogStud* 35 ('02) 110-120.

After comments on the etymology of ἀδολεσχέω and its meaning in Greek literature, the study aims to establish whether it is correct to ascribe the meanings "to talk" and "to meditate" to this Greek verb. It treats the meaning of ἀδολεσχέω in Gen 24:63, and the words ἀδολεσχία and ἀδολεσχέω in Psalms, respectively. It concludes that while one can hardly say that the Septuagint translators used ἀδολεσχέω with the meaning "to meditate," in the later reception of the LXX the nature of some contexts in which the verb appears enables an interpretation of it as "to meditate."—C.R.M.

1365. A. LIEBER, "I Set a Table before You: The Jewish Eschatological Character of Aseneth's Conversion Meal," *JournStudPseud* 14 (1, '04) 63-77.

Food is a powerful symbol in *Joseph and Aseneth* in that it sharply defines the social boundaries that are so important to the text as a whole. The meal that Aseneth shares with the heavenly angel effectively seals her conversion and demonstrates her purification. Her conversion is not merely a *metanoia,* a change of mind, but a radical transformation of her ontic condition. Indeed it appears that Aseneth in her conversion is herself transformed into an angelic object of vision, and perhaps eternal nourishment.—C.R.M.

1366. N. MIURA, "A Typology of Personified Wisdom Hymns," *BibTheolBull* 34 (4, '04) 138-149.

After introductory comments, the article classifies the basic texts of personified Wisdom in three categories and discusses the difference of emphasis among these traditions: hidden

Wisdom (Job 28), accessible Wisdom (Proverbs 8; Sirach 24; Wisdom 7–9), and apocalyptic Wisdom (Bar 3:9–4:4; *1 Enoch* 37–71). The Johannine Logos of Jn 1:1-18 was an end product in the trajectory of Jewish Wisdom traditions.—C.R.M.

1367r. G. W. E. NICKELSBURG, *Ancient Judaism and Christian Origins* [*NTA* 48, pp. 222-223].

J. NEUSNER, "George W.E. Nickelsburg's *Ancient Judaism and Christian Origins,*" *RevRabbJud* 7 ('04) 256-263.—The strengths of Nickelsburg's work realize the promise of approaches to Second Temple Judaism that define NT scholarship: historicism, exegesis and philology, and secularity. Another generation will have to undertake the problems he has not been able to solve, those of social description, analysis, and interpretation of coherent religious systems in a comparative context defined diachronically.—D.J.H.

1368. P. NISKANEN, "Kingdoms, Dominions, and the Reign of God," *BibToday* 42 (6, '04) 343-348.

In the visions of the book of Daniel we have the most immediate biblical background of the NT proclamation of the kingdom of God. The end envisaged in Daniel is the replacement of the oppressive structures of foreign rule with a kingdom established by God—it is the end of exile, not the end of the world.—C.R.M.

1369. A. A. ORLOV, "Celestial Choirmaster: The Liturgical Role of Enoch-Metatron in *2 Enoch* and the Merkabah Tradition," *JournStudPseud* 14 (1, '04) 3-29.

The liturgical tradition found in *2 Enoch* can be viewed as a bridge that connects the early traditions about the sacerdotal duties of Enoch found in *1 Enoch* and *Jubilees* with the later Hekhalot and *Shi'ur Qomah* lore where references to the translated hero's priestly role are juxtaposed with his liturgical performances. For example, in *2 Enoch* 18 the translated patriarch encourages the celestial Watchers to start liturgy "before the face of the Lord," that is, in front of the divine *Kabod,* the exact location where Metatron will later conduct heavenly worship of angelic hosts in the *Shi'ur Qomah* and Hekhalot accounts. It is also significant that the beginning of Enoch's liturgical functions in *2 Enoch* is conflated with the development of his new titles-offices as the Youth and the Servant of the Divine Presence which will later play a prominent role in the Merkabah passages pertaining to Metatron's liturgical actions.—D.J.H.

1370. A. A. ORLOV, "Noah's Younger Brother Revisited: Anti-Noachic Polemics and the Date of 2 (Slavonic) Enoch," *Henoch* 26 (2, '04) 172-187.

The anti-Noachic polemics in *2 Enoch* [see § 45-2037] may represent the response of the Enochic tradition to the challenges posed to the classic profile of the seventh antediluvian hero by the Second Temple mediatorial traditions about the exalted patriarchs and prophets. These polemics very likely belong to the same stream of early Enochic testimonies to the priestly-Noah tradition as those reflected in *Genesis Apocryphon* and *Epistle of Enoch,* written before the destruction of the Second Jerusalem Temple. They constitute the most important and reliable testimony that *2 Enoch* was composed before A.D. 70.—D.J.H.

1371. R. PETRAGLIO, "Tobit e Anna: un cammino difficile nella crisi di una coppia," *Rivist Bib* 52 (4, '04) 385-402.

The book of Tobit presents the complex story of a couple who experience various conflicts and crises but nevertheless walk together along their shared path despite their differences. In particular they experience their son's departure and return in different ways. Although the narrator displays his sympathy for the male protagonist, at times he also shows himself sensitive to the woman who finds her own way of confronting the difficult times in the couple's life.—D.J.H.

1372. J.-P. PETTORELLI, "Essai sur la structure primitive de la *Vie d'Adam et Ève,*" *Apocrypha* 14 ('03) 237-256.

A synoptic study of the different forms of *Life of Adam and Eve* at the crucial spot where all versions meet, namely at the beginning of the Greek *Life,* leads to the following hypothesis: The absence in the Greek *Life* of the first part of the apocryphon present in the other versions is due to the editor's decision to ignore it. This explanation is supported by the shorter version's (1) increased suitability for liturgical purposes, and (2) avoidance of the theologically "foolish" exegesis of Eve's first temptation by Satan.—C.R.M.

1373. A. PEZHUMKATTIL, "Marriage and Family Life in Ruth and Tobit," *Indian Journal of Family Studies* [Thuruthy, Kerala] 2 (3, '04) 21-35.

In the stories of Ruth and Tobit the marriage and family life of Elimelech-Naomi, Tobit-Anna, Raguel-Edna, and Tobias-Sarah were normal according to Israelite traditions, though all of them were living outside their tribal territory for different reasons. But the marriage of Boaz and Ruth was a special case (levirate marriage).—D.J.H.

1374. E. PICHON, "Les vices chez Flavius Josèphe ou le retour à l'animalité," *Bulletin de l'Association Guillaume Budé* [Paris] 63 (2, '04) 111-141.

In Josephus' writings the "wicked" (πονηροί) play an important role vis-à-vis the "righteous." The article first discusses Josephus' various designations for the wicked and his notion that death as the consequence of sin is revelatory of vice. Then it considers the vices of intemperance, jealousy, insolence and doing harm, cruelty, and folly. It concludes that, for Josephus, the righteous carry out God's will by obeying the divine commandments while the wicked distance themselves to the point of becoming animals.—D.J.H.

1375. J. C. POIRIER, "The Ouranology of the *Apocalypse of Abraham,*" *JournStudJud* 35 (4, '04) 391-408.

Reference to an eighth heaven in *Apocalypse of Abraham* 19:6 is not a late addition but belongs where it is found and is necessary for understanding what takes place in chapters 15-19. The difficulties in following the narrative likely stem from an attempt to change the ouranology of the text from an eight-heavens scheme to a seven-heavens scheme. The confusing state of our present text stems from the unoriginality of one or two of the references to the "seventh" heaven (e.g. 19:8). The eight-heavens scheme appears to have come from the Jewish mystical tradition rather than from gnosticism.—C.R.M.

1376. G. J. POLAN, "Daniel and Joseph," *BibToday* 42 (6, '04) 355-359.

The many similarities between the biblical figures of Joseph and Daniel indicate that the author of Daniel had the patriarch Joseph in mind when constructing the narrative about Daniel. At the same time it appears that the author of Daniel wanted to paint a portrait of someone who exceeded the wisdom and ability of Joseph.—D.J.H.

1377. J. ROGERS, "Wisdom in Sirach," *JournNWSemLang* 30 (2, '04) 61-79.

Wisdom in Sirach is not a one-dimensional concept. The "instruction in wisdom" that Ben Sira offers consists largely of advice on how to live life successfully in order to avoid shame and win a lasting good name. While wisdom is something that can be taught and learned, it must also be actualized in right living. It is both hidden and revealed, and universal and particularistic. There are definite correspondences between Ben Sira's understanding of wisdom and that of the Greek translator as expressed in the prologue. Both regard wisdom as the overarching category of which the Law and the Prophets are manifestations. They have "sapientialized" Israel's sacred literature.—D.J.H.

1378. D. ROTHSTEIN, "Sexual Union and Sexual Offences in *Jubilees*," *JournStudJud* 35 (4, '04) 363-384.

In a recent discussion of 4Q271 [§ 43-1351], A. Shemesh argued that the Qumran community adopted the view, attested later in the NT, that sexual congress (rather than intention and volition) suffices to affect the marital bond. This article contends that *Jubilees,* informed by an ontological understanding of biblical law in general and the laws regulating sexual unions in particular, views the physical act of intercourse per se as determinative in all instances of sexual unions, permitted as well as forbidden. It also shows how this approach helps to clarify several opaque passages in *Jubilees.*—D.J.H.

1379. J. R. ROYSE, "Jeremiah Markland's Contribution to the Textual Criticism of Philo," *StudPhilonAnn* 16 ('04) 50-60.

For anyone interested in the text of Philo, Markland's notes are a valuable resource and deserve to be more fully known. There are really two sets of textual notes to be attributed to Markland (1693-1776): those printed in T. Mangey's 1742 edition of Philo in two folio volumes, and those written by Markland in his copy of Mangey's edition.—C.R.M.

1380. D. T. RUNIA, "Etymology as an Allegorical Technique in Philo of Alexandria," *Stud PhilonAnn* 16 ('04) 101-121.

This overview of Philo's use of etymology as an allegorical technique discusses the place of etymology in Philo's works, the method in its essentials, his theory of etymology, his Greek etymologies, his usage of them, the sources, and his relation to Greek allegorical etymologizing. Whether Philo's ethical and spiritual allegorical system including extensive use of etymology was developed solely by Jewish exegetes or was influenced by Stoic or other philosophical models, there is no denying the impressive nature of Philo's achievement.—D.J.H.

1381. D. T. RUNIA, "*Quaestiones in Exodum* 2.62-68. Supplement to *The Philo Index,*" *StudPhilonAnn* 16 ('04) 229-234.

A brief extract of Philo's *Quaestiones in Exodum,* namely 2.62-68, is found at the end of MS Vaticanus graecus 379. The article provides an index of all its Greek words (except δέ and καί), organized on the basis of the primary grammatical form of the word, and indicating how many times the word occurs in the Greek Philonic corpus. This short extract (a little over a thousand words) contains five words that occur nowhere else in Philo's extant writings and twenty-five words that occur no more than ten times.—D.J.H.

1382. D. T. RUNIA ET AL., "Philo of Alexandria: An Annotated Bibliography 2001," *Stud PhilonAnn* 16 ('04) 235-280.

This installment [see § 48-1383] presents bibliographic information and abstracts for books and articles on Philo that appeared in 2001 (pp. 235-264), as well as extra items from before 2001 (pp. 265-268) and a provisional bibliography for 2002-04 (pp. 269-280). It was prepared by Runia, E. Birnbaum, K. A. Fox, A. C. Geljon, H. M. Keizer, J. P. Martín, R. Radice, J. Riaud, D. Satran, G. Schimanowski, and T. Seland.—D.J.H.

1383. D. R. SCHWARTZ, "Did the Jews Practice Infant Exposure and Infanticide in Antiquity?" *StudPhilonAnn* 16 ('04) 61-95.

This investigation of whether the practice and approval of infant exposure and infanticide were common among ancient Jews discusses the main sources that refer directly to this topic in connection with Jews; arguments adduced against the evidence of the sources (e.g. the witnesses could be misunderstood or uninformed); additional arguments for the notion that ancient Jews had little respect for the lives of infants based on archaeological evidence (T. Ilan), rabbinic literature (C. Hezser), and Philo (M. R. Niehoff); and the special pitfalls presented by the historical study of infant exposure and infanticide with respect both to the evidence and its interpretation. It concludes that giving provocative views an airing does not guarantee their acceptance as truth.—C.R.M.

1384. J. SCHWARTZ, "Dogs in Jewish Society in the Second Temple Period and in the Time of the Mishnah and Talmud," *JournJewStud* 55 (2, '04) 246-277.

In Jewish society of the Second Temple, mishnaic, and talmudic periods the earlier (biblical) negative or ambivalent attitudes toward dogs were not totally absent, resulting in the "bad dog" traditions as well as those that used the dog as a negative symbol. However, the many services rendered by dogs could not be ignored, leading to the development of a positive attitude to different types of canines, such as sheepdogs, herding dogs, and guard dogs. At times these dogs also became companions or pets with bonds of affection growing between the dog and its master. The level of canine popularity in Jewish society, however, never reached the levels found in the Greco-Roman or Persian worlds.—C.R.M.

1385r. S. SCHWARTZ, *Imperialism and Jewish Society, 200 B.C.E. to 640 C.E.* [*NTA* 46, p. 596].

M. L. SATLOW, "A History of the Jews or Judaism? On Seth Schwartz's *Imperialism and Jewish Society, 200 B.C.E. to 640 C.E.*," *JewQuartRev* 95 (1, '05) 151-162.—Schwarz has provided us with an excellent, rich, and highly textured account of ancient Jewish society, crammed with insights and novel arguments. This article focuses on two of its main themes: the changing effects of imperial domination upon Jews throughout antiquity, and the relationship between this story and that of "Judaism." It concludes that Schwartz uses the term "Judaism" in a vague and problematic way, and that this use has practical consequences for his argument. In fact, he could easily have discussed the shifting ideologies of Jews in antiquity without using the term "Judaism."—D.J.H.

1386. A. SINNOTT, "Wisdom as Savior," *AusBibRev* 52 ('04) 19-31.

The whole theology of history in the book of Wisdom is shaped by the idea of the figure of Wisdom as savior. The writer applies to Wisdom the whole of God's saving work from creation to exodus. Wisdom in the role of savior also shows the "way" through the confusion about and attraction to Hellenistic culture, beliefs, and practices experienced by faithful Jews seeking to retain their rich and ancient heritage.—D.J.H.

1387. P.-B. SMIT, "Incense Revisited: Reviewing the Evidence for Incense as a Clue to the Christian Provenance of the *Greek Life of Adam and Eve*," *NovTest* 46 (4, '04) 369-375.

R. Nir [§ 48-2083] has argued that the Greek *Life of Adam and Eve* is of Christian provenance on the basis of its references to incense. But the evidence that she presents is at times less than conclusive, and certainly allows room for an interpretation that assumes a Jewish original that has later been reworked by (a) Christian scribe(s).—D.J.H.

1388. J. SMITH, "Jeremiah 52: Thackeray and Beyond," *BullIntOrgSeptCogStud* 35 ('02) 55-96.

H. St. J. Thackeray proposed in 1902-03 that Jeremiah 52 was the product of a third translator of the Septuagint Jeremiah, but he later abandoned this position. This article evaluates Thackeray's initial arguments, investigates why he changed his mind, and analyzes the translation technique of LXX Jeremiah 52. It concludes that there is no reason to believe that Jeremiah 52 was the work of a third translator, that there is no evidence that Jeremiah 52 had not yet been appended when the book was translated into Greek, and that Thackeray's theory of bisectioning in the Greek translation of Jeremiah (i.e. the text was divided into two parts for two translators to work on) needs to be reexamined.—D.J.H.

1389. T. SOLÀ, "Aspectes de la reflexió sapiencial bíblica," *EstFran* 103 (432, '02) 183-212.

After discussing wisdom in antiquity (OT, ancient Near East, NT), the article considers the origin and nature of biblical wisdom, divine wisdom, the sages and the mysteries of human existence (suffering, death, the righteous and the wicked), the personification of Wisdom in the OT, and Jesus and wisdom in the NT.—D.J.H.

1390. C. TERMINI, "Taxonomy of Biblical Laws and φιλοτεχνία in Philo of Alexandria: A Comparison with Josephus and Cicero," *StudPhilonAnn* 16 ('04) 1-29.

When discussing the biblical laws, Philo tried to overcome the resistance of the judicial material by creating a taxonomy. According to Philo, any precept of the Decalogue has a double character: as a νόμος it prescribes something specific, and as a κεφάλαιον it becomes the rule used to classify a series of particular laws. Cicero's effort at classifying Roman laws illuminates Philo's activity and proves its fundamental originality, which is confirmed by a comparison with Jewish literature (especially Josephus) from the same period.—D.J.H.

1391. H. J. THISSEN, "Zum Namen 'Moses,'" *Rheinisches Museum für Philologie* [Frankfurt] 147 (1, '04) 55-62.

The article first surveys various interpretations of the Greek name *Mōysēs* in Exod 2:1-10 LXX ("I have drawn him out of the water") and the works of Philo, Josephus, and other ancient writers. Then it investigates how these interpretations could be derived from the Egyptian word for "water" (*mōo*) and other Egyptian terms for "blessed," "be safe," or "take."—D.J.H.

1392r. P. A. TORIJANO, *Solomon the Esoteric King* [*NTA* 47, p. 413].

M. BAR-ILAN, "Pablo A. Torijano's *Solomon the Esoteric King,*" *RevRabbJud* 7 ('04) 247-255.—This important book has far less to say in regard to Solomon as a biblical hero than to the history of magic in antiquity (and beyond) and not necessarily by Jews. Unfortunately in pursuing this theme it almost entirely excludes rabbinic tradition.—D.J.H.

1393. J. TROMP, "The Role of Omissions in the History of the Literary Development of the Greek *Life of Adam and Eve,*" *Apocrypha* 14 ('03) 257-275.

This contribution to the textual history of the Greek *Life of Adam and Eve* makes two points: (1) Arguments of a literary nature pleading for or against the priority of a reading on the basis of narrative logic or language and style should be avoided in the text-critical discussion of the Greek *Life.* (2) A purely text-critical, stemmatical approach to the history of the transmission of this document results in a more refined view of the intricacies of its development than an approach employing the crude categories of "expanded" or "abbreviated" only. The absence or presence of a particular detail in one of the text forms of the *Life* must be studied and explained in each and every case for each and every text form separately.—C.R.M.

1394. J. TURKIEL, "Sirach's Criticism of Ruler (Sir 9, 17-10, 26) (αὐτός, ὁ, οἱ, συ — as Guides Through the Text)," *CollTheol* 74 special fascicle ('04) 5-14.

In Sir 9:17–10:26 Ben Sira writes courageously and critically about those who reign, prophesies the defeat of bad rulers, and describes the characteristics of good rulers. In reading this text it is especially enlightening to pay attention to the author's use of the Greek words αὐτός, ὁ, οἱ, and συ.—D.J.H.

1395. A. VAN DER KOOIJ, "The Septuagint — The First Translation of the Hebrew Bible?" *Bulletin of Judaeo-Greek Studies* [Cambridge, UK] 34 ('04) 27-28.

The early Septuagint does not represent a complete Bible (as Bible). There is reason to believe that the pre-*Kaige* LXX represented a loose collection that mirrors a diversity of parties and milieus in early Judaism.—D.J.H.

1396. W. VAN PEURSEN, "The Peshitta of Ben Sira: Jewish and/or Christian?" *AramStud* 2 (2, '04) 243-262.

The Syriac translation of Ben Sira reflects a number of tendencies that make it possible to build up a profile of the translator's linguistic, cultural, and religious background. The translator knew Hebrew, probably did not consider Sirach to be canonical, stood in the Aramaic-Syriac translation tradition, did not bother much about "the Law," seems to have been familiar with parts of the Hebrew Bible, was indifferent (if not hostile) to sacrifices and priesthood, added some positive references to the nations, had a high esteem for poverty, and produced some passages with striking parallels to NT texts. While the translator may well have been a Jew converted to Christianity, the designation of him as "Jewish Christian" is not very helpful.—D.J.H.

1397. J. VAN RUITEN, "A Literary Dependency of *Jubilees* on *1 Enoch*? A Reassessment of a Thesis of J. C. VanderKam," *Henoch* 26 (2, '04) 205-209.

While *Jubilees* has some parallels with the Book of Dreams (*1 Enoch* 83–90), these parallels do not point to a literary dependency of *Jubilees* on the Book of Dreams. Rather, they reflect a common tradition, which is probably to be found in the Book of the Watchers (*1 Enoch* 6–36). Therefore it is not valid to date *Jubilees* (relatively) after the Book of Dreams (i.e. 164-163 B.C.), as VanderKam does, on the basis of the literary parallels between these two.—D.J.H.

1398. P. M. VENTER, "Constitualised space in Daniel 9," *HTSTeolStud* 60 (1-2, '04) 607-624.

The article treats the *Gattung* of the prayer in Dan 9:4-19, the traditio-history of penitential prayers, the relation of the prayer in 9:4-19 to the apocalyptic narrative in 9:20-27, a temple community without a temple, and a new dispensation. The apocalyptic mythological view of the temple in Daniel 9 enabled its tradents to constitute holy space away from the material temple. This technique paved the way for groups such as those at Qumran and for the liturgy of both Jewish and Christian religious gatherings (e.g. the synagogue as house of prayer in later times).—C.R.M.

1399. J. VERMEYLEN, "La sagesse de la Bible. À la recherche d'un art de vivre," *RevThéol Louv* 35 (4, '04) 441-473.

The sapiential books are the fruit of a sometimes conflicting dialogue between concrete experience and theological doctrine. The early collections in Proverbs drew from empirical observation their lessons for the quest of happiness. During the Persian period their practical wisdom was put in service of a theology of divine retribution in accordance with the Torah. Ecclesiastes criticized both traditional wisdom (the ideal of social success) and the official teaching, and proposed living intensely in the short moments of pleasure that God grants. Ben Sira warned against a too human wisdom and insisted on the importance of "fear of the Lord." He encouraged the search for pleasure always with moderation and concern for others.—D.J.H.

1400. J. Z.-E. WEE, "The meaning of *hwqr lbb* in *Ahiqar* saying 15," *VetTest* 54 (4, '04) 556-560.

The meaning of *hwqr lbb* in *Ahiqar* 15 seems to be "to show the heart rarely" rather than "to harden the heart." This meaning of *yqr* (H stem) also occurs in Prov 25:17 and is suggested by the aba'b' (mouth-heart-mouth-heart) parallelism of the *Ahiqar* saying.—D.J.H.

1401. S. WEITZMAN, "Josephus on How to Survive Martyrdom," *JournJewStud* 55 (2, '04) 230-245.

Proposing that Josephus intended to send a mixed message in his suicide reports, the article presents a reading of Josephus in comparison with the suicide reports of contemporary Roman writers from the Flavian age (Statius, Valerius Flaccus, Silius Italicus) who were all active in the exact same period in which Josephus wrote his major works. The discussion unfolds under the following headings: self-killing in a Flavian context, virtual death, and suicide as compact. It concludes that Josephus does little to settle the question whether martyrdom was an indigenously Jewish concept or the result of interaction with Roman culture, though as he constructs his suicide narratives, voluntary death is a key point of convergence between the Jews and the Romans where each found something to relate to in the other.—C.R.M.

1402. S. G. WILSON, "'Jew' and related terms in the ancient world," *StudRel/SciRel* 33 (2, '04) 157-171.

The article considers how the terms "Jew," "Israel," and "Hebrew" functioned in the ancient world under the following headings: from "Judean" to "Jew," *Ioudaios* in Greco-Roman writers, *Ioudaios* in Christian usage, "Israel" in Jewish and Christian sources, and "Hebrew" in Jewish and Christian sources. It concludes that the issue of boundaries within and between religious communities is a particularly useful context for assessing shifts in the meaning of these terms.—C.R.M.

1403. W. ZEMLER-CIZEWSKI, "The Apocryphal Life of Adam and Eve: Recent Scholarly Work," *AnglTheolRev* 86 (4, '04) 671-677.

After describing *Life of Adam and Eve,* this article reviews research on the various ancient versions of it, summarizes its basic elements, and describes the recent turn to the thematic and theological appreciation of the material in it.—D.J.H.

1404. M. A. ZIPOR, "Some Notes on the Greek Text of Genesis in the Common Editions," *BullIntOrgSeptCogStud* 35 ('02) 121-126.

Aiming perhaps to contribute to the endeavor of the Göttingen Septuagint project, the article offers comments on certain verses in the LXX version of Genesis (6:7; 9:5; 25:13; 19:12; 30:13; 31:12; 45:21; 50:12; 45:10 and 46:34) and raises a number of textual hypotheses.—C.R.M.

Jewish World, §§ 49-771, 812, 874, 951, 1081, 1179, 1185, 1321, 1324, 1456, 1483.

## *Rabbinics*

1405. P. S. ALEXANDER, "The Etymology of Proper Names as an Exegetical Device in Rabbinic Literature," *StudPhilonAnn* 16 ('04) 169-187.

The study is concerned with instances in rabbinic writings where etymology of biblical proper names has been used as a device to exegete the biblical text. After highlighting a number of indicative examples of exegetical etymology under the headings of personal names (e.g. Eve, Nimrod) and geographical names (e.g. Heshbon, Hazarmaweth), it considers how rabbinic etymology relates to rabbinic theories of language, particularly the language of the Bible, and where it fits into both the history of Jewish etymology from biblical times, and the broader manifestations of the phenomenon in the eastern Mediterranean world of late antiquity. It concludes that the similarity between "Greek" and "Semitic" etymology in late antiquity may be due to an ultimately Babylonian origin for Greek etymology.—C.R.M.

1406. ANON., "Bibliography of the Aramaic Bible," *AramStud* 2 (2, '04) 274-282.

Compiled by the staffs of the Peshitta Institute in Leiden and of the Targum Institute in Kampen, this list [see § 48-581] provides bibliographical information for books and articles pertaining to the Aramaic Bible and related topics. The entries appear according to the alphabetical order of the authors' surnames from M. Aberbach to R. M. Wilson.—D.J.H.

1407. H. W. BASSER, "Response to Markus Bockmuehl," *RevRabbJud* 7 ('04) 171-175.

In response to Bockmuehl's review of *Studies in Exegesis. Christian Critiques of Jewish Law and Rabbinic Responses 70-300 C.E.* [*NTA* 46, p. 147] in *JournJewStud* 54 ('03) 341-342, Basser contends that there are not enough problems to warrant Bockmuehl's casting doubt on Basser's entire handling of the Gospels, Second Temple sources, and ancient writers, and that his claim is based on a few examples of which very little is of real substance.—D.J.H.

1408. Y. BREUER, "Three Midrashim and Their Exegetic Method," *Hebrew Studies* [Madison, WI] 45 ('04) 175-192.

The article discusses three rabbinic midrashim that include *peshat* (the plain meaning of the biblical text) and linguistic interpretations of the Bible: the song of the cows (see 1 Sam 6:12), the two meanings of *mt* (see Exod 14:30), and a special use of the infinitive absolute (see Exod 15:26). While at first glance it may seem that the biblical verses are being interpreted imaginatively and creatively in typical "midrashic" fashion, investigation of the literary and linguistic aspects of the verses reveals that these midrashim actually reflect *peshat* interpretations of the type that modern biblical scholars may be willing to consider.—D.J.H.

1409. D. FRIEDMANN, "A Response to Jacob Neusner's Review of *To Kill and Take Possession,*" *RevRabbJud* 7 ('04) 185-186.

Neusner's failure to understand the text that he undertook to review deserves to be pointed out. For example, any intelligent reader of *To Kill and Take Possession* [*NTA* 47, pp. 594-595] would understand that it does not deal with disputes regarding the dating and historicity of the book of Ruth (or other biblical stories). [The same issue (pp. 187-188) includes a response by Neusner.]—C.R.M.

1410. F. GARCÍA MARTÍNEZ, "Samma'el in Pseudo-Jonathan and the Origin of Evil," *Journ NWSemLang* 30 (2, '04) 19-41.

The translation of Gen 4:1 in *Targum Pseudo-Jonathan* asserts that Cain was not the son of Adam but the offspring of Samma'el. Further, at Gen 3:6 Eve does not see the tree as in the Hebrew text but Samma'el, the Angel of Death. The article proposes that the story of Samma'el as the father of Cain, in conjunction with Samma'el's presence in the garden, was introduced to explain the origin of evil in the world and provide a logical reason for Cain's future perverse actions. Pseudo-Jonathan's explanation of the origin of evil is considered alongside those of the Book of the Watchers, *Jubilees,* and Ben Sira.—C.R.M.

1411. Y.-H. HENKIN, "Contemporary Tseni'ut," *Tradition* 37 (3, '03) 1-48.

*Tseni'ut,* Jewish standards of modesty in dress and behavior particularly as relating to women, is at the focus of renewed public interest today. This article examines the key talmudic sugyot and halakhot regarding *tseni'ut* in the hope of clarifying this area of halakah.—D.J.H.

1412. D. INSTONE-BREWER, "Comparing Neusner's and Guggenheimer's Translations of the Jerusalem Talmud," *RevRabbJud* 7 ('04) 176-184.

Comparison of the treatments of tractates *Ma'aserot* (Tithes) and *Shebiit* (Sabbath Years) in the translations of the Jerusalem Talmud by H. W. Guggenheimer and J. Neusner shows that while Guggenheimer's translation provides a flowing and scholarly text but is sometimes confusing to nonspecialists, Neusner and his team have provided a translation that better reflects the actual text while giving the inexperienced reader sufficient aids for understanding it.—D.J.H.

1413. H. Jacobson, "Jacob's Wedding," *JewQuartRev* 94 (3, '04) 521-522.

According to *Genesis Rabbah* 70:19, the guests at Jacob's wedding to Laban's daughter uttered the words *hylyyh hylyyh.* These phrases represent the Greco-Roman ululation performed at weddings, and seem also to be associated with the ululation of mourning and so prefigure the unhappy results of the night's events.—D.J.H.

1414. S. Janse, "De joodse achtergrond van het gebed in Aphrahats *Demonstrationes* 23.53-59 (The Jewish Background of the Prayer in Aphrahat's *Demonstrationes* 23.53-59)," *NedTheolTijd* 59 (1, '05) 41-59.

In the prayer in Aphrahat's *Demonstrationes* 23.53-59 there are at least seven analogies with the Jewish prayer known as the Amidah or Eighteen Benedictions, as well as other examples of Jewish influence. The article suggests that Jewish prayers from the period after A.D. 70 or 135 found their way into the Christian liturgy of Syriac-speaking Persia through Jewish proselytes. The borrowing may have taken place in the period between the outbreak of persecutions under the Persian king Shapur II and the writing of *Demonstrationes* 23 in A.D. 345.—D.J.H.

1415. H. S. Joseph, "Jews and the Nations: the Clash of Civilizations," *Théologiques* [Montreal] 11 (1-2, '03) 113-129.

The article reviews imaginative speculations in rabbinic texts on the meaning of history and the passage of civilizations in which the Jews lived and with whom they often clashed. After noting how the account of the "covenant of the pieces" in Gen 15:7-19 inaugurates concerns about the processes of history, it considers the civilizational clashes with Babylon, Greece, Christendom and Islam, and western culture.—C.R.M.

1416. W. Kolbrener, "'Chiseled From All Sides': Hermeneutics and Dispute in the Rabbinic Tradition," *AJSRev* 28 (2, '04) 273-295.

To attempt an understanding of rabbinic interpretation and a notion of interpretative disagreement that skirts between the poles of relativism and absolute truth, the article turns to the hermeneutics of H.-G. Gadamer and to Q. Skinner's method of intentionalist action. After a brief introduction, it treats the following topics: between absolute truth and relativism; the temptation of transcendence; disagreement, ditches, and interpretive charity; and "from every side." It concludes that talmudic dialectic, often referred to pejoratively as "hair-splitting" or "logic-chopping," requires seeing an issue from all possible perspectives, "chiseling it from all sides."—D.J.H.

1417. A. Lieber, "Angels that Kill. Mediation and the Threat of Bodily Destruction in *Hekhalot* Narratives," *Studies in Spirituality* [Leuven] 14 ('04) 17-35.

The threat of physical violence represents an integral component in the logic of mediation expressed in Hekhalot literature. The ontic ambiguity or instability of the mystical adept is reflected in his physical vulnerability. The violent death threatening the improperly equipped or "unworthy" mystic functions like sacrifice as a symbolic act of violence that mediates between humanity and God.—D.J.H.

1418. F. Manns, "Rabbinic Literature as a Historical Source for the Study of the Gospels' background," *StudBibFranLibAnn* 52 ('02) 217-246.

The value of rabbinic literature as a historical source can be grasped by comparing its texts with the writings of Josephus, the apocryphal books and Qumran texts, archaeology, and the Gospels. If talmudic literature is important in studying the linguistic, economic, geographical, sociological, liturgical, hermeneutical, and theological background of the NT, it has historical value and should be studied seriously in Christian faculties of Scripture and theology.—D.J.H.

1419. L. Miralles Maciá, "Un Mesías en los escritos rabínicos. De los 'días del Mesías' al Mesías con características y nombre proprios," *Collectanea Christiana Orientalia* [Córdoba] 1 ('04) 95-118.

The article surveys the concept of the messiah in rabbinic literature under the following headings: the coming of the messiah, the days of the messiah, and the characteristics of the messiah (as a historical or legendary person, as a suffering figure).—D.J.H.

1420. J. Neusner, "From Biography to Theology: Gamaliel and the Patriarchate," *RevRabbJud* 7 ('04) 52-94.

The study inquires whether the Mishnah conveys within its corpus accounts that pertain to the patriarchate and attest to patriarchal opinion of matters before the closure of the Mishnah itself. It focuses on a particular group of writings embedded in the Mishnah that concern Gamaliel. While these may or may not attach to a particular, one-time person, they do replicate the enduring perspective of one of the two institutions—collegium of sages, patriarchate—that sponsored the Mishnah, specifically the one that had every reason to preserve traditions concerning Gamaliel in particular.—C.R.M.

1421. J. Neusner, "Three generations of post-war study of Judaism in Germany: Goldberg, Schaefer, Houtman and Becker and the demolition of historical Judaism," *Religion* 34 (4, '04) 315-330.

A religion without determinate texts, religious texts out of all context, and texts without contents—this is how Judaism has been represented in the German universities since 1945. The religion of Judaism is represented as a set of textual problems (A. M. Goldberg and P. Schäfer), which deny that formative Judaism is even accessible through determinate texts. The normative texts of formative Judaism are represented as a set of formal problems, lacking all content (H.-J. Becker). And the texts are treated as both inchoate and without canonical context (A. Houtman). The results call into question the cultural capacities of German scholarship plausibly to construct an academic account of formative Judaism.—D.J.H.

1422. G. G. Porton, "Exegetical Techniques in Rabbinic Literature," *RevRabbJud* 7 ('04) 27-51.

The article challenges the widely accepted picture of the roles of Hillel and Ishmael in the development of rabbinic exegetical activity, and questions the assumption that beginning in the tannaitic period there were clearly identifiable "schools" of rabbinic exegetical activity. It argues that the lists attributed to Hillel and Ishmael are literary constructions, that the rabbinic evidence does not support the claim that Ishmael or Hillel made extensive use of the items on their lists or that all the items listed were in fact used by any rabbinic master, and that the exact formulation of the principles and the methods by which they were applied is inexact.—D.J.H.

1423. J. Poulin, "Loving-Kindness towards Gentiles according to the Early Jewish Sages," *Théologiques* [Montreal] 11 (1-2, '03) 89-112.

The article explores the concept of "love of neighbor" toward Jews and non-Jews as it was expressed by the sages of Israel from the 1st to the 6th century A.D. After describing the situation of Jews and Gentiles in the land of Israel in this period, it considers the origins of the expression *gemilut ḥasadim* and the importance of this *mitzvah*. Then it discusses acts of loving-kindness toward Jews and non-Jews, respectively, and focuses on rabbinic texts dealing with *gemilut ḥasadim* toward Gentiles. It concludes that the main reason for the practice of *gemilut ḥasidim* was "for the sake of peace."—D.J.H.

1424. D. STEINMETZ, "Crimes and Punishments, Part II: Noachide Law, Brother-Sister Intercourse, and the Case of Murder," *JournJewStud* 55 (2, '04) 278-305.

Based mainly on passages from the Babylonian Talmud and giving particular attention to execution by strangulation (*ḥeneq*), the first installment [§ 48-2039] contended that references to modes of execution (*mitot beit din*), while bound by biblical sources, may reflect fundamental ideas of rabbinic Judaism and jurisprudence. This installment first shows that the two bodies of Noahide law in rabbinic sources represent alternative conceptions of law and are radically different from the rabbinic conceptions of Sinaitic law. Then it highlights the distinction between these different conceptions of law by looking at rabbinic sources relating to brother-sister intercourse—an act that is a paradigmatic violation of Sinaitic law but which is not criminal in Noahide law. Finally it considers the crime of murder and the punishment of death by the sword.—D.J.H.

1425. H. SYSLING, "Three Harsh Prophets: A Targumic Tosefta to Parashat Korah," *Aram Stud* 2 (2, '04) 223-242.

The targumic tosefta introducing *Parashat Korah* (Num 16:1ff.) in MS Paris Bibliothèque Nationale Hébr. 110 of the *Fragmentary Targums* provides a midrash, unknown to the other targums, that speaks about three prophets who denied their own prophecies, namely, Moses, Elijah, and Micah. The story is of special interest not least because it contains several quotations of scriptural verses from the Prophets that are at variance with the official *Targum Jonathan*.—D.J.H.

1426. B. M. ZLOTOWITZ, "Rabban Simeon ben Gamaliel: A Mistaken Martyr," *CCAR Journal* [New York] 51 (3, '04) 164-168.

The overwhelming evidence indicates that neither Rabban Simeon ben Gamaliel I nor Rabban Simeon ben Gamaliel II could be the martyr referred to in *b. Semaḥot* 8 or the Yom Kippur martyrology. The true identity of the martyred Rabban Simeon ben Gamaliel remains a mystery.—D.J.H.

1427. E. M. ZUESSE, "Jacob Neusner and the Rabbinic Treatment of the 'Other,'" *RevRabb Jud* 7 ('04) 191-229.

With particular attention to Neusner's five-volume *The Halakah. An Encyclopaedia of the Law of Judaism* (2000) and related works including *Recovering Judaism* (2001), the article contends that Neusner's treatment of Gentile salvation ties into and arises from many other aspects of halakah and of the rabbinic worldview. It concludes that it is more than just a pity that alien Greek categories were applied to the underlying "philosophy" or theological rationale of the talmudic sages, and that their actual halakic and haggadic teachings were ignored or so selectively and tendentiously reproduced that the resulting encyclopedia is systematically unreliable and ought not to be used as a guide to its subject. [The same issue (pp. 230-246) contains a response by Neusner.]—D.J.H.

Rabbinics, §§ 49-801, 871, 876, 931, 1297, 1335, 1342, 1354, 1360, 1369, 1384, 1489.

1428. J. Aveline, "The Death of Claudius," *Historia* [Stuttgart] 53 (4, '04) 453-475.

None of the arguments used to support the theory that the emperor Claudius was murdered stand up to scrutiny. It appears that Claudius died on October 12, A.D. 54, from eating a kind of mushroom (*amanita muscarina*) which is only fatal to someone with a preexisting medical condition such as dystonia, which Claudius seems to have had.—D.J.H.

1429. P. J. J. Botha, "Assessing representations of the imperial cult in New Testament studies," *VerbEccl* 25 (1, '04) 14-45.

The article discusses the conventional picture of the imperial cult in NT scholarship, criticizes this depiction as inadequate to the evidence and as basically ethnocentric, argues that the imperial cults provide us with powerful insights into the "mentality" of the Roman period, and notes some aspects of the NT and early Christian literature (e.g. messianism and politics, the development of church order) that might be reinterpreted in light of a more comprehensive understanding of the imperial cults.—C.R.M.

1430. L. Bowman, "The 'Women's Tradition' in Greek Poetry," *Phoenix* [Toronto] 58 (1-2, '04) 1-27.

The existence of a segregated women's poetic tradition in ancient Greece is unverifiable. There is, however, ample evidence of a women's poetic tradition defined as a text-based literary relationship between surviving works of female poets, beginning with Sappho. Establishment of the parameters and functions of this text-based tradition may be of assistance in criticism of surviving female-authored Greek poetry.—D.J.H.

1431. A. C. Braet, "Hermagoras and the Epicheireme," *Rhetorica* 22 (4, '04) 327-347.

If Hermagoras of Temnos (ca. 150 B.C.) said anything about the *epicheireme,* he most likely treated it as an amplifying feature of style as it is represented in *Rhetorica ad Herennium* rather than as a syllogistic device as it is represented in Cicero's *De inventione.* The stylistic-amplifying account of the *epicheireme* was dominant in contemporary Roman rhetoric.—D.J.H.

1432. J. N. Bremmer, "Attis: A Greek God in Anatolian Pessinous and Catullan Rome," *Mnemosyne* [Leiden] 57 (5, '04) 534-573.

This analysis of the myth and ritual of Attis and its reception in Catullan Rome argues that (1) attempts at identifying Attis with the Herodotean Atys are unconvincing, (2) Attis starts to appear in the Greek world in the 4th century B.C., (3) the Phrygian myth and ritual and its development can be reconstructed, and (4) the religious aspects of Catullus 63 show a close identification of the cult of Cybele with that of Dionysus.—D.J.H.

1433. G. P. Burton, "The Roman Imperial State, Provincial Governors and the Public Finances of Provincial Cities, 27 B.C. – A.D. 235," *Historia* [Stuttgart] 53 (3, '04) 311-342.

The Roman imperial state, within the constraints set by its limited infrastructural reach, imposed clear limits on the financial freedom of action of provincial cities. Financial policy in the sense of raising new revenues was in principle strictly controlled by the imperial state, though in financial administration there was wide scope for regulatory and adjudicatory decisions and interventions by Roman governors. The imperial state created a new position, the *curator rei publicae,* specifically designated to supervise the financial administration of individual cities.—D.J.H.

1434. E. DICKEY, "The Greek address system of the Roman period and its relationship to Latin," *ClassQuart* 54 (2, '04) 494-527.

The address system of the papyri, taken as a whole, reveals some of the most unusual developments in postclassical Greek, for there is an almost complete discontinuity between the classical Attic address system and that of the Egyptian papyri of the Roman period. When all the evidence is assembled, there is only one good explanation for the address system of the documentary papyri: The classical Greek address system died out in the Hellenistic period, and in the early Roman period a new address system was created under Latin influence.—D.J.H.

1435. J. F. DONAHUE, "Iunia Rustica of Cartima: Female Munificence in the Roman World," *Latomus* [Brussels] 63 (4, '04) 873-891.

Focusing on the life and contributions of Iunia Rustica, a prominent priestess from Cartima in Roman Spain, the article examines the social reality of what it meant to be a woman like her during the 1st century A.D., and seeks to shed light on the nature of female munificence in the western provinces.—D.J.H.

1436. D. Š. ERKER, "Voix dangereuses et force des larmes: le deuil féminin dans la Rome antique," *RevHistRel* 221 (3, '04) 259-291.

Mourning can either marginalize or valorize women. Certain philosophers in ancient Rome marginalized women's social identity by underestimating the importance of their mourning rites. Women in mourning presented death in the family as a loss for the city, thus arousing competition between families and inciting revenge if there had been a murder. For this reason the city restricted their public mourning. However, in certain critical situations, women intervened with tears and gestures of mourning, thus acquiring an alternative form of political power.—D.J.H.

1437. J. L. FRANKLIN, "Fragmented Pompeian Prosopography: The Enticing and Frustrating Veii," *ClassWorld* 98 (1, '04) 21-29.

The article examines prosopographical evidence from Pompeii for the Veii, an at times prominent and well attested family with interesting alliances. In the persons of the Augustan A. Veius, *tribunus militum a populo* and quinquennial duovir, and his early Julio-Claudian son P. Veius Fronto, also quinquennial duovir, the family reached the heights of political power in Pompeii.—C.R.M.

1438. B. GARSTAD, "Belus in the *Sacred History* of Euhemerus," *ClassPhilol* 99 (3, '04) 246-257.

While precedents for associating Belus with Babylon can be identified, Euhemerus appears to be the first writer who made Belus the human ruler of Babylon. The real significance of Belus for Euhemerus, however, lies in the fact that the Babylonian god Belus was regularly identified with Zeus. Euhemerus justified the syncretism of various local and regional cults by positing that they had a common origin in the worship of the "traveling" Zeus. The example of Belus demonstrates that this syncretism also encompasses foreign cults. Euhemerus never suggests that a god's cult was invalid because the god had been a mortal, nor does he insist on a separation of Zeus from those men who provided him with epithets. Euhemerus would most likely have endorsed the cult of Zeus-Belus, and sought only to explain its origin. He was not a destructive atheist, as he has often been portrayed by ancient and modern writers.—D.J.H.

1439. R. GORDON, "Religion," *Greece & Rome* [Oxford] 51 (2, '04) 272-275.

Descriptions and evaluations of three books published in 2002: D. Ogden (ed.), *Magic, Witchcraft, and Ghosts in the Greek and Roman World;* D. Dignas, *Economy of the Sacred in Hellenistic and Roman Asia Minor;* and M. G. Lancellotti, *Attis Between Myth and History.*—D.J.H.

1440. M. GÖRG, "Die Göttin Isis und die Heilige Maria. Gottesmütter im Vergleich," *Una Sanc* 59 (4, '04) 371-380.

The article explores possible influences of images and titles associated with the Egyptian goddess Isis on the veneration of Mary in Christian circles. It gives particular attention to the following themes: the mother of God, the nursing mother (*Isis lactans*), the virgin, the sovereign ruler (*stella maris*), and the protecting patroness (the Pieta). While Isis was always a goddess and never became human, Mary was always human and never became a goddess.—D.J.H.

1441. M. HAAKE, "Documentary evidence; literary forgery, or manipulation of historical documents? Diogenes Laertius and an Athenian honorary decree for Zeno of Citium," *ClassQuart* 54 (2, '04) 470-483.

The Athenian decree honoring the philosopher Zeno of Citium is generally considered to be one of the most important sources for the social status of philosophers and their public acceptance in Hellenistic Athens. Yet the text has not come to us as an inscription engraved on stone but is quoted by Diogenes Laertius in his *Life of Zeno.* While the *psephisma* quoted by Diogenes accurately reflects the form of a Hellenistic Athenian document, is this sufficient to conclude that it is authentic? Both the motivation clause and the provisions for the publication of the decree show a fairly consistent pattern of concepts and ideas that are very common in the literary biographies of Hellenistic philosophers but are exceptional in public inscriptions for philosophers and in Athenian honorary inscriptions in general. A literary forgery or the manipulation of a historical document cannot be ruled out, perhaps on the part of Diogenes' source, Apollonius of Tyre.—C.R.M.

1442. G. W. HOUSTON, "How Did You Get Hold of a Book in a Roman Library? Three Second-Century Scenarios," *ClassBull* 80 (1, '04) 5-13.

The article considers three 2nd-century anecdotes (Aulus Gellius, *Noctes Atticae* 11.17; 13.20.1; Fronto, *Ep. ad M. Caes. et invicem* 4.5) that deal with public libraries in Rome in an attempt to shed light on how one actually got hold of a book in a Roman library. Although these passages were not written to convey information on libraries, it is reasonable to conclude that scholars did not search for their own books in Roman public libraries but sat on chairs or benches, perhaps engaging in intellectual discussions with their friends, while books were brought to them by slaves.—C.R.M.

1443. M. JACKSON-MCCABE, "The Stoic Theory of Implanted Preconceptions," *Phronesis* [Leiden] 49 (4, '04) 323-347.

Although scholars have typically argued that the notion of innate concepts of any kind would have been entirely incompatible with Chrysippus' theory of knowledge, a reconsideration of the evidence shows that he used the term ἔμφυτοι προλήψεις ("implanted preconceptions") with specific reference to preconceptions of the ethical sphere whose formation is guaranteed by *oikeiōsis,* and which represent a type of inborn knowledge. While Epictetus thus appears to be generally consistent with Chrysippus on this point, the idea of an implanted belief in gods does seem to have been a later development, albeit built on the same genuinely Stoic foundation of *oikeiōsis.*—C.R.M.

1444. C. KAESSER, "Tweaking the Real: Art Theory and the Borderline between History and Morality in Plutarch's *Lives,*" *GkRomByzStud* 44 (4, '04) 361-374.

After noting C. B. R. Pelling's observation that Plutarch's occasionally astonishing historical accuracy is matched by an equally astonishing willingness to give in two *Lives* two different accounts of the same event, the article shows how Plutarch's various comparisons of his biographical method to the visual arts illuminate the issue of historical accuracy versus biographical representation. *Mores,* if they are to be represented in art or in biography, involve an *additamentum* to the object's factual appearance. We should not approach biographies with a conception of truth as mimetic representation of real objects.—C.R.M.

1445. J. KER, "Nocturnal Writers in Imperial Rome: The Culture of *Lucubratio,*" *Class Philol* 99 (3, '04) 209-242.

When Seneca, Pliny the Elder, and Aulus Gellius refer in various prefaces to their practices of writing at night, they do what Quintilian (*Inst.* 10.3.26) advises the orator to do when he explains that the best time to develop fluency in writing is at night in the practice referred to as *lucubratio.* The article explores the conditions of the nocturnal Roman literary scene and how its image might have served to empower the writer in the eyes of an audience. *Lucubratio* emerges as a primal scene of the archaic household, combining various aspects of an idealized Roman self in the figure of the nocturnal laborer: frugality, *libertas,* religious authority, public service, etc. In the prefaces of Seneca, Pliny, and Gellius the nocturnal scene of writing dramatizes both the topic of the text and the social relationship that it establishes with its readers.—C.R.M.

1446. C. KOKKINIA, "The Philosopher and the Emperor's Words: Trajan, Flavius Archippus and Dio Chrysostom," *Historia* [Stuttgart] 53 (4, '04) 490-500.

In the Greek East letters from Roman emperors (*theia grammata*) could work wonders. The article first draws attention to Flavius Archippus, one of Dio Chrysostom's enemies, a philosopher who was proud (and lucky) to own letters from Domitian and Trajan. Then it suggests that Dio exaggerated the closeness of his own ties with Roman potentates in order to intimidate his opponents, and that his tactics also included using remotely relevant letters of the emperor Trajan.—D.J.H.

1447r. G. LAHUSEN AND E. FORMIGLI, *Römische Bildnisse aus Bronze. Kunst und Technik* (Munich: Hirmer, 2001).

C. H. HALLETT, "Technological advance and artistic decline? A history of bronze-working in the Roman period," *JournRomArch* 17 ('04) 487-501.—This comprehensive and lavishly illustrated survey of the majority of surviving Roman bronze portraits (over 200 examples) is a scholarly study of the first importance. The article includes discussion of the book's organization and aims, the pieces in the catalog, the making of bronze statues in the Roman period, and problems and criticism. It concludes that this landmark study in the field of Roman art deserves to be widely read as much for its ambitious interpretative arguments as for its meticulous scholarship and superb photographic documentation.—C.R.M.

1448. M. LEIGH, "Quintilian on the Emotions (*Institutio Oratoria* 6 preface and 1–2)," *Journ RomStud* 94 ('04) 122-140.

The paper addresses three distinct problems in Quintilian's representation of emotional effect in oratory with reference to *Institutio oratoria* 6.1-2 and the preface in which Quintilian laments the death of his wife and two sons. It first considers the role of emotional effect in oratory and examines both the philosophical critique of such behavior and the defense advanced by Quintilian and by Cicero. Next it treats the relationship between the lament for Quintilian's son in the proem to book 6 and the ensuing didaxis in 6.1-2. Then it reflects on Quintilian's integration of narratives of intimate personal experience into a system of rhetorical instruction.—C.R.M.

1449. B. LEVICK, "The Roman Economy: Trade in Asia Minor and the Niche Market," *Greece & Rome* [Oxford] 51 (2, '04) 180-198.

General claims about the insignificance of trade in the economy of the Roman empire need to be modified for such areas as Asia Minor and Gaul. In Asia Minor the early development of sophisticated *poleis* stimulated demand for staples such as clothing and luxuries (however modest). Neglected factors in these developments include the enterprise of local communities in a peninsula of great diversity and the production of textiles by women. Asia Minor was in an exceptionally strong position to survive the economic difficulties of the 3rd and later centuries A.D.—D.J.H.

1450. D. MATTINGLY, "Being Roman: expressing identity in a provincial setting," *JournRom Arch* 17 ('04) 5-25.

This exploration of what it took and what it meant to "be Roman" in Britain and other provinces critiques the dominant paradigm in Roman provincial studies (Romanization), sketches the diversity and demography of Roman Britain, and delineates a few alternative identities within Britain (focusing on issues such as religion, the epigraphic habit, and the identification of distinct communities). It concludes that there was not a standard process or recipe of "being Roman" among the people of Roman Britain, and that the recognition of discrepant experience is one way in which scholarship may identify a range of responses to Rome, from close integration to resistance, without privileging one over the other.—C.R.M.

1451. B. MCADON, "Two Irreconcilable Conceptions of Rhetorical Proofs in Aristotle's Rhetoric," *Rhetorica* 22 (4, '04) 307-325.

The discussions about rhetorical proofs in Aristotle's *Rhetoric* 1.1 and 1.2 reflect very different conceptions and cannot be reconciled. These inconsistencies are best explained as due to the tumultuous transmission and editorial history of the *corpus Aristotelicum,* and not as a development in Aristotle's thinking.—D.J.H.

1452. T. A. J. McGinn, "How to Find a Brothel in Pompeii," *Archaeology Odyssey* [Washington, DC] 7 (1, '04) 18-25, 62.

Pompeii had about twenty brothels, consisting, like the Lupanar, of one- or two-story buildings with a series of small rooms. Aside from the brothels there were about a dozen one-room structures in which a single prostitute worked. We can estimate that just over a hundred prostitutes worked in Pompeii. The customers were mainly lower-class and poor (including slaves), as well as visitors to the city (including agricultural workers).—D.J.H.

1453. J. J. O'Donnell, "Late Antiquity: Before and After," *Transactions of the American Philological Association* [Baltimore—London] 134 (2, '04) 203-213.

The message from late antique scholarship to the classical disciplines today is that the old story won't work any longer. It is not so much that Rome did not fall as it is that the Rome people imagined was transformed into something else. Dealing with the failure of that traditional narrative to sustain itself will be a central task for classicists as well as "late antiquers" of the next generation.—D.J.H.

1454. H. N. Parker, "Why Were the Vestals Virgins? Or the Chastity of Women and the Safety of the Roman State," *AmJournPhilol* 125 (4, '04) 563-601.

The study offers an explanation of the specific function of virginity in the cult of the Vestals at Rome by looking at analyses of similar symbolic structures in a variety of cultures, especially in the area of witchcraft, and by drawing on the anthropological work of M. J. Giovannini, R. Girard, and M. Douglas. It also sheds light on what accounts for the unique legal status of the Vestals, how these women can be murdered so routinely at moments of political crisis, and what accounts for the odd details of those murders. A series of strange incidents spanning a thousand years of Roman history reveals a worldview deeply rooted in sympathetic magic, where women in their strictly limited societal roles embodied the state and the inviolability and control of women was objectified as the inviolability and control of the community.—C.R.M.

1455. W. Scheidel, "Human Mobility in Roman Italy, I: the Free Population," *JournRom Stud* 94 ('04) 1-26.

This first installment of a two-part study that develops a comprehensive quantitative model of population transfers within, to, and from Italy from the late 4th century B.C. to the 1st century A.D. deals with the demographic context, scale, and distribution of the migration of free persons. It argues that (1) the total population of Italy in the early imperial period was of the order of five to six million rather than fourteen to twenty million, (2) state-sponsored resettlement programs dramatically increased overall levels of mobility on three occasions, and (3) in the last two centuries B.C. colonization programs and urban growth in Italy required the permanent relocation of approximately two to two-and-a-half million adults. It concludes that high levels of human mobility were both a direct function of empire-building and a defining feature of Roman identity. It observes that ancient evidence and parametric modeling can profitably be combined to establish a quantitative framework that finally permits us to gauge the probable scale and long-term patterns of population transfers in the heartland of the empire. The final installment will treat the Italian slave population.—C.R.M.

1456. A. SHEPPARD, "Neoplatonism," *Phronesis* [Leiden] 49 (4, '04) 374-378.

Descriptions and evaluations of seven recently published books on various facets of Neoplatonism, including D. T. Runia (ed.), *Philo of Alexandria.* On the Creation [*NTA* 46, p. 415].—D.J.H.

1457. D. H. SICK, "Mit(h)ra(s) and the Myths of the Sun," *Numen* 51 (4, '04) 432-467.

Instead of asking once again how does Mithra become the sun, the article asks how the sun becomes Mithra. Thus employing a comparative approach it first delineates the most prominent characteristics of the sun found in the oldest texts of Greece and India, and then approaches the more complex Iranian material using the Greek and Indic findings as an interpretative aid. Although not a solar deity in form until after the Avestan period, Iranian Mithra assumed roles attributed to the solar deity in Greece and India, even within the Avestan period. Elements of the Greek and Indic myths (cattle, sacrifice, immortality) are surely present in Roman Mithraism. If the Roman Mithras is a descendant of the Iranian god, he descends from a god in the process of transformation, who, although strictly not a solar deity, vaunts a resume listing various narratives from a widespread solar mythology.—C.R.M.

1458. M. SILK, "Numa Pompilius and the Idea of Civil Religion in the West," *JournAmAcad Rel* 72 (4, '04) 863-896.

From the end of the Roman republic to the French Revolution, Numa Pompilius, the legendary second king of Rome, was a recurrent figure in writings about religion and the social order. The article traces how Numa was understood at different stages in western history under five headings: the paragon, the pagan, the exemplar, the Erastian, and the ghost.—D.J.H.

1459. P. SIMELON, "Regards sur le principat dans la littérature latine des deux premiers siècles," *Latomus* [Brussels] 63 (3, '04) 631-671.

The article surveys various attitudes toward the Roman principate as they were expressed in the Latin literature of the 1st and 2nd centuries A.D. under seven headings: the principate as the new regime, a dictatorship of divine right, a dictatorship resulting from civil wars, a regime without an alternative, the ideal *princeps,* Latin authors and opposition to the principate, and the universal empire.—D.J.H.

1460. R. J. A. TALBERT, "Small-Town Sources of Geographic Information in the World of Imperial Rome," *ClassBull* 80 (1, '04) 15-25.

The article sketches the principal means by which interested individuals (literate, bilingual in Greek and Latin, presumably not poor) residing in small towns somewhere in the Roman empire in the first three centuries A.D. might have informed themselves about some basic geographical data—the world's main features and regions and places, their locations, and the distances between them. It gives particular attention to the question of how many people actually made maps or used them, noting that classical antiquity never developed common concepts or standards for maps. It also observes that a basic notion of the location of the Roman provinces relative to one another was part of an educated person's worldview.—C.R.M.

1461. M. WĘCOWSKI, "The hedgehog and the fox: form and meaning in the prologue of Herodotus," *JournHellenStud* 124 ('04) 143-164.

The article focuses on Herodotus' authorial self-representation and on the problem of the intellectual tradition and genre(s) behind the *Histories* by means of a formal analysis of the whole "extended preface" (*incipit* through 1.5.4). The pride Herodotus takes in the "display of his inquiry" seems to indicate that he represented his knowledge—based on solid and comprehensive research instead of a priori speculation—as much better than that of his rivals. Our assessment of Herodotus' genre and tradition depends on our overall view of his work and its genesis. If we concentrate on the intellectual environment of Herodotus' alleged oral performances, we will perceive the *Histories* and the historian's ἀπόδεξις as a result of the tradition of competitive display of knowledge practiced by various kinds of wandering σοφοί. But if we think of the overall organization of the *Histories,* of the monumental composition of a meaningful whole, we can hardly avoid concluding that there was a qualitative leap between Herodotus' hypothetical public performances and his book as we have it.—C.R.M.

1462. R. WOOLF, "What Kind of Hedonist was Epicurus?" *Phronesis* [Leiden] 49 (4, '04) 302-322.

The article takes issue with J. Cooper's contention that Epicurus was an ethical hedonist (asserting that pleasure ought to be the goal of human action) rather than a psychological hedonist (holding that all human action in fact has pleasure as its goal). It contends that Cooper has failed to make his case, and that there is considerable evidence in favor of a psychological reading of Epicurean hedonism, including some of the very texts that Cooper cites in support of his ethical reading.—D.J.H.

Greco-Roman World, §§ 49-848, 1059, 1274, 1280, 1291, 1329–1330, 1340, 1355–1356, 1390, 1413, 1464.

## *Early Christianity*

1463. J. J. ALARCÓN AND P. A. TORIJANO, "'La Historia de los Rekabitas.' Introducción, traducción y notas," *Collectanea Christiana Orientalia* [Córdoba] 1 ('04) 31-64.

While it draws extensively on Jewish sources, in its present state *History of the Rechabites* has been Christianized in its textual transmission and in its themes. After a brief introduction to the work, this article presents Spanish translations of the Greek and Syriac versions of it in parallel columns with some textual notes below.—D.J.H.

1464. M. M. ANGER, "Philosophy and the early church," *HomPastRev* 105 (3, '04) 56-61.

While some early Christians held philosophy in suspicion, many from Paul onward showed themselves to be familiar with the philosophical arguments of their day. The nobler aspects of ancient civilization formed a solid foundation ready for the "elevation of the gospel." And philosophy was both subordinated to and ennobled by the higher revealed truths of God.—D.J.H.

1465. J. A. ARTÉS HERNÁNDEZ, "*Acta Pauli et Petri Apocrypha* y Patrística griega: paralelismos léxicos," *Augustinianum* 44 (2, '04) 321-336.

The article offers the results of an exhaustive comparison of the lexicon of the *Acts of Paul* and *Acts of Peter* with that of a selection of Greek patristic texts composed prior to A.D. 325 (e.g. Clement of Rome, Ignatius, Polycarp, *Didache,* Justin Martyr). It presents the data in the form of percentages of agreement along with commentary on the significance of the data. It notes that from a linguistic point of view Christianity was in the main a Greek movement until the end of 2nd century, when the original Greek language of patristic literature was supplanted in part in the East by Armenian, Syriac, and Coptic, and totally in the West by Latin.—C.R.M.

1466. F. BERGAMELLI, "'Fede di Gesù Cristo' nelle Lettere di Ignazio di Antiochia," *Salesianum* 66 (4, '04) 649-664.

In at least two cases (*Phil.* 8:2 and *Eph.* 20:1) Ignatius' expression πίστις Ἰησοῦ Χριστοῦ (or δι' αὐτοῦ or θεοῦ) is to be interpreted as a subjective genitive ("the faith of Jesus Christ"). It appears that Ignatius, like Paul, assigned "faith" in its archetypical form to Jesus Christ. In fact, faith is present in Christ in the perfect sense as he is the "perfect faith" (*Smyrn.* 10:2), and it passes through him (*Phil.* 8:2) to any true believer.—D.J.H.

1467. S. P. BROCK, "Syriac Studies. A Classified Bibliography (1996-2000)," *Parole de l'Orient* [Kaslik, Lebanon] 29 ('04) 263-410.

The further continuation of Brock's *Syriac Studies. A Classified Bibliography (1960-1990)* [*NTA* 42, p. 413], this bibliography [see § 44-713] of Syriac studies lists books and articles published mainly in European languages between 1996 and 2000, and is arranged under 169 headings that include historical figures, writers, writings, and general topics.—D.J.H.

1468. S. BROWN, "The Secret Gospel of Mark," *BibArchRev* 31 (1, '05) 44-49, 60-61.

Both the account of the raising of a dead man in *Secret Gospel of Mark* (following Mk 10:34) and the raising of Lazarus in John 11 involve Bethany. If the linen sheet put on by the young man in *Secret Mark* is a baptismal garment, then a setting in "Bethany beyond the Jordan" is certainly appropriate, since this is the same village where John the Baptist performed baptisms (Jn 1:28; 10:40) and Jesus himself may have been baptized. Jesus' metaphorical use of baptism in reference to his passion in his reply to James and John's request for positions of honor (Mk 10:35-45) may explain why "a certain young man" wearing "a linen sheet upon his naked body" tried, unsuccessfully, to follow Jesus when Jesus was arrested (Mk 14:51-52).—C.R.M.

1469. D. R. CARTLIDGE, "Thecla: The Apostle Who Defied Women's Destiny," *BibRev* 20 (6, '04) 24-33.

Thecla of Iconium enjoyed fame perhaps second only to Mary, mother of Jesus, in the early Christian era. The article shows how Thecla's story found in *Acts of Paul* 1–43 provides valuable insights into the role of women in early Christianity as well as the challenges a female apostle faced in the Greco-Roman world.—C.R.M.

1470. T. CHARTRAND-BURKE, "The Greek Manuscript Tradition of the *Infancy Gospel of Thomas*," *Apocrypha* 14 ('03) 129-151.

With the intention of redressing some omissions and infelicities in S. Voicu's "critical synopsis" of the evidence for *Infancy Gospel of Thomas* [see § 43-2143] and broadening readers' knowledge of both the Greek and non-Greek sources for it, the article treats the witnesses to *Infancy Gospel of Thomas*, recent text-critical work on it, the unpublished Greek manuscripts, the transmission history (including a transmission stemma), assessment of the Greek tradition, and avenues for further study. It concludes that a balanced integration of both the Greek and the non-Greek witnesses (especially the Syriac, Old Latin, and Ethiopic texts) to *Infancy Gospel of Thomas* is required if the study of the text is to progress further.—C.R.M.

1471. S. EMMEL, "Preliminary Reedition and Translation of the *Gospel of the Savior*: New Light on the *Strasbourg Coptic Gospel* and the *Stauros-Text* from Nubia," *Apocrypha* 14 ('03) 9-53.

The article discusses the reconstruction of the order of the surviving pages of the Berlin manuscript of *Gospel of the Savior* [see § 46-1980]; its status as a second witness to the work known from the "Strasbourg Coptic Gospel fragments"; the Strasbourg fragments in relation to *Gospel of the Savior* (restorations made possible by overlapping text); the length, character, title, and date of *Gospel of the Savior,* and its relation to the Old Nubian "Stauros-Text"; and the relation of *Gospel of the Savior* to other Gospel literature, especially as a possible source for *Book of the Resurrection of Jesus Christ.* A translation of *Gospel of the Savior* (pp. 38-46) expanded by the addition of the Strasbourg fragments (in vv. 115-232), the Coptic text of P.Berol. Inv. 22220 (pp. 47-51) on which the translation is based, and a portion of the Coptic "Stauros-Text" (p. 52) are included.—C.R.M.

1472. A. EVANS, "Hellenistic and Pharaonic Influences on the Formation of Coptic Identity," *Scriptura* 86 ('04) 292-301.

In order to see how, and how much, of the pharaonic symbolic system was carried over into Coptic Christianity, the article examines the mythology of the pharaonic Egyptians and their hieroglyphs. It discusses ancient Egyptian cosmology (the king as divine ruler), the Hellenistic syncretism of Osiris and Isis and the development of the Coptic language, orthodoxy and heresy (gnosticism and Clement of Alexandria), and the Hellenistic link between pharaonic culture and Coptic Christianity and the presaging of Christianity in pharaonic religion.—C.R.M.

1473. M. FÉDOU, "L'écriture de l'histoire dans le christianisme ancien," *RechSciRel* 92 (4, '04) 539-568.

If it is true that the author of Acts may in a sense be considered the first historian of Christianity, it is equally true that the 2nd and 3rd centuries saw the birth of various writings that have among other things a historical range (e.g. martyrdom accounts, the "chronicles" of Hippolytus and Julius Africanus). But it is Eusebius who was conscious of having produced something new with his *Ecclesiastical History.* The article treats Eusebius and his Greek and Latin successors, and the theological writing of history in the patristic period.—C.R.M.

1474r. G. FILORAMO AND C. GIANOTTO (EDS.), *Verus Israel. Nuove prospettive sul giudeocristianesimo. Atti del Colloquio di Torino (4-5 novembre 1999),* Biblioteca di cultura religiosa 65 (Brescia: Paideia, 2001).

C. ZAMAGNI, "Étude critique: *Verus Israel. Nuove prospettive sul giudeocristianesimo,*" *Apocrypha* 14 ('03) 277-286.—After noting the remarkable introduction provided by the editors to this volume of papers that originated at a conference held in Turin in 1999 fifty-one years after the appearance of M. Simon's *Verus Israel* (1948), the article provides summaries and evaluations of the contributions by F. Parente, M. Pesce, R. Penna, L. Troiani, Gianotto, S. C. Mimouni, L. Vana, G. Dorival, E. Norelli, J. Wehnert, L. Cirillo, A. Monaci Castagno, and F. Bolgiani.—C.R.M.

1475. R. GOULET, "Dosithée de Cilicie," *Apocrypha* 14 ('03) 55-72.

In his *Monogenes* (or *Apocriticus*), Macarius of Magnesia (end of the 4th century) twice mentions a certain Dositheus of Cilicia, who is identified as an encratite and the author of a work in eight books, a passage from which is cited by Macarius. A review of the available evidence indicates that there is nothing that would permit an identification of Dositheus of Cilicia with Dositheus of Samaria or any other figure known to bear this name.—C.R.M.

1476. R. GOUNELLE, "Actes apocryphes des apôtres et *Actes des apôtres* canoniques. État de la recherche et perspectives nouvelles (II)," *RevHistPhilRel* 84 (4, '04) 419-441.

This installment [see § 48-2071] examines the veiled citations and possible allusions to canonical Acts in each of the six apocryphal Acts that may be dated before the 4th century. It treats cases in which knowledge of Acts is not probable (*Acts of Andrew, Acts of John, Acts of Peter and the Twelve Apostles*), cases in which knowledge of Acts is difficult to assess (*Acts of Thomas, Acts of Peter, Acts of Paul*), and methodological issues in the identification and analysis of parallels between the apocryphal Acts and canonical Acts. It concludes with the observation that in terms of theme, plot, and style the majority of the apocryphal Acts do not appear to be particularly close to the Lukan Acts.—C.R.M.

1477. T. HEGEDUS, "Naming Christians in antiquity," *StudRel/SciRel* 33 (2, '04) 173-190.

The article shows that the term "Christian" originated outside the church and also that the process of accepting the name as a self-designation was complicated by diversity within the early church and by the evolution of notions of "orthodoxy" and "heresy." It discusses the "Jesus movement," early Christian diversity and the name "Christian," the name "Christian" as an etic term, some evidence from inscriptions and papyri, the term "Christian" as an emic term and early Christian pluralism, and "Christian" as self-designation.—C.R.M.

1478. F. JULLIEN, "Des 'Frères du Seigneur' sur le siège primatial de Perse," *Apocrypha* 14 ('03) 225-236.

The patriarchal lists of the See of Seleucia-Ctesiphon in Persia, known since the 6th century, present the first bishops as relatives of Joseph the carpenter. They show how a church was able to use an apocryphal tradition in order to establish its new patriarchal role.—C.R.M.

1479. R. KASSER AND P. LUISIER, "Le Papyrus Bodmer XLI en édition princeps. L'Épisode d'Éphèse des *Acta Pauli* en copte et en traduction," *Muséon* 117 (3-4, '04) 281-384.

The article provides an *editio princeps* of the Ephesus episode of *Acts of Paul* found in the Coptic manuscript P. Bodmer XLI, the first section of which is much more complete than the Greek version found in the Hamburg papyrus published in 1936. In particular it contains a detailed account of Paul's meeting with the lion and their remarkable conversation, which is crucial for the plot of the story. The article first offers a description of the manuscript (fourteen surviving pages of an eighteen-page manuscript), discusses its Lycodiospolitan dialect, presents an analysis of the text and observations on its transmission, comments on the six indigenous Coptic graphemes inserted at the end of the manuscript by the copyist, and outlines the methodology of the edition and translation. Then it provides the Coptic text (and parallel passages in Greek from the 1936 edition of C. Schmidt and W. Schubart) and a French translation with essentially philological footnotes on facing pages (pp. 314-343), extensive indexes (proper names, Egypto-Coptic words, personal pronouns, etc., pp. 344-369), and a complete photographic reproduction of the manuscript (pp. 371-384).—C.R.M.

1480. T. J. KRAUS, "Die griechische Petrus-Apokalypse und ihre Relation zu ausgewählten Überlieferungsträgern apokalyptischer Stoffe," *Apocrypha* 14 ('03) 73-98.

This consideration of the literary relation of *Apocalypse of Peter* to other selected apocalyptic texts, based on work with the Greek manuscripts in the course of preparing a critical edition, discusses some preliminary clarifications of the Greek fragments, contacts between the Greek manuscripts of *Apocalypse of Peter* and 2 Peter, the relation of *Apocalypse of Peter* to the apocalyptic materials in other texts (e.g. *Sibylline Oracles, 4 Ezra, Apocalypse of Paul*), and the date and classification of (Greek) *Apocalypse of Peter.*—C.R.M.

1481. G. KREAHLING MCKAY, "Christ's Polymorphism in Jerusalem, Taphou 14: An Examination of Text and Image," *Apocrypha* 14 ('03) 177-191.

Codex Taphou 14 (11th century), conserved at the Patriarchal library in Jerusalem, contains an illustrated nativity homily that may be dated to the 8th century in which the three Magi each witness Christ in a different form (child, adult, old man). The article considers the theological openness of patristic writers to apocryphal literature from which the homily and subsequent illustrations sprang, and explores the enigmatic concept of polymorphism and its contribution to the flowering of Byzantine manuscript illumination.—C.R.M.

1482. H. O. MAIER, "The Politics of the Silent Bishop: Silence and Persuasion in Ignatius of Antioch," *JournTheolStud* 55 (2, '04) 503-519.

This investigation of Ignatius' comment about the silent bishop in *Ephesians* 6:1 locates the figure in a rhetorical culture in which rightly timed speaking and controlled speech are the measure of the person and contribute to the promotion of social harmony and civil good order. Ignatius' admiration for the silent bishop belongs to his larger use of civic ideals to persuade the Asia Minor churches to give up their discord in favor of ecclesial peace.—D.J.H.

1483. S. C. MIMOUNI, "Pour une histoire de la séparation entre les communautés 'chrétiennes' et les communautés 'Pharisiennes' (ca. 70-135 de notre ère)," *Henoch* 26 (2, '04) 145-171.

The process of the separation of the "Christian" and "Pharisaic" communities is a phenomenon of progressive differentiation that begins in the A.D. 70s and appears to be more or less realized by 135-150, even though Christianity does not exist yet as a religion at that time. After remarks on terminology as well as epistemology and methodology, the article first discusses five events or circumstances that aid in understanding why these groups sought to distinguish themselves from each other (e.g. the second Jewish War in 132-35, persecutions of Christians). Then it considers doctrinal reasons for the separation with attention to pertinent sources (e.g. Ignatius, Gospel of Matthew, the *Birkat ha-Minim,* Justin's *Dialogue with Trypho*) and themes (e.g. conflict over observances, messianism, the role of Israel in the "time of salvation").—C.R.M.

1484. L. PAULISSEN, "Jésus à l'école. L'enseignement dans l'*Évangile de l'Enfance selon Thomas,*" *Apocrypha* 14 ('03) 153-175.

The article first engages in a lexical study of the terms used by the child Jesus in his comment on the letter alpha in *Infancy Gospel of Thomas* 6:4, proposes a translation, and offers a commentary on the passage. Then it considers the three episodes that present Jesus with a schoolmaster (chaps. 6–8; 14; 15) and seeks to show the internal coherence of the scenes as well as the place of teaching in this apocryphal text.—C.R.M.

1485. P. Piovanelli, "What Is a Christian Apocryphal Text and How Does It Work? Some Observations on Apocryphal Hermeneutics," *NedTheolTijd* 59 (1, '05) 31-40.

We need to admit that a large number of apocryphal texts were produced not only after the 3rd century A.D. but also much later, all through the Middle Ages and after, even up to the present. The apocryphal reinvention of origins is an almost universal phenomenon that constantly reactualizes and relegitimizes a tradition. NT scholars need to learn to treat late texts in a less derogatory, "colonial" way in order to begin to appreciate them for the original contribution they can bring to the knowledge not only of early Christianity but also of the societies and cultures that produced and still produce them.—C.R.M.

1486. J. N. Rhodes, "*Barnabas* 4.6B: The Exegetical Implications of a Textual Problem," *VigChrist* 58 (4, '04) 365-392.

The article contends that the deference shown to the Latin reading in *Barnabas* 4:6b (*illorum et nostrum est. Nostrum est autem*) is unwarranted. It proposes that a conservative emendation of the Greek text (ἡμῶν ἡμῖν μένει or simply ἡμῶν μένει) is superior to the Latin reading on both transcriptional and exegetical grounds. Here the author alludes to the Jewish claim (which he regards as self-evidently false) of the covenant's ongoing validity.—D.J.H.

1487. A. M. Ritter, "Zwanzig Jahre Alte Kirche in Forschung und Darstellung. I. Zugänge," *TheolRund* 69 (4, '04) 424-451.

Descriptions and evaluations of recently published books (mainly in German, with some translations) that provide entry points to the study of early church history. Their authors include K. Hopkins, R. Stark, R. Günther, C. Markschies, and P. Brown.—D.J.H.

1488. J. Schlosser, "Régne du Dieu et régne du Christ," *AnalCracov* 35 ('03) 237-256.

The article first surveys the references to the reign of God and the reign of Christ in early patristic writings: Irenaeus, Justin, and the Apostolic Fathers. Then it discusses the theme of God's kingdom and its christological applications in NT books that are generally dated near the end of the 1st century A.D.: the Gospels, the Deuteropauline epistles, and Revelation and 2 Peter.—D.J.H.

1489. A. Stewart-Sykes, "The Birkath Ha-mazon and the Body of the Lord: A Case-Study of Didache 9-10," *Questions Liturgiques* [Leuven] 85 (4, '04) 197-205.

In the final version of the *Didache,* the prayers of chapter 9 are initial graces, corresponding to the *qedushah* over the cup and *birkat ha-motsi.* A *Sättigungsmahl* follows, and after the meal the Eucharist proper, or rather a ritual act of eucharistic character. The prayers that conclude the meal (like the *birkat ha-mazon*) then point forward to the action which is to come, as well as backward to the meal which has just taken place. At this point the eucharistic gifts are shared, though there is no further prayer beyond that which has occurred, since the prayers of chapter 10 serve as the "anaphora." At the time of the *Didache* the Eucharist still took place in the context of a meal. The pattern of eating is cup-bread-meal-bread-cup, a pattern resulting from the fusion of two patterns, in one of which the eucharistic cup preceded the meal.—D.J.H.

1490. E. THOMASSEN, "Orthodoxy and Heresy in Second-Century Rome," *HarvTheolRev* 97 (3, '04) 241-256.

Until about the middle of the 2nd century we cannot speak of either orthodoxy or heresy in a sociological sense in Roman Christianity, which was divided into a number of communities that alternated between cooperation and conflict in their attitudes toward one another. The concepts of orthodoxy and heresy become valid only when one group asserts itself as the only bearer of true Christianity to the exclusion of the others. The driving forces behind such a self-conception are the inherited ideal of "the church" as a unity and the associated sectarian mentality. In our sources Hermas, Marcion, and Valentinus would actualize this ideal. The historical process was governed by a continuous tension between decentralizing and centralizing forces, and it passed through three phases: a period of division, in which the decentralizing forces were the strongest; reaction to the divisiveness, breeding factional offshoots; and the establishment by the centralizing forces of a monepiscopate controlling the majority of Rome's Christians.—C.R.M.

1491. J. ULRICH, "Innovative Apologetik. Beobachtungen zur Originalität Justins am Beispiel der Lehre vom *Logos spermatikos* und anderer Befunde," *TheolLitZeit* 130 (1, '05) 3-16.

It is surprising to observe the originality of 2nd-century apologists and their clever attempts to engage their pagan environment. Justin Martyr's *Logos spermatikos,* for example, cannot be satisfactorily explained as a derivation from Stoicism, Middle Platonism, or Philo. Rather the idea has to be appreciated as Justin's own creation, along with his proof of bodily resurrection, concept of soteriology, use of the terms φωτισμός and ἐκπύρωσις, and remarks on a symbolic understanding of the cross.—C.R.M.

Early Christianity, §§ 49-771, 982, 1156, 1350–1351, 1414.

## Gnosticism

1492. J. K. COYLE, "Foreign and insane: Labelling Manichaeism in the Roman Empire," *StudRel/SciRel* 33 (2, '04) 217-234.

Of the usual labels employed in the Roman empire against religious movements deemed undesirable, the terms "foreign" and "insane" had special application to Mani's religion, thanks to its origins and a founder's name that invited polemical wordplay. The article studies these and related labels as they figured in anti-Manichaean discourse, and considers their relationship to elements of Manichaean discourse itself.—D.J.H.

1493. M. L. HARRIS, "Saving the Womanist Self: Womanist Soteriology and the Gospel of Mary," *UnSemQuartRev* 58 (3-4, '04) 177-180.

Themes of agency and the process of self-knowledge as salvific in *Gospel of Mary* support D. Williams's womanist expansion of the doctrine of salvation that includes saving the whole of black women's selves. The concept of self-knowledge as the process of salvation in *Gospel of Mary* also broadens the womanist understanding of self-love as a salvific process of self-discovery and self-knowledge.—C.R.M.

1494. J. HYLDAHL, "Den gnostiske myte som retorik" [The Gnostic Myth as Rhetoric], *DanskTeolTids* 67 (4, '04) 241-258.

Modern research on the gnostic phenomenon has resulted in much confusion and ambiguity because scholars often analyze the gnostic mythological texts from a doctrinal point of view and thereby reify a mythical category into metaphysical realities. The article suggests an alternative methodological approach that focuses on what these texts actually seek to communicate. Instead of seeing the gnostic phenomenon as an independent, world-rejecting, and politically revolutionary movement, it claims that the gnostic movement often strives for accommodation to the dominant culture and seeks to reduce cultural tensions in society.—C.R.M.

1495. L. T. JOHNSON, "A New Gnosticism. An old threat to the church," *Commonweal* 131 (19, '04) 28-31.

There is a genuine analogy between the situation of the church today and the challenge that gnosticism presented to the church in the mid-2nd century. For the first gnostics, authentic Christian existence was a form of individual mysticism in which each individual cultivated the spirit and eliminated the flesh. They achieved "true" Christianity by transcending it. Gnosticism was an argument for spirituality over religion. The four characteristics of some contemporary Christian thinking—superior knowledge given by historical consciousness, individualism, preference for the universal over the particular, and spirituality over religion—amount to a new form of dualism, one that corresponds roughly to the ancient gnostic dislike of the body.—D.J.H.

1496. A. MAGRI, "L'esegesi della setta ofitica dei Perati. Analisi di Ippolito, *Haer.* V,16," *Apocrypha* 14 ('03) 193-223.

Detailed analysis of the exegetical dossier of the "Peratae" on the basis of the report of their teaching found in Hippolytus' *Refutatio omnium haeresium* 5.16 yields evidence of this gnostic group's use of *testimonia.* It may be shown that they used materials and exegetical procedures of Christian, classical (allegory), Jewish (midrash), and Philonic origin.—C.R.M.

1497. P.-H. POIRIER, "Comment les gnostiques se sont-ils appelés? Comment doit-on les appeler aujourd'hui?" *StudRel/SciRel* 33 (2, '04) 209-216.

The article first examines some ancient attestations of the use of the term γνωστικός as a designation or self-designation for groups or persons in late antiquity. Then it assesses the relevance of using the terms "gnostic" and "gnosticism" for designating groups or persons or doctrines in scholarship today.—D.J.H.

1498. D. D. Y. SHAPIRA, "Manichaeans (*Marmanaiia*), Zoroastrians (*Iazuqaiia*), Jews, Christians and Other Heretics: A Study in the Redaction of Mandaic Texts," *Muséon* 117 (3-4, '04) 243-280

The paper analyzes several Mandaic texts treating different "heretical" denominations: Jews, Christian groups, Christian-gnostic sects, Zoroastrians, and Manichaeans. The texts reflect stages in the growth and redaction of the Mandaean textual corpus.—C.R.M.

1499. T. H. STARK, "Philosophische Lebensform, Erkenntnis und Erlösung. Zu Grundlagen und Entstehungsgeschichte der Gnosis," *TheolPhil* 79 (3, '04) 339-360.

Gnosis represents a basic model of interpreting the world that since its first appearance in late antiquity has accompanied the entire European history of ideas. The article first considers the philosophical presuppositions of gnosis under three headings: Socrates—philosophy as the teaching of wisdom and knowledge; the philosophical way of life; and philosophy as therapy versus philosophy as care of the soul. Then it discusses the basic structure of gnostic thought with attention to its intellectual religiosity (metaphysics as a replacement for religion); the problematizing of the world (its senselessness) and longing for redemption; the new sources of knowledge represented by oriental religions, Orphism, and the mysteries; the gnostic myth; and gnosis as a counter program to Plato.—C.R.M.

1500. P. L. Tite, "An Exploration of Valentinian Paraenesis: Rethinking Gnostic Ethics in *the Interpretation of Knowledge* (NHC XI.1)," *HarvTheolRev* 97 (3, '04) 275-304.

The study first argues that *Interpretation of Knowledge* should be read as a sustained work of paraenesis, i.e. a moral exhortation with a persuasive intent, and explicates both the literary dimensions and social situation of the text. Then it draws upon a recent social-scientific approach to discursive communication, positioning theory, in an attempt to discern the occasion behind the text. It concludes that when we recognize the sophisticated moral discourse within this tractate, we can appreciate the sociorhetorical strategy of *Interpretation of Knowledge,* as well as the central importance of paraenesis for understanding this text.—C.R.M.

# BOOK NOTICES

## THE NEW TESTAMENT: GENERAL

R. ALTHANN (ED.), *Elenchus of Biblica, 2001,* Elenchus of Biblical Bibliography 17 (Rome: Editrice Pontificio Istituto Biblico, 2004, paper) 900 pp. Indexed. ISBN: 88-7653-626-4.

This volume [see *NTA* 48, p. 392] contains all the 2001 material of the *Elenchus.* The 12,821 items appear under twenty general headings: bibliographies; introduction; texts and versions; exegesis of the entire OT or with the NT; OT historical books; OT didactic books; OT prophetic books; NT exegesis in general; NT commentaries—Gospels; Acts; Johannine corpus; Paul and others; biblical theology; biblical philology; postbiblical writings; parabiblical religions; history of the biblical Middle East; archaeology; biblical geography; and history of biblical studies. Book reviews may be accessed through the department of biblical studies at the University of Innsbruck at the following electronic address: http://bildi.uibk.ac.at.10-17.

C. G. BARTHOLOMEW AND M. W. GOHEEN, *The Drama of Scripture. Finding Our Place in the Biblical Story* (Grand Rapids: Baker, 2004, paper $19.99) 252 pp., 26 figs. Indexed. LCN: 2004017400. ISBN: 0-8010-2746-2.

Written with first-year university students in mind, this volume tells the biblical story of redemption as a unified, coherent narrative of God's ongoing work within his kingdom. After a prologue on the Bible as a grand story, it treats the biblical story as a drama in six acts: God establishes his kingdom—creation; rebellion in the kingdom—fall; the king chooses Israel—redemption initiated; the coming of the king—redemption accomplished; spreading the news of the king—the mission of the church; and the return of the king—redemption completed. Between the third and fourth act there is an interlude: a kingdom story waiting for an ending—the intertestamental period. The authors teach at Redeemer University College in Ontario.

C. G. BARTHOLOMEW, R. PARRY, AND A. WEST (EDS.), *The Futures of Evangelicalism. Issues and Prospects* (Grand Rapids: Kregel, 2004, paper $17.99) 317 pp. Bibliographies. ISBN: 0-8254-2022-9.

After a four-page introduction by Bartholomew, this volume presents twelve essays on possible directions in various areas that evangelicalism may take in the future. The two articles most pertinent to biblical studies are by I. H. Marshall on evangelicalism and biblical interpretation, and G. Goldsworthy on evangelicalism and biblical theology. The other contributors are A. E. McGrath, K. J. Vanhoozer, C. Wright, Parry, Bartholomew, E. H. Peterson, G. J. Laughery, N. Scotland, J. Ruthven, and S. Lazarus.

J. BARTON (ED.), *The Biblical World* (2 vols.; London—New York: Routledge, 2004, paper £45 or $78.95) xxiii and 525 pp., viii and 539 pp. Illustrated. Bibliographies. Indexed. LCN: 2001045714. ISBN: 0-415-34954-0.

The paperback edition of the work described in *NTA* 46, pp. 541-542, these two volumes provide a guide to the contents, historical setting, and social context of the Bible. The twenty-six essays in the first volume appear under four headings: the Bible, genres, documents, and history. The twenty-three essays in the second volume concern institutions, biblical figures, religious ideas, and the Bible today.

H. D. BETZ ET AL. (EDS.), *Religion in Geschichte und Gegenwart. Handwörterbuch für Theologie und Religionswissenschaft.* Band 7, *R-S* (4th, rev. ed.; Tübingen: Mohr Siebeck, 2004, €214) lxxxvi and 1015 pp., figs., maps. Bibliographies. ISBN: 3-16-146947-X.

The first six volumes in the fourth edition of this project have been described in *NTA* 43, p. 568; 44, pp. 364-365; 46, pp. 137 and 355; 47, p. 140; and 48, p. 393, respectively. This seventh volume contains articles by G. Stemberger on rabbinic literature, D. F. Watson on rhetorical criticism, M. Theobald on Paul's letter to the Romans, B. Schröder on the Sadducees, M. Lattke on *Odes of Solomon,* M. Jacobs on the Sanhedrin, A. Lange on Qumran sectarian rules, M. Frenschkowski on beatitudes, J. Cook on Septuagint research, R. Leicht on Sirach/book of Sirach, F. W. Graf on D. F. Strauss, and U. Schnelle on the Synoptic question. Also included are sections on how various topics are treated in Judaism, the NT, and early Christianity: A. Lindemann on law, W. Klaiber on justification, J. Schröter on the reign of God, J. K. Riches on wealth, G. Veltri on Rome, U. Mell on anointing, M. Oeming on beauty, J. T. Fitzgerald on blessing and curse, J. A. Harrill on slavery, M. Karrer on Son of God, and G. Reeg on the synagogue.

D. BONHOEFFER, *Reflections on the Bible. Human Word and Word of God,* ed. M. Weber, trans. M. E. Boring (Peabody, MA: Hendrickson, 2004, paper $9.95) v and 115 pp. LCN: 2004014505. ISBN: 1-56563-988-X.

The English version of *Die Antwort auf unsere Fragen. Gedanken zur Bibel* (2002), this collection of eighteen short writings takes its title from Bonhoeffer's own remark: "I believe that the Bible alone is the answer to all our questions and that to receive an answer from it, we only need to ask with persistence and a little courage." The texts are of different genres (letters, meditations, expositions, sermons, lectures, seminar papers), and their topics range from thematic study of the historical-critical method to a study of portions of Psalm 119. They include the following topics: a grand liberation, human word and word of God, the beginning, the word, unity, the end time, the gift of truth, and so forth. The texts are arranged according to the data of Bonhoeffer's own life.

M. J. BROWN, *Blackening of the Bible. The Aims of African American Biblical Scholarship,* African American Religious Thought and Life (Harrisburg, PA: Trinity Press International, 2004, paper $20) xiv and 226 pp. Bibliography. Indexed. LCN: 2004010257. ISBN: 1-56338-363-2.

After introducing the topic of African American biblical hermeneutics, Brown, assistant professor of NT and Christian origins at Candler School of Theology, Emory University, in Atlanta, and author of *What They Don't Tell You. A Survivor's Guide to Biblical Studies* (2000), discusses the enterprise of corrective historiography as the foundation of African American hermeneutics, examines the movement from the acceptance of an African presence in the Bible to the consideration of how African Americans have engaged the text historically, examines the contributions of womanist biblical scholars, surveys the work of the latest generation of African American biblical scholars, and offers an assessment of African American biblical interpretation (its aims, some criticisms of it, and proposals for future work).

W. R. F. BROWNING, *A Dictionary of the Bible,* Oxford Paperback Reference (rev. ed.; Oxford—New York: Oxford University Press, 2004, paper £8.99 or $16.95) xvii and 433 pp., 4 maps, 2 tables. Bibliography. ISBN: 0-19-860890-X.

Intended for students and the general public, this dictionary of the books of the Christian Bible aims to expound the main ideas of the Bible and to give information about the principal people and places mentioned in the Bible. The first edition (1996) was described in *NTA* 41, p. 343. In this revised (paperback) edition new paragraphs have been added, and some clarifications and corrections have been made to existing entries.

C. CALDERHEAD, *Illuminating the Word. The Making of the Saint John's Bible* (Collegeville, MN: Liturgical Press, 2005, $39.95) 216 pp., frontispiece. Illustrated. LCN: 2004115579. ISBN: 0-8146-9050-5.

*The Saint John's Bible* is a modern manuscript book that seeks to recapture the spirit of the great medieval Bibles, and yet it grows out of a completely contemporary artistic and theological sensibility. The volume devoted to the Gospels and Acts is described in *NTA* 49,

p. 397. This companion volume to the project provides background information about how the project was first planned and how it has been carried out by D. Jackson and an international team of co-workers. Its ten chapters concern living the word, a visit to the scriptorium, in search of the perfect writing surface, the word takes flesh, the architecture of the page, the work of the Committee on Illumination and Text (CIT), the page comes to life, tools of the trade, *visio divina,* and the book of Psalms. Calderhead is a visual artist and graphic designer. C. de Hamel has provided a brief preface.

R. CAMERON AND M. P. MILLER (EDS.), *Redescribing Christian Origins,* SBL Symposium 28 (Atlanta: Society of Biblical Literature, 2004, paper $49.95) xvi and 539 pp. Bibliography. Indexed. LCN: 2004004747. ISBN: 1-58983-088-1.

Prepared by participants in the Society of Biblical Literature's Seminar on Ancient Myths and Modern Theories of Christian Origins, the papers in this volume make use of social anthropology and explore the thesis that the beginnings of Christianity can be understood as reflexive social experiments. After the editors' thirty-page general introduction, the essays appear under four headings: alternate beginnings—the Sayings Gospel Q and the *Gospel of Thomas;* a Jesus school in Jerusalem?; a pre-Pauline *Christos* association; and metareflections. They include contributions by W. Braun on the schooling of a Galilean Jesus association—the Sayings Gospel Q; W. E. Arnal on why Q failed—from ideological project to group formation; Cameron on ancient myths and modern theories of *Gospel of Thomas* and Christian origins; A. J. Dewey on *Thomas* and the school of oral mimesis; C. R. Matthews on Acts and the history of the earliest Jerusalem church; Miller on Antioch, Paul, and Jerusalem—Diaspora myths of origins in the homeland; D. E. Smith on Christian origins in Jerusalem according to Acts and Paul; B. L. Mack on whether there was a Jewish Jesus school in Jerusalem; L. H. Martin on history, historiography, and Christian origins—the Jerusalem community; Miller on the problem of the origins of a messianic conception of Jesus; B. S. Crawford on *Christos* as nickname; Matthews on from messiahs to Christ—the pre-Pauline Christ cult in scholarship; Mack on Why *Christos*?—the social reasons; Miller on the anointed Jesus; Arnal and Braun on social formation and mythmaking; Martin on theoretical versus "relatively untheorized" attempts at a redescription of Christians origins; J. Z. Smith on the seminar's exercise in redescription; and S. K. Stowers on mythmaking, social formation, and varieties of social theory.

T. R. CARMODY, *Reading the Bible. A Study Guide* (New York—Mahwah, NJ: Paulist, 2004, paper $21.95) xii and 314 pp., fig., 3 maps. Bibliographies. LCN: 2004004497. ISBN: 0-8091-4189-2.

Intended mainly for Christians with little or no exposure to academic biblical studies, this textbook has three learning goals: to provide a survey of the entire Bible, to serve as a primer in the methodologies of biblical interpretation, and to function as a workbook for examining a few texts in some depth. After describing how to read the Bible in faith, it presents a general introduction to the OT and deals with the Pentateuch, the historical books, the wisdom books, and the prophets, respectively. Then following a general introduction to the NT, it treats the Gospels and Acts, the letters of Paul, and later NT writings. A nine-page glossary is included. Carmody is a professor at Spring Hill College in Mobile, Alabama.

C. H. COSGROVE (ED.), *The Meanings We Choose. Hermeneutical Ethics, Indeterminacy and the Conflict of Interpretations,* JSOT Supplement Series 411, The Bible in the Twenty-First Century 5 (London—New York: T&T Clark International, 2004, £65 or $125) xiii and 223 pp. Bibliography. Indexed. ISBN: 0-567-08216-4.

After Cosgrove's 22-page introduction, this volume presents four general essays by A. K. M. Adam on integral and differential hermeneutics; Cosgrove on moving toward a postmodern *hermeneutica sacra*—guiding considerations in choosing between competing plausible interpretations of Scripture; D. Patte on scriptural criticism as a practice of biblical studies—conceiving a commentary on Romans; and K.-K. Yeo on culture and intersubjectivity as criteria for negotiating meanings in cross-cultural interpretations. Then there are six case studies on liberation and oppression (C. R. Fontaine on watching out for the watchmen [Cant 5:7]—how I hold myself accountable; and R. C. Tannehill on Paul as liberator and oppressor—evaluating diverse views of 1 Corinthians), violence (D. T. Olson on whether it is right to use violence for the sake of social justice—narrative, ethics, and indeterminacy in Exod 2:11-15; and F. M. Yamada on dealing with rape in Genesis 34—ethics of the other and a text in conflict), and exclusion and embrace (M. G. Brett on Abraham's "heretical" imperative—a response to J. Derrida; and J. L. Staley on choosing between twos—apocalyptic hermeneutics in science fiction, the radical right, and recent historical Jesus scholarship).

I. Z. DIMITROV ET AL. (EDS.), *Das Alte Testament als christliche Bibel in orthodoxer und westlicher Sicht. Zweite europäische orthodox-westliche Exegetenkonferenz im Rilakloster vom 8.-15. September 2001*, Wissenschaftliche Untersuchungen zum Neuen Testament 174 (Tübingen: Mohr Siebeck, 2004. €99) xiv and 420 pp. Indexed. ISBN: 3-16-148427-4.

The fourteen papers in this volume appear under four major headings: the OT in the Christian tradition (five), the OT in the NT and in ancient Judaism (three), the canon of the OT (three), and messianic texts and their Christian interpretation (four). The contributors are P. Grech on problems of OT interpretation in the first centuries; C. Karakolis on exegesis of the OT by the Greek Church Fathers—an Orthodox perspective; D. Bumazhnov on two case studies—Methodius of Olympus' exegesis of the Jonah story in *De resurrectione,* and the creation of humankind and its implications in ps.-Athanasius' Coptic homily *De anima et corpore;* A. A. Alexeev on the OT lections in Orthodox worship; V. Mihoc on the messianic prophecies of the OT—an Orthodox perspective; Dimitrov on the relation between the OT and the NT; D. Sänger on the OT in the NT—from a western perspective; M. F. Mach on the Tanak in the reception of postbiblical Judaism; R. W. L. Moberly on the canon of the OT—historical and hermeneutical reflections from a western perspective; P. Vassiliadis on the canon and the authority of Scripture—an Orthodox hermeneutical perspective; C. Dohmen on the canon of the OT—a western hermeneutical perspective; F.-L. Hossfeld on messianic texts in the Psalter—a survey with hermeneutical implications; D. Kaimakis on Psalm 2—an Orthodox approach; M. Konstantinou on Isa 11:1-9—an exegetical introduction; and W. A. Beuken on the "messianic" character of Isaiah 11—east and west: alien perspectives? K.-W. Niebuhr has provided summaries of the discussions under each heading, as well as a 36-page concluding essay. The volume was edited by Dimitrov, J. D. G. Dunn, U. Luz, and Niebuhr.

T. DOWLEY, *The Kregel Pictorial Guide to Bible Facts & Figures* (Grand Rapids: Kregel, 2005, paper $9.99) 32 pp. Illustrated. Indexed. ISBN: 0-8254-2452-6.

Containing charts and graphs, Bible reading plans, lists of key passages, and more, this guide aims to help in understanding such topics as the Jewish year, the exile and after, varieties of religion in Bible times, the political background of Jesus' life, the four Gospels and one life, Jesus' words and deeds, Jesus' last week, Paul and the early churches, and Bible names and people. Dowley is the author of *The Kregel Bible Atlas* (2003).

C. M. ESS (ED.), *Critical Thinking and the Bible in the Age of New Media* (Lanham, MD—Oxford: University Press of America, 2004, cloth $65, paper $38) vi and 344 pp. Bibliographies. Indexed. LCN: 2004104607. ISBN: 0-7618-2862-1 (cloth), -2863-X (paper).

After Ess's 54-page introduction to critical thinking and the Bible in the age of new media, this volume presents fourteen essays by P. Fancione on reasoned judgment and revelation—the relation of critical thinking and Bible study; C. Hardmeier on Bible reading and critical thinking; B. Eubanks on a biblical defense of critical thinking; S. and J. Bachman on biblically disciplined thought in light of the interrogative model of reasoning; I. M. T. Mwase on critical thinking and the black church; E. D. Gray on lay women's feminist critical thinking about the Bible; J. Voelz on reading Scripture as critical-thinking Christians in the postmodern era; D. Colhour on M. McLuhan and a critical electronic ethos—contexts in collision or harmony; B. Witherington on hearing the hum in a wired world—virtual reality and evangelical education; T. Lindvall on images and their consequences—the impact of the visual on the word; M. Palmer on Scripture study in the age of new media; P. Mullins on Bible study, critical thinking, and postcritical thought—cultural considerations; E. Talstra on scrolls and screens—Bible reading between history and industry; and K. Lindemann on prayer and the internet. The papers were originally developed for a conference sponsored by the American Bible Society.

M. GLAZIER AND M. K. HELLWIG (EDS.), *The Modern Catholic Encyclopedia* (rev. ed.; Collegeville, MN: Liturgical Press, 2004, paper $39.95) xxv and 898 pp. Illustrated. LCN: 2004020601. ISBN: 0-8146-5962-4.

The first edition (1994) of this encyclopedia dealing with historical and contemporary Catholic figures and events, as well as with topics in Catholic theology and culture was described in *NTA* 39, p. 314. This expanded and updated paperback edition contains over 1,400 entries and over 250 illustrations, including many revised articles and over 150 new entries, including essays by D. J. Harrington on R. E. Brown and W. J. Harrington on C. Stuhlmueller.

M. GRONCHI (ED.), *L'ermeneutica della fonti nelle tradizioni ebraica, islamica, cattolica e riformata* (Rome: Urbaniana University Press, 2004, paper) 120 pp. ISBN: 88-401-4010-7.

After a 21-page introduction by Gronchi, this monograph, which appears as *Euntes Docete* 57 (3, '04), presents essays by G. Rizzi on the hermeneutics of Sacred Scripture—text, tradition, and confession of faith; S. Wygoda on tradition, innovation, and the hermeneutical circle, with regard to talmudic hermeneutics of the Bible; S. Pisano on Christian biblical hermeneutics; G. Rizzardi on the hermeneutics of the Quran in the Islamic tradition; P. Grech on the hermeneutics of theological sources in Catholicism; and H. Waldenfelds on Protestant biblical hermeneutics. J. I. Muya has provided a four-page conclusion.

*The Holy Spirit and Christian Origins. Essays in Honor of James D. G. Dunn,* ed. G. N. Stanton, B. W. Longenecker, and S. C. Barton (Grand Rapids—Cambridge, UK: Eerdmans, 2004, $50) xxii and 382 pp., frontispiece. Bibliography. Indexed. ISBN: 0-8028-2822-1.

The twenty-seven articles honoring professor Dunn on his 65th birthday are by R. Morgan on unity and diversity in NT talk of the Spirit; H. Lichtenberger on spirits and demons in the Dead Sea scrolls; M. D. Hooker on John's baptism—a prophetic sign; S. McKnight on covenant and Spirit—the origins of the New Covenant hermeneutic; P. Stuhlmacher on spiritual remembering—Jn 14:26; M. M. Thompson on the breath of life—Jn 20:22-23 once more; B. R. Gaventa on initiatives divine and human in the Lukan story world; Longenecker on Rome's victory and God's honor—the Jerusalem Temple and the Spirit of God in Lukan theodicy; M. Turner on the Spirit and salvation in Luke-Acts; R. Banks on the role of charismatic and noncharismatic factors in determining Paul's movements in Acts; U. Luz on Paul as mystic; A. J. M. Wedderburn on Pauline pneumatology and Pauline theology; J. M. G. Barclay on πνευματικός in the social dialect of Pauline Christianity; D. Catchpole on Who and where is the "wretched man" of Romans 7, and why is "she" wretched?; P. Borgen on the contrite wrongdoer—condemned or set free by the Spirit (Rom 7:7–8:4); R. Jewett on the question of the "apportioned Spirit" in Paul's letters—Romans as a test case; A. C. Thiselton on the Holy Spirit in 1 Corinthians—exegesis and reception history in the patristic era; V. P. Furnish on the Spirit in 2 Thessalonians; P. Trebilco on the significance and relevance of the Spirit in the Pastorals; I. H. Marshall on the Holy Spirit in the Pastorals and the Apostolic Fathers; R. Bauckham on the Spirit of God in us loathes envy—Jas 4:5; J. B. Green on faithful witness in the Diaspora—the Holy Spirit and the exiled people of God according to 1 Peter; R. W. L. Moberly on "test the spirits"—God, love, and critical discernment in 1 John 4; L. T. Stuckenbruck on the Holy Spirit in *Ascension of Isaiah;* Stanton on the Spirit in the writings of Justin Martyr; J. L. North on the transformation of some NT texts in 4th- and 5th-century disputes about πνεῦμα; and G. D. Fee on translational *Tendenz*—English versions and πνεῦμα in Paul. Also included are a photograph of the honoree, a preface by the editors, and a list of Dunn's publications (from 1970 to 2003).

W. KINZIG, *Harnack, Marcion und das Judentum. Nebst einer kommentierten Edition des Briefwechsels Adolf von Harnacks mit Houston Stewart Chamberlain*, Arbeiten zur Kirchen- und Theologiegeschichte 13 (Leipzig: Evangelische Verlagsanstalt, 2004, €38) 340 pp., 7 plates. Bibliography. Indexed. ISBN: 3-374-02181-6.

As a help toward a better understanding of Harnack's attitudes concerning Judaism and of the relationship of German cultural Protestantism with Judaism, this volume treats three major topics: Harnack's views on Marcion, Jews and Judaism according to Harnack, and Harnack's correspondence with the racial theorist Chamberlain. After a 25-page introduction, it traces the genesis and development of Harnack's portrait of Marcion from 1870 to 1929, and discusses the effective history of Harnack's views on Marcion in the Weimar Republic and the Third Reich. Then it considers Harnack's presentation of Jews and Judaism with reference to his treatments of ancient Judaism, his attitudes toward contemporary Judaism, and his contacts with anti-Semites. Finally it provides an introduction to the correspondence between Harnack (1851-1930) and Chamberlain (1855-1927) between 1901 and 1927, editions of forty of their letters (with notes below), and two appendixes. Kinzig, author of *Novitas Christiana. Die Idee des Fortschritts in der Alten Kirche bis Eusebius* (1994), concludes that though Harnack can hardly be described as an anti-Semite, he had little interest in Judaism in Jesus' time or his own.

J. R. KOHLENBERGER (ED.), *The Essential Evangelical Parallel Bible* (New York—Oxford: Oxford University Press, 2004, $45) liv and 2945 pp. ISBN: 0-19-528178-0.

The volume displays on facing pages four translations (two per page) of the same verses (with some brief textual notes) in the following versions of the Bible that are widely used by evangelical Christians: New King James Version, English Standard Version, New Living Translation, and The Message. The NKJV and ESV are said to permit close word study, while the NLT and The Message seek to present the text as its earliest audiences might have experienced it. Also included are the preface or introduction for each translation, as well as four new essays: Kohlenberger's introduction to this edition, M. L. Strauss on understanding Bible translation, D. B. Wallace on the textual basis of NT translation, and Kohlenberger on the textual basis of OT translation. Kohlenberger is also the editor of *The Evangelical Parallel New Testament* [*NTA* 48, p. 602], which displays eight modern translations of the NT in parallel columns.

B. LANG (ED.), *International Review of Biblical Studies*. Vol. 50, *2003-2004* (Leiden—Boston: Brill, 2005, paper €115 or $155) xii and 592 pp. Indexed. ISBN: 90-04-13867-6.

This fascicle [see *NTA* 48, pp. 399-400] presents bibliographic information and summaries in German or English for 2480 books and articles under the following major headings: texts and versions (nos. 1-90); theological and exegetical approaches (91-193); OT exegesis (194-798); NT exegesis (799-1279); extrabiblical sources (1280-1443); philology (1444-1484); civilizations of the biblical world (1485-1569); archaeology and topography (1570-1674); realia (1675-1703); institutions and rituals (1704-1843); biblical persons (1844-1904); history of Israel (1905-1950); Judaism, early Christianity, gnosticism, Islam (1951-2004); biblical theology (2005-2131); concepts and symbols (2132-2196); Bible in theology and life of the church (2197-2222); history of exegesis (2223-2352); and history of religions (2353-2480).

L. J. LAWRENCE AND M. I. AGUILAR (EDS.), *Anthropology and Biblical Studies. Avenues of Approach* (Leiden: Deo, 2004, paper £29.95 or $44.95) 324 pp. Bibliographies. Indexed. ISBN: 90-5854-026-X.

After Lawrence's seventeen-page introduction to interpreting biblical texts anthropologically, this volume presents fourteen essays under four headings: acknowledging cultural difference (three), engaging anthropology and studies of the Hebrew Bible and Jewish Pseudepigrapha (five), engaging anthropology and NT studies (five), and methodological reflections (one). The papers most pertinent to the NT field are by P. F. Esler on the Context Group project; J. R. Davila on ritual in the Jewish Pseudepigrapha; J. A. Loubser on possession and sacrifice in the NT and African traditional religion—the oral forms and conventions behind the literary genres; K. Wenell on land as sacred and social space—the early Jesus movement and the Hauhau religion; T. J. Ling on virtuoso religion and the Judean social order; D. J. Davies on purity, spirit, and reciprocity in Acts; and A. L. A. Hogeterp on anthropology and the community as temple in Paul's letters. The papers were prepared for a conference held in 2003 at St. Andrews University in Scotland.

H. Y. LEE, *From History to Narrative Hermeneutics,* Studies in Biblical Literature 64 (New York—Bern: Lang, 2004, $66.95) xx and 258 pp., 14 figs. Bibliography. Indexed. LCN: 2003019579. ISBN: 0-8204-6948-3.

Lee, assistant professor of OT studies at Ashin University in Korea, first offers an analytical critical and epistemological evaluation of three major approaches to biblical hermeneutics: the empirical-positivistic approach, the literary-structural approach, and the narrativist approach. Then he constructs a "divine narrative approach" that seeks to honor the inner revelational structure of the biblical texts, and with reference to Exod 12:1–13:6 he proposes a paradigm shift from human reason to "Word-Revelation." He contends that what we should seek in the OT historical books is not a pure historical meaning but rather a divine narrative meaning in terms of an inspired narrative emplotment of God's immanent and transcendental acts in human history.

D. MARGUERAT ET AL., *Autour des récits bibliques,* Cahiers Évangile 127 (Paris: Cerf, 2004, paper €6) 68 pp. Bibliography. ISSN: 0222-9714.

After Marguerat's seventeen-page general introduction to narrative analysis (entering into the world of the narrative), this fascicle presents A. Wénin's narrative analysis of 1 Samuel 8 (the prophet facing the demand for a king), and B. Escaffre's narrative analysis of Jn 11:1-53 (the resurrection of Lazarus). Then V. Sénéchal and Wénin offer suggestions about going further into narrative analysis with reference to recent books in English and in French.

D. MARGUERAT (ED.), *Introduction au Nouveau Testament. Son histoire, son écriture, sa théologie,* Le Monde de la Bible 41 (3rd ed.; Geneva: Labor et Fides, 2004, paper 55 SFr) 513 pp. Bibliographies. Indexed. ISBN: 2-8309-1149-0.

The first edition of this introduction to the NT was described in *NTA* 45, p. 151. This revised edition features a new chapter by R. Dupont-Roc on the text of the NT and its history, as well as updated bibliographies, other revisions, and the elimination of misprints. The other authors are Marguerat, C. Combet-Galland, É. Cuvillier, F. Vouga, A. Dettwiler, Y. Redalié, J. Zumstein, J. Schlosser, and J.-D. Kaestli.

I. H. MARSHALL, *Beyond the Bible. Moving from Scripture to Theology,* Acadia Studies in Bible and Theology (Grand Rapids: Baker, 2004, paper $13.99; Carlisle, UK: Paternoster) 136 pp. Indexed. LCN: 2004001766. ISBN: 0-8010-2775-6 (B), 1-84227-278-0 (P).

The five essays in this volume explore the possibilities and problems associated with the application of biblical insights to contemporary issues. The first three essays are by Marshall and deal with the following topics: evangelicals and hermeneutics, the development of doctrine, and the search for biblical principles. Also included are two essays by K. J. Vanhoozer on moving into the great "beyond"—a theologian's response to the "Marshall plan"; and by S. E. Porter on hermeneutics, biblical interpretation, and theology—hunch, Holy Spirit, or hard work?

*Methods of Biblical Interpretation* (Nashville, TN: Abingdon, 2004, paper $40) xxvi and 405 pp. Bibliographies. ISBN: 0-687-03706-9.

Intended as a text for seminary and university classes, this volume gathers the articles on exegetical methodology that originally appeared (1999) in J. Hayes (ed.), *Dictionary of Biblical Interpretation* [*NTA* 43, p. 572]. The essays have been arranged under thirteen headings: archaeology and historiography; text criticism, languages, and linguistics; early Jewish approaches; folklore, religion, and myth; source, form, and redaction criticism; literary and structuralist/postmodernist methods; theological approaches; social science methods; contextual approaches; liberation or ideological approaches; gender-based approaches; quest of the historical Jesus; and psychological approaches. The contributors include K. Aland, K. Berger, J. R. Donahue, C. H. Felder, D. Jobling, G. R. O'Day, M. A. Powell, W. G. Rollins, F. F. Segovia, T. Stylianopoulos, and G. A. Yee. D. A. Knight has provided a three-page foreword.

*Moulton and Geden: Concordance to the Greek New Testament*, ed. I. H. Marshall (6th, rev. ed.; London—New York: T&T Clark International, 2004, paper £35 or $65) xxi and 1121 pp. ISBN: 0-567-08347-0.

The paperback version of the sixth revised edition of a classic tool for studying the Greek text of the NT that was carried out under Marshall's direction and published in 2002 [*NTA* 47, p. 147].

*New Testament: History of Interpretation* (Nashville, TN: Abingdon, 2004, paper $40) xxiii and 331 pp. Bibliographies. ISBN: 0-687-03686-0.

Intended as a supplemental text for seminary and university classes on the NT or on the history of biblical research, this volume presents articles that originally appeared in 1999 in J. Hayes (ed.), *Dictionary of Biblical Interpretation* [*NTA* 43, p. 572]. Under the heading of "The New Testament Canon" it treats all the individual books of the NT from Matthew to Revelation, and then provides "general articles" on the Sermon on the Mount, the parables of Jesus, prophecy and prophets in the NT, the Synoptic problem, Q (the Sayings Gospel), and Paul. Also included on pp. 221-331 are articles on the OT Apocrypha and Pseudepigrapha. The contributors include D. E. Aune, E. Best, J. J. Collins, T. Eskenazi, M. D. Hooker, L. T. Johnson, F. J. Murphy, J. Neyrey, C. J. Roetzel, L. H. Schiffman, C. H. Talbert, J. C. VanderKam, J. S. Kloppenborg Verbin, and F. M. Young. E. Krentz has provided a two-page foreword.

E. NORELLI (ED.), *Recueils normatifs et canons dans l'Antiquité. Perspectives nouvelles sur la formation des canons juif et chrétien dans leur contexte culturel. Actes du colloque organisé dans le cadre du programme plurifacultaire* La Bible à la croisée des savoirs *de l'Université de Genève, 11-12 avril 2002,* Publications de l'Institut romand des sciences bibliques 3 (Prahins: Éditions du Zèbre, 2004, paper €22) 195 pp. ISBN: 2-940351-02-3.

After a four-page introduction by the editor, this volume presents four essays on collections of writings in the Hellenistic and Roman world: L. Brisson on the collection of the *Chaldean Oracles* and its reception; L. Canfora on the formation of *corpora;* J.-M. Roessli on catalogues of the Sibyls, collection(s) of the Sibylline books, and the corpus of *Oracula Sibyllina;* and Á. A. Nagy on the construction of lists of human sacrifices and of cannibalism in Christian works of the 2nd and 3rd centuries A.D. Then there are four papers on biblical collections: G. Dorival on the formation of the biblical canon of the OT—present positions and problems; G. Stemberger on the formation and conception of the canon in rabbinic thought; A. Jakab on reception and canonization of Christian texts—the case of the Apocalypse of John; and Norelli on the status of Christian texts from orality to writing, and their relationships to the institution in the 2nd century.

D. NORTON, *A Textual History of the King James Bible* (Cambridge, UK—New York: Cambridge University Press, 2005, $95) xii and 387 pp., 5 plates. Bibliography. Indexed. LCN: 2004045632. ISBN: 0-521-77100-5.

Although the King James Bible is commonly thought to be the fixed and stable work of one collection of translators, it was in fact a revision of earlier work and its text continued to develop after 1611. Norton, reader in English at Victoria University of Wellington and author of *A History of the English Bible as Literature* (2000), has recently reedited the KJB for Cambridge University Press. In this volume he first discusses the history of the KJB in seven chapters: making the text, pre-1611 evidence for the text, the first edition, the king's printer at work (1612 to 1617), correcting and corrupting the text (from 1629 to 1760), setting the standard (1762 and 1769), and the current text. Then he describes the *New Cambridge Paragraph Bible* (a scholarly edition of the KJB): variants and orthography, and punctuation and other matters. Also included are nine appendixes (on printer's errors in the first edition, first and second edition variations, etc.). The eighth appendix (on pp. 198-355) lists the main variations in the KJB text and the readings adopted in the *New Cambridge Paragraph Bible*.

B. E. ORGAN, *Is the Bible Fact or Fiction? An Introduction to Biblical Historiography* (New York—Mahwah, NJ: Paulist, 2004, paper $16.95) v and 176 pp. Bibliography. Indexed. LCN: 2003021139. ISBN: 0-8091-4236-8.

Organ, who lectures at the University of Sudbury in Canada, examines some aspects of the biblical historical books, not so much to identify what actually happened as to identify the kind of historiography that the writers undertook. Her goal is to uncover the style and purpose of the biblical authors in order to determine their ideologies and to know how to interpret their message. After a nine-page introduction, she compares parallel accounts in Acts and Paul's letter to the Galatians (with special attention to the Jerusalem conference and Paul's conversion), the accounts of the Maccabean revolt, and the 6th-century B.C. narrative of ancient Israel in the Deuteronomistic history. She considers how the biblical authors wrote their histories, the sort of history they thought they were writing, how history was perceived in the ancient world, the authors' aims and resources, their flexibility in composing, and the role of literary style.

K. I. PARKER, *The Biblical Politics of John Locke*, Editions SR 29 (Waterloo, ON: Wilfrid Laurier University Press, 2004, $59.95 Can.) ix and 201 pp. Bibliography. Indexed. ISBN: 0-88920-450-0.

Parker, professor of religious studies at Memorial University in St. John's, Newfoundland, argues that the Bible was an important component in Locke's political outlook, and that far from providing him with only the semblance of orthodoxy, the Bible provided him with the preeminent account of human nature. Parker gives particular attention to Locke's understanding of the relationship between the account of humanity in Genesis and his view of what is the best political ordering for human beings. After a six-page introduction, he considers Locke's lifelong interest in the Bible, as well as Locke's views on reason, revelation, and the fall, and on Adam and patriarchal political order. Then he focuses on Locke's two treatises on Adam. Parker concludes that with Locke we can see most clearly the twin streams of political theory and religious texts coming together.

D. PATTE (ED.), *Global Bible Commentary* (Nashville, TN: Abingdon, 2004, paper $39) xxxvi and 570 pp., photo. Bibliographies. LCN: 2004015617. ISBN: 0-687-06403-1.

The short commentaries on each book of the OT and the NT contained in this volume not only introduce readers to the main features and content of the individual writings but also make explicit the context and concerns from which the commentator reads the Bible. Each exposition explains the life context of the interpretation, and offers a contextual comment and a conclusion. The NT commentators include A. A. Duarte on Matthew, H. Kinukawa on Mark, J. Ukpong on Luke, J. Pathrapankal on 1 Corinthians, J. Riches on Ephesians, T. Okure on Colossians, Y. Khiok-khng on 1 and 2 Thessalonians, S. Tofanâ on Hebrews, J. Beutler on the Johannine epistles, and C. Rowland on Revelation. Also included are a thirteen-page introduction by Patte, five articles on Jesus from various perspectives, and various articles on individual topics within the NT. J. S. Croatto, N. W. Duran, Okure, and A. C. C. Lee served as associate editors.

V. S. Poythress and W. A. Grudem, *The TNIV and the Gender-Neutral Bible Controversy* (Nashville, TN: Broadman & Holman, 2004, paper $24.99) xxxiii and 494 pp. Indexed. ISBN: 0-8054-3193-4.

The first six chapters in this volume include material written in response to the publication of the NT in *Today's New International Version* (TNIV) and published in *Journal for Biblical Manhood and Womanhood* (2002). They offer a critical analysis of the TNIV as the most recent and most prominent of the gender-neutral Bible translations. The remaining fifteen chapters and the six appendixes were earlier published in *The Gender-Neutral Bible Controversy. Muting the Masculinity of God's Words* (2000). They provide the theoretical and linguistic arguments that support in detail the authors' concerns about the gender-neutral translation policy followed by the TNIV and contain many examples from other gender-neutral Bible translations as well. Poythress is professor of NT interpretation at Westminster Theological Seminary in Philadelphia, and Grudem is professor of biblical and systematic theology at Phoenix Seminary. They conclude that gender-neutral translations threaten to compromise the integrity of the meaning of the word of God. V. B. Makkai has provided a seven-page foreword.

*Il primato della Parola di Dio. Ricordando P. Benedetto Prete o.p.*, Sacra Doctrina Monografie (Bologna: Edizioni Studio Domenicano, 2004, paper €16) 121 pp. Bibliography. ISBN: 88-7094-558-8.

After A. Piagno's description of Prete's life (1916-2003) and academic career (pp. 9-19), and a list of his many books and articles (pp. 20-29), this memorial volume, which appears as *Sacra Doctrina* 49 (6, '04), presents five articles on various NT topics pertaining to the theme of the primacy of the word of God: P. Magnanini on various places in the passion narratives in the light of Gospel texts and archaeology; M. Laconi on the theological structure of the Fourth Gospel; R. Fabris on "all generations shall call me blessed"—the biblical foundation of the Marian cult; B. G. Boschi on new hypotheses about the milieu of the formation of Christianity; and G.-M. Beheler on "we have believed in love" (1 Jn 4:16)—how God speaks to us.

U. Rüsen-Weinhold, *Der Septuagintapsalter im Neuen Testament. Eine textgeschichtliche Untersuchung* (Neukirchen-Vluyn: Neukirchener, 2004, paper €34) xii and 372 pp. Bibliography. Indexed. ISBN: 3-7887-2064-6.

The revised version of a doctoral dissertation directed by M. Karrer and accepted in 2002 by the Kirchliche Hochschule in Wuppertal, this volume investigates the quotations of the Psalms in the NT in light of the textual data pertaining to the Greek versions of the Psalms. After discussing past research on the text of scriptural quotations in the NT, it considers the literary activity in the Septuagint and the quest for the most authoritative texts. Next with reference to the texts of specific Psalms, it deals with the textual history of the Septuagint before the NT. Then it focuses on quotations of the Psalms in various parts of the NT: Paul's letters, Ephesians, Hebrews, 1 Peter, the Synoptic Gospels and Acts, and John's Gospel. Rüsen-Weinhold concludes with a synthesis of the uses of the Psalms in the NT and with reflections on what it means to say "according to the Scriptures" in the NT.

R. Smend, *Bibel und Wissenschaft. Historische Aufsätze* (Tübingen: Mohr Siebeck, 2004, paper €29) vii and 291 pp. Indexed. ISBN: 3-16-148344-8.

The eighteen essays (all previously published) in this collection concern various aspects of the history of modern biblical scholarship, with reference to some of its key figures and classical problems. The topics include ancient Israel in the OT; politics in the Bible—politics with the Bible?; the various periods in biblical criticism; J. P. Gabler's founding of biblical theology; J. Wellhausen and his prolegomena to the history of Israel; M. Noth as historian of ancient Israel; G. von Rad as theologian of the OT; K. Barth as interpreter of Holy Scripture; and OT scholarship in the 20th century. Smend is professor of OT at the University of Göttingen.

D. E. SMITH (ED.), *Chalice Introduction to the New Testament* (St. Louis, MO: Chalice, 2004, paper $34.99) xi and 336 pp. Bibliographies. Indexed. LCN: 2004008672. ISBN: 0-8272-0485-X.

Designed for seminary students, pastors, and biblically literate laypeople, this introduction to the NT consists of fifteen chapters written by various specialists that are arranged in historical order and seek to address the meaning of the NT texts for the church of the 21st-century: Smith on the NT and its world; R. E. Strum on the early Paul—Galatians, 1 and 2 Thessalonians; R. L. Parrott on Paul as missionary/pastor—Corinthian correspondence, Philippians, Philemon; Smith on Paul as theologian—Romans; B. B. Thurston on the Pauline tradition—Colossians and Ephesians; Smith on Jesus and the Gospels; M. E. Boring on the birth of narrative theology—Mark's Gospel; S. B. Crowder and Smith on a Jewish-Christian Gospel—Matthew's Gospel; R. J. Allen on the story of Jesus according to "Luke"—Luke's Gospel; Allen on the story of the church according to "Luke"—Acts; L. P. Jones on Word becomes flesh—John's Gospel; Thurston on the domestication of Paul—the Pastorals; N. C. Pittman on the epistolary tradition—James, 1 and 2 Peter, the Johannine letters, Jude; J. H. Wray on an exhortation to faithfulness—Hebrews; and Wray on consummation and celebration—Revelation.

R. E. VAN VOORST, *Reading the New Testament Today* (Belmont, CA: Wadsworth, 2005, paper $51.95) xx and 604 pp., 5 figs., 5 maps, 13 tables. Illustrated. Bibliographies. Indexed. LCN: 2004103437. ISBN: 0-534-54180-1.

In this introduction to the NT, Van Voorst, who teaches at Western Theological Seminary in Holland, MI, and is the author of *Jesus Outside the New Testament* (2000), seeks to take account of recent changes in method, voices, format, and results in the biblical field. While taking the historical-critical method as foundational, he incorporates in each chapter four significant newer approaches: feminist reading, social-scientific reading, narrative reading (Gospels and Acts), and cross-cultural reading. After explaining how the NT is studied today and its Jewish and Greco-Roman matrices, he discusses the portraits of Jesus in the Gospels, Acts as an early Christian history, Paul and the Pauline tradition, the general/catholic letters and Revelation, and Christian origins after the NT. A fourteen-page glossary is included.

P. D. WEGNER, *The Journey from Texts to Translations. The Origin and Development of the Bible* (Grand Rapids: Baker, 2004, paper $29.99) 462 pp., frontispiece, 6 maps, 104 tables. Illustrated. Bibliographies. Indexed. LCN: 99-11224. ISBN: 0-8010-2169-3.

The paperback edition of the work described in *NTA* 44, pp. 159-160, this volume considers preliminary matters regarding the Bible, the canonization of the Bible, the transmission of the Bible, early translations of the Bible, and English translations of the Bible. Wegner is now professor of OT at Phoenix Seminary in Scottdale, Arizona.

O. WISCHMEYER, *Von Ben Sira zu Paulus. Gesammelte Aufsätze zu Texten, Theologie und Hermeneutik des Frühjudentums und des Neuen Testaments*, ed. E.-M. Becker, Wissenschaftliche Untersuchungen zum Neuen Testament 173 (Tübingen: Mohr Siebeck, 2004, €129) viii and 560 pp. Bibliographies. Indexed. ISBN: 3-16-148411-8.

This collection of thirty-three essays by Wischmeyer appears under seven headings: Ben Sira and early Jewish literature (five), agape (five), Synoptic texts and Pauline letters (seven), the NT and religion (four), NT hermeneutics and NT scholarship (six), NT theology (two), and church texts (four). Their topics include the holy book in Second Temple Judaism [§ 40-1830]; good and evil—antithetical thought in the NT and in Sirach (1999); theology and anthropology in Sirach (2002); the tradition history of Paul's statements about love [§ 28-596]; the adjective ἀγαπητός in the Pauline letters [§ 31-245]; ruling as serving—Mk 10:41-45 [§ 44-224]; the state and Christians according to Rom 13:1-7 (2000); Paul as author—the abiding presence of the gospel (2003); Paul's religion; the understanding of power and gender difference in early Christianity as illustrated in Ephesians (2004);

NT exegesis between spirituality and society (2002); the self-understanding of NT studies in Germany; God in the NT—the faith of Christians (1999); and the "word of God" in the NT (2003). Wischmeyer, professor of NT at Erlangen, has provided an eleven-page introduction in which she places these essays in the context of her academic career.

## GOSPELS—ACTS

R. D. Aus, *Matthew 1–2 and the Virginal Conception. In Light of Palestinian and Hellenistic Judaic Traditions on the Birth of Israel's First Redeemer, Moses,* Studies in Judaism (Lanham, MD—Oxford: University Press of America, 2004, paper $21) xi and 102 pp. Bibliography. Indexed. LCN: 2004112250. ISBN: 0-7618-3038-3.

Aus, author of *My Name Is "Legion." Palestinian Judaic Traditions in Mark 5:1-20 and Other Gospel Texts* (2003), contends that a major part of the tradition about Jesus' virginal conception by Mary derived from Palestinian Judaic haggadic embellishment of the narrative about Moses' infancy in Exodus 1–2, which was then supplemented by Hellenistic Jewish concern with virginal conception by the matriarchs and other female Israelite heroes. After surveying various developments of the birth story of Moses, he treats the following topics with particular attention to Matthew 1–2: flight to Egypt because of mortal danger, and return from there at the death of the persecutor; astrologers' announcement to the king of the birth of Israel's savior, and the king's dread; searching for the newborn child in order to destroy it, up to the age of two, and Jer 31:15; Mary, Miriam, and the Holy Spirit, and the infants Jesus and Moses as future saviors; and the marriages of Joseph and Mary, and Amram and Jochebed. He also treats other parallels to the virginal conception from the history of religions, Judaic allegations of Jesus' illegitimacy, and haggadah and the historicity of the virginal conception. Aus concludes that while Mary's miraculous virginal conception of Jesus was not "historical," it conveys the "religious truth" that Jesus already at his birth was the Son of God.

P. G. Bolt, *The Cross from a Distance. Atonement in Mark's Gospel,* New Studies in Biblical Theology 18 (Downers Grove, IL: InterVarsity, 2004, paper $22; Leicester, UK: Apollos) 213 pp. Bibliography. Indexed. ISBN: 0-8308-2619-X (IV), 1-84474-049-8 (A).

Based on the 2003 Moore College Annual Lectures in Sydney, Australia, this volume contends that the details of Mark's story of the cross should inform our understanding of the meaning of Jesus' death. It seeks to take account of the cross in Mark's story, the informing theology (the OT), and readers then and now. After a five-page introduction, it considers the following topics: the cross and the abolition of religion; the necessity of the cross; the cross as "the end of the world"; the cross as where God comes close; and the cross, resurrection, and the hope of humanity. Bolt, lecturer in NT at Moore Theological College and author of *Jesus' Defeat of Death. Persuading Mark's Early Readers* (2003), concludes that in the cross of Jesus, though it is distant from us, God has come close to us.

S. L. Bridge, *Getting the Gospels. Understanding the New Testament Accounts of Jesus' Life* (Peabody, MA: Hendrickson, 2004, paper $14.95) xvii and 140 pp., 8 figs. Bibliography. Indexed. LCN: 2004016509. ISBN: 1-56563-943-X.

Bridge, associate professor of theology at St. Joseph's College in Maine and author of *'Where the Eagles Are Gathered.' The Deliverance of the Elect in Lukan Eschatology* (2003), examines what the Evangelists knew and how their religious and literary backgrounds informed, enriched, and transformed their writings. After an eight-page introduction, he discusses the following topics with reference to the pertinent Gospel texts: Jesus' genealogy; Jesus' nativity stories; John the Baptist and Jesus' baptism; the Evangelists' frameworks for Jesus' ministry; Jesus' parables—the Good Samaritan and the dishonest steward; Jesus' teachings—the bread of life discourse; Jesus' works—the cursing of the fig tree and the cleansing of the Temple; Jesus' passion—the Gethsemane scene; Jesus' death—the Lamb of God; and Jesus' resurrection—considering the alternatives.

M. J. BROWN, *The Lord's Prayer through North African Eyes. A Window into Early Christianity* (New York—London: T&T Clark International, 2004, paper $34.95) xiv and 298 pp. Bibliography. Indexed. LCN: 2004002822. ISBN: 0-567-02670-1.

After considering the Lord's Prayer (Mt 6:9-13; Lk 11:2-4) as a form of cultic *didache* in the early church, this volume looks at the material and cultural resources that were available in the Greco-Roman world as a means of understanding religion and prayer. Then it reconstructs the environment of Roman Alexandria and places Clement of Alexandria's vision of prayer in that context, and offers a picture of Roman Carthage and places Tertullian's vision of prayer in that context. Finally it focuses on the theological visions employed by Clement and Tertullian in their analyses of prayer, and shows how their strategies became normative for Christian discussions of devotion and worship. Brown, assistant professor of NT and Christian origins at Candler School of Theology, Emory University in Atlanta, concludes that Clement's and Tertullian's approaches to the Lord's Prayer represent trajectories in early Christian thought that in developed and adapted forms present themselves to prayer's modern practitioners.

B. BYRNE, *Lifting the Burden. Reading Matthew's Gospel in the Church Today* (Collegeville, MN: Liturgical Press, 2004, paper $19.95) xiii and 249 pp. Bibliography. Indexed. LCN: 2004000333. ISBN: 0-8146-3026-X.

In this exposition of Matthew's Gospel, Byrne, professor of NT at Jesuit Theological College, Parkville, Melbourne, Australia, and author of *The Hospitality of God. A Reading of Luke's Gospel* (2000), contends that Matthew presents Jesus as interpreting the Torah in a way that is "burden-lifting" in contrast to the "burden-imposing" approach of the scribes and Pharisees (see Mt 23:3) and gives primacy to the weightier matters of the Torah—justice, mercy, and peace (23:23). After a seven-page introduction, he reflects on Matthew's Gospel and Judaism and on the design of Matthew's Gospel. Then he discusses Mt 1:1–4:11 as the prologue to Jesus' messianic ministry, and divides the presentation of Jesus' messianic ministry in 4:12–28:15 into five parts: early Galilean ministry—Jesus as interpreter, healer, and reconciler (4:12–10:42); later Galilean ministry—"not the Messiah we were expecting" (11:1–16:12); the new direction—the Messiah's journey to Jerusalem (16:13–20:34); the Messiah's ministry in Jerusalem (21:1–25:46); and the Messiah's ultimate "service" (26:1–28:15). Finally he treats the church on mission to the nations (28:16-20).

W. CARTER, *Matthew. Storyteller, Interpreter, Evangelist* (rev. ed.; Peabody, MA: Hendrickson, 2004, paper $19.95) xvi and 287 pp. Bibliography. Indexed. LCN: 2004015845. ISBN: 1-56563-985-5.

In this revised edition of the work described in *NTA* 41, p. 144, Carter, author of *Matthew and the Margins. A Religious and Socio-Political Reading* (2000) and *Matthew and Empire. Initial Explorations* (2001), seeks to incorporate some new insights that arise from reading Matthew's Gospel in relation to the Roman imperial world. After a nine-page introduction to understanding Matthew's Gospel, he divides his treatment of it into three major sections: before reading, reading Matthew, and after reading.

M. H. CROSBY, *Spirituality of the Beatitudes. Matthew's Vision for the Church in an Unjust World* (rev. ed.; Maryknoll, NY: Orbis, 2005, paper $20) xviii and 221 pp. Indexed. LCN: 2004012207. ISBN: 1-57075-549-3.

The first edition (1981) of this examination of the Matthean beatitudes (Mt 5:3-12) with reference to their meaning in the Gospel text and their significance for Christian living today was described in *NTA* 26, pp. 81-82. In his new ten-page introduction to this edition, Crosby, author of *House of Disciples. Church, Economics, and Justice in Matthew* (1988), explains that the emphasis in his "revising" lies on a more communal approach to spirituality, that is, on the realization that Matthew's Gospel was written not to individuals but to house churches. He notes that given the more communal context, only a few chapters remain similar to the first edition.

P. A. CUNNINGHAM (ED.), *Pondering the Passion. What's at Stake for Christians and Jews?* (Lanham, MD—Oxford: Rowman & Littlefield, 2004, cloth $60, paper $19.95) xvi and 214 pp., 15 figs. Indexed. LCN: 2004019981. ISBN: 0-7425-3217-8 (cloth), -3218-6 (paper).

After Cunningham's eight-page introduction to what's at stake for Christians and Jews in the passion, this volume presents essays on 1st-century history (three), the Bible (two), the arts (four), theology (two), and Mel Gibson's *Passion of the Christ* (four). The papers most pertinent to the NT field are by C. Setzer on the Jews under Roman rule; M. J. Cook on the problem of Jewish jurisprudence and the trial of Jesus; J. Clabeaux on why Jesus was executed—history and faith; W. Harrelson on Protestant understandings of the passion; and G. M. Smiga on separating the true from the historical—a Catholic approach to the passion narratives. Other contributors include P. Berger, A. J. Rudin, L. Roy, J. T. Pawlikowski, and M. C. Boys.

J.-P. DELVILLE, *L'Europe de l'exégèse au XVI^e siècle. Interprétations de la parabole des ouvriers à la vigne (Matthieu 20,1-16)*, Bibliotheca Ephemeridum Theologicarum Lovaniensium 174 (Leuven: Leuven University Press—Peeters. 2004. paper €70) xli and 775 pp., 5 figs., 11 tables. Bibliography. Indexed. ISBN: 90-429-1441-6.

With reference to the parable of the workers in the vineyard in Mt 20:1-16, this volume explores what European commentators in the 16th century were thinking about this text and what other biblical commentaries in general can contribute to clarifying the biblical text today. After a 31-page introduction, it discusses the text of the parable as it appears in the ancient texts (Greek, Syriac, Latin), the newer Latin versions, and the versions in modern languages. Then it investigates the various commentaries from the 16th century in four periods (1516-25, 1527-42, 1544-63, and 1564-98), including Erasmus, Luther, Lefèvre d'Étaples, Melanchthon, M. Bucer, H. Zwingli, H. Bullinger, J. Calvin, A. Salmeron, and J. Nadal. It concludes with general observations on the readers and their models of interpretation, their different approaches, and the contributions of these expositions to our understanding of European history in the 16th century and to biblical exegesis. A 146-page bibliography is included.

D. L. DENTON, *Historiography and Hermeneutics in Jesus Studies. An Examination of the Work of John Dominic Crossan and Ben F. Meyer*, Journal for the Study of the Historical Jesus Supplement Series, JSNT Supplement Series 262 (London—New York: T&T Clark International, 2004, £65 or $125) vi and 239 pp. Bibliography. Indexed. ISBN: 0-567-08203-2.

This examination of issues in historiography and hermeneutics in contemporary Jesus studies focuses on the works of Crossan and Meyer as two historical Jesus scholars whose works stand out for their rigorous attention to method. After a fifteen-page introduction, it considers Crossan and tradition criticism under three headings: the early Crossan—posthistoriographic structuralism; the later Crossan—the interdisciplinary approach; and the method considered. Then it treats Meyer and critical realism under three headings: epistemology and hermeneutics; historiography; and Meyer's method in practice. Finally it offers some historiographic proposals with reference to holism and its implications and to narrative intelligibility. The two appendixes concern (1) the criteria of authenticity—criticisms and new directions; and (2) varieties of critical realism. Denton concludes that while Crossan's approach has many merits, Meyer's method seeks to take fuller account of the nature of knowledge in general and of historical knowledge in particular.

M. DIBELIUS, *The Book of Acts. Form, Style, and Theology*, ed. K. C. Hanson (Minneapolis, MN: Fortress, 2004, cloth $35, paper $18) xix and 228 pp., frontispiece. Bibliography. Indexed. LCN: 2004014292. ISBN: 0-8006-6090-0 (cloth), -3644-9 (paper).

An earlier edition of this work was published by SCM Press first in 1956 and then in a study edition in 1973 [*NTA* 18, pp. 381-382]. The eleven essays in the volume concern Acts in the setting of the history of early Christian literature, the first Christian historian, Acts as a historical source, style criticism of Acts, the speeches in Acts and ancient historiography, Paul in Acts, Paul on the Areopagus, Paul in Athens, the apostolic council, the conversion of Cornelius, and the text of Acts. Hanson has provided a three-page foreword, added footnotes and bibliographies to bring the essays up to date, employed the RSV for most biblical translations, added a few citations that were unclear in Dibelius's text, supplied translations for many of the Greek and Latin quotations, and arranged the essays topically rather than chronologically. Dibelius (1883-1947) was professor of NT at the University of Heidelberg.

*"Dies ist das Buch . . ." Das Matthäusevangelium. Interpretation — Rezeption — Rezeptionsgeschichte. Für Hubert Frankemölle*, ed. R. Kampling (Paderborn: Schöningh, 2004, paper €59) 373 pp. Bibliography. ISBN: 3-506-71708-1.

The eighteen essays honoring Professor Frankemölle on his 65th birthday are by E. L. Ehrlich on speaking about God after the Shoah; T. Söding on "teach them to obey everything that I have commanded you" (Mt 28:20)—the theological claim of Matthew's Gospel; P. Fiedler on Israel remains Israel—Matthew's understanding of the church; K. Backhaus on the unlimited kingdom of heaven—the discovery of the pagan world in Matthew's Gospel; D. Dormeyer on the roles of the people, disciples, and opponents in Matthew's Gospel; F.-L. Hossfeld and E. Zenger on Matthew's Gospel in light of the Psalms; R. Hoppe on righteousness according to Matthew and Philo; Kampling on "the book of the history of Jesus Christ, the Son of David" and the reception of Matthew's Gospel; M. Ebner on the attempt to rejudaize a Hellenistic topos—two different readings of the "virgin birth" in Mt 1:18-25; H. Bee-Schroedter on Matthew 8–9 in the light of some of its receptions; K. Löning on the confrontation with Pharisaism in the woes in Matthew 23 and Lk 11:37-53; C.-P. März on "watch therefore, for you know not the day nor the hour"—Mt 24:42–25:30 and the Matthean reception of the preaching about judgment in Q; M. Blum on the reception history of the works of mercy in Mt 25:31-46; O. Fuchs on the eschatological surprise—the significance of Jesus' discourse on the judgment of the world in Mt 25:31-46 in extreme contexts; N. Mette on children as proclaimers of the joyful gospel; V. Garske on the reception of Matthew's passion according to J. S. Bach in W. Borchert's short history *Die lange lange Strasse lang;* P. Sölken on Matthean texts—*Pater noster* and *In monte Oliveti*—in music; and F.-J. Ortkemper on a learning community—a sermon on the third Sunday in Year A. Also included are a word of greeting by H. G. Brandt and a list of Frankemölle's publications.

J. R. DONAHUE, *Hearing the Word of God. Reflections on the Sunday Readings, Year A* (Collegeville, MN: Liturgical Press, 2004, paper $15.95) viii and 144 pp. Bibliography. LCN: 2004006463. ISBN: 0-8146-2785-4.

This volume presents comments and reflections on the biblical readings for the Sundays and feast days in Year A (in which the Gospel reading is usually taken from Matthew) in the Roman Catholic lectionary. Most of the material appeared as regular columns in the magazine *America* from Advent 2001 though late November 2002. The volumes dealing with the readings for Year B and Year C were described in *NTA* 47, p. 154 and 48, p. 166, respectively. Donahue is co-author (with D. J. Harrington) of *The Gospel of Mark* (2002) in the Sacra Pagina commentary series.

M. EBNER, *Jesus von Nazaret in seiner Zeit. Sozialgeschichtliche Zugänge*, Stuttgarter Bibelstudien 196 (Stuttgart: Katholisches Bibelwerk, 2003, paper €30.20) ix and 242 pp. Bibliography. Indexed. ISBN: 3-460-04961-8.

After describing various ways of approaching Jesus, Ebner, professor of NT exegesis at

Münster and author of *Jesus — ein Weisheitslehrer? Synoptische Weitsheitslogien im Traditionsprozess* (1998), sketches the various phases in the quest of the historical Jesus and discusses the sources (Christian and non-Christian). Then with particular attention to the approach of social history he considers Jesus of Nazareth in his time with reference to the following topics: place—Galilee in Israel; situation—politics, economy, and religion; formation—baptism and the key experience (Lk 10:18; Mk 1:12-13); roots—Jesus' origin from Nazareth; activity—the itinerant preacher in Galilee; conflict—the proceedings against Jesus; and death—crucifixion.

B. D. EHRMAN, *Truth and Fiction in* The Da Vinci Code. *A Historian Reveals What We Really Know about Jesus, Mary Magdalene, and Constantine* (Oxford—New York: Oxford University Press, 2004, $20) xxiv and 207 pp. Indexed. LCN: 2004056805. ISBN: 0-19-518140-9.

Intended as a response to the historical claims made about Jesus, Mary Magdalene, the Gospels, Constantine, and the formation of the canon of Scripture in Dan Brown's *The Da Vinci Code,* this volume treats the following topics: the role of Constantine in early Christianity; the discoveries of the Dead Sea scrolls and the Nag Hammadi library; the other Gospels; Constantine and the formation of the NT canon; the historical sources for Jesus; the historical Jesus of our sources; Jesus, Mary Magdalene, and marriage; and the feminine in early Christianity. Ehrman, chair of the department of religious studies at the University of North Carolina at Chapel Hill and author of *Lost Christianities* (2004) and *Lost Scriptures* (2004), contends that even when Brown strives to present facts (and indicates that he is providing them accurately), he has played with them—many of them are, in actuality, part of his fiction.

N. P. ESTRADA, *From Followers to Leaders. The Apostles in the Ritual Status Transformation in Acts 1–2,* JSNT Supplement Series 255 (London—New York: T&T Clark International, 2004, £65 or $125) xiii and 281 pp., table. Bibliography. Indexed. ISBN: 0-8264-6973-6.

Based on a doctoral dissertation directed by L. C. A. Alexander and presented to Sheffield University, this investigation of Acts 1–2 from social-science perspectives seeks to understand the process and purpose of the change of status of the twelve apostles of Jesus from being followers to becoming leaders of the Christian community. After a 43-page discussion of the apostles and the need to call for an election, it treats the phase of "separation": the apostles and their leadership role (Acts 1:3-11), and the apostles and their separation from Jesus (1:3-5). Then it considers the phase of "transition": the upper room as the setting of the apostles' defense (1:12-14), the apostles' meeting with other parties in the upper room (1:12-14), the apostles and their case against Judas (1:15-26), and the apostles and the horror of Judas' betrayal (1:15-26). Finally it deals with the phase of "aggregation": the apostles as primary recipients of the Father's promise (Acts 2), and the apostles taking on their leadership role (Acts 2). An appendix concerns the question of twelve apostles for twelve thrones—the redaction of Mt 19:28. Estrada concludes that Acts 1–2 is the story of the apostles' status transformation, and that the social-scientific method (specifically the model of the rituals of status transformation) shows how the change took place.

O. FLICHY ET AL., *Relectures des Actes des Apôtres,* Cahiers Évangile 128 (Paris: Cerf, 2004, paper €6) 64 pp. Bibliographies. ISSN: 0222-9714.

The five essays on Acts in this fascicle are by Flichy on scholarship on Acts over the past fifty years; M. Berder on the relationship between Acts and Luke's Gospel; P. Léonard and G. Billon on Peter and Paul as readers of Scripture according to Luke; C. Tassin on biblical and other traditions in Stephen's speech in Acts 7; and Y.-M. Blanchard on Irenaeus as a reader of Acts.

J. FREY AND U. SCHNELLE (EDS.), *Kontexte des Johannesevangeliums. Das vierte Evangelium in religions- und traditionsgeschichtlicher Perspektive,* Wissenschaftliche Untersuchungen zum Neuen Testament 175 (Tübingen: Mohr Siebeck, 2004, €144) ix and 799 pp. Indexed. ISBN: 3-16-148303-0.

After introductory essays by Frey on the search for the context of the Fourth Gospel and by Schnelle on the hermeneutical horizon of the formation of history and tradition in the Fourth Gospel, this volume presents nine papers on the early Jewish and Hellenistic contexts of John's Gospel: R. Zimmermann on Jesus in the image of God—OT allusions in John's Gospel with reference to the shepherd imagery in John 10; Frey on light from the caves—Johannine dualism and the Qumran texts; C. Claussen on the prayer in John 17 in the context of the contemporary Pseudepigrapha; M. Becher on signs—Johannine miracle terminology and the early rabbinic tradition; F. Siegert on the Logos as the Creator's "older son" and "second God"; J. Leonhardt-Balzer on the Logos and creation according to Philo (*De opificio mundi* 20-25) and in Jn 1:1-18; M. Labahn on the παρρησία of the Son of God in John's Gospel; M. Lang on the Johannine farewell discourse and Seneca's consolation literature—how a Roman could read Jn 13:31–17:26; and K. Scholtissek on "no one has greater love than this, to lay down one's life for one's friends"—Hellenistic friendship ethics and John's Gospel. Then there are eight papers on the early Christian contexts of John's Gospel: Labahn and Lang on John and the Synoptics—positions and impulses since 1990; Z. Studenovský on "there you will see him" (Mk 16:7)—Jesus' way to Galilee according to John and Mark; T. Popp on the art of repetition—repetition, variation, and amplification in the Fourth Gospel as illustrated by Jn 6:60-71; C. Hoegen-Rohls on Johannine theology in the context of Pauline thought—the history of research; U. Heckel on the unity of the church in John's Gospel and in Ephesians—a comparison of ecclesiological structures; E. E. Popkes on "I am the light"—the relation between *Gospel of Thomas* and the Johannine writings with reference to light-metaphors; T. Nagel on the "gnosticizing" of the Johannine tradition—*Apocryphon of John* as a gnostic revelatory appendix to the Fourth Gospel; and B. Mutschler on what Irenaeus knew about John's Gospel—the historical context of John's Gospel from the perspective of its reception by Irenaeus of Lyon.

A. J. P. GARROW, *The Gospel of Matthew's Dependence on the* Didache, JSNT Supplement Series 254 (London—New York: T&T Clark International, 2004, £70 or $125) xxxiii and 272 pp., fig., 2 tables. Bibliography. Indexed. ISBN: 0-8264-6977-9.

After an eight-page introduction, this volume, which is based on a doctoral dissertation directed by C. M. Tuckett and presented to Oxford University, first examines the compositional history of *Didache*: the "eucharistic" prayers in *Didache* 9 and 10, the integrity of *Didache* 16, elements within *Didache* 1–5, the *peri* layer (6:1-3; 7:1a, c, e, 4a; 9:1-5a; 11:3a, 4-6), the prophet document (10:1-7; 11:7-9, 12; 12:1-5), the modifying teacher layer (1:5a-6; 7:1b, d, 2-3, 4b; 8:1-2a, 2c-3; 9:5b; 11:1-2; 11:10-11; 13:11–15:2), the gospel layer (8:2b; 11:3b; 15:3-4), and the full extent of the *peri* layer. Then it considers points of contact between Matthew's Gospel and the *Didache*'s modifying teacher layer, prophet layer, *Didache* 16, *Didache* 1:1-6, and *peri* layer, respectively. Garrow concludes that the only credible explanation of the contacts is Matthew's direct dependence on those elements of *Didache* that predate the interpolation of the appeals to the external authority of "the gospel."

H. GIESEN, *Jesu Heilsbotschaft und die Kirche. Studien zur Eschatologie und Ekklesiologie bei den Synoptikern und im ersten Petrusbrief*, Bibliotheca Ephemeridum Theologicarum Lovaniensium 179 (Leuven: Leuven University Press—Peeters, 2004, paper €70) xx and 578 pp. Bibliography. Indexed. LCN: 2004053165. ISBN: 90-429-1516-1.

The eighteen essays in this collection deal with Mark's Gospel (four), Matthew's Gospel (four), Luke's Gospel (two), general themes (two), and 1 Peter (six). They concern the following topics: exorcisms as proof of the nearness of God's reign as seen in Mk 1:21-28 [§ 33-1147]; Mk 9:1 as a possible saying of Jesus about the nearness of the parousia [§ 28-115]; Christian existence in the world and the Son of Man—an attempt at a new interpretation of Mk 13:30 [§ 30-1085]; the risen one and his community—the content and function of Mk 16:1-8 [§ 33-161]; Jesus' healings of the sick in the understanding of Matthew's

Gospel (1988); following Christ as the way to salvation—the Matthean understanding of the saying about the narrow door in Mt 7:13-14 (1994); Galilee as more than a geographical district [§ 46-162]; Jesus' mission to Israel and the Gentiles in Matthew's Gospel (2002); property in the estimation of Jesus and the Jesus tradition [§ 42-1600]; the responsibility of Christians in the present and the fullness of salvation—ethics and eschatology according to Lk 13:24 and 16:16 [§ 33-653]; eschatology and imminent expectation in the NT [§ 34-844]; John's baptism—its religious- and tradition-historical classification and significance for Christian baptism [§ 41-505]; the God of Israel as the Father of our Lord Jesus Christ in 1 Peter (2003); the community as a fellowship of love on account of the new divine manifestation [§ 44-1130]; the church as God's chosen people—the understanding of the community according to 1 Pet 2:4-10 (1986); the witness of Christian life in foreign places—the conduct of Christians in pagan society according to 1 Pet 2:11-17 [§ 43-411]; hope for salvation for all—the presence of salvation for believers according to 1 Pet 3:18-22 [§ 35-290]; and Christ's suffering—the presupposition and condition of Christian life and salvation even for the deceased according to 1 Pet 4:1-6 [§ 45-1191].

B. GILLIÈRON, *Un Dimanche à Emmaüs. Quand le Vivant nous fait revivre* (Poliez-le-Grand: Editions du Moulin, 2005, paper) 90 pp. ISBN: 2-88469-019-0.

After introductory remarks about the account of the disciples on the way to Emmaus in Lk 24:13-35, Gillièron, a pastor of the Evangelical Reformed church of the canton of Vaud (Switzerland) and author of *Dieu exauce-t-il toujours?* (2004), sets the scene for the passage, reflects on the various aspects and events "on the way," discusses what happened when the disciples and Jesus were around the table, considers the aftermath, and reflects on the significance of the narrative. He concludes that Luke's fundamental conviction was that Christ is the living one, the one who makes us live and live again.

G. GIROUX, *Méditer comme Jésus* (Outremont, QC: Carte blanche, 2004, paper $24.95 Can.) 229 pp. Bibliography. ISBN: 2-922291-042-6.

In her book on meditating as Jesus did, Giroux, author of *Jésus, maître spirituel* (2000) and *La spiritualité de Jésus perdue et retrouvée* (2002), first explains methods of individual and communal meditation, and discusses Jesus as a model and master of contemplation. Then she explores how Jesus encountered God by recalling the history of his people and reflecting on God's presence with him even (and especially) in suffering and weakness. Finally she considers encountering the God of the gospel: the precursors of the gospel, the God of love, the God of solidarity, and Easter meditations. A seven-page appendix deals with conceptions of death and afterlife in Jesus' time and today.

M. GOODACRE AND N. PERRIN (EDS.), *Questioning Q. A Multidimensional Critique* (Downers Grove, IL: InterVarsity, 2004, paper $19) xiv and 201 pp., 10 tables. Bibliography. Indexed. LCN: 2004022167. ISBN: 0-8308-2769-2.

After Perrin's twelve-page introduction to reasons for questioning Q, this volume presents essays by J. C. Poirier on the Q hypothesis and the role of pre-Synoptic sources in 19th-century scholarship; J. Peterson on order in the double tradition and the existence of Q; M. A. Matson on Luke's rewriting of the Sermon on the Mount; Perrin on the limits of a reconstructed Q; E. Eve on reconstructing Mark—a thought experiment; Goodacre on When is a text not a text?—the quasi-text-critical approach of the International Q Project; K. Olson on "unpicking" on the Farrer theory; R. Vinson on How minor?—assessing the significance of the minor agreements as an argument against the Two-Source hypothesis; Perrin on some implications of dispensing with Q; and Goodacre on a world without Q.

G. R. HABERMAS AND M. R. LICONA, *The Case for the Resurrection of Jesus* (Grand Rapids: Kregel, 2004, paper $18.99) 352 pp., CD-ROM. Bibliography. Indexed. ISBN: 0-8254-2788-6.

This volume and the accompanying CD (entitled "Resurrection Challenge") are designed as a self-study course on the evidence for Jesus' resurrection and how Christians might use this evidence to share their faith. The material is presented under four major headings: a life to die for—sharing your faith; "Just the facts, ma'am"; "Yes, but . . ."—encountering opposing theories; and "Wait! There's more!" Also included are a thirteen-page conclusion on "putting it all together," a 29-page appendix that provides a detailed outline of the argument, and an 86-page section of notes devoted to providing the scholarly documentation underlying the main text. Habermas and Licona contend that Jesus' resurrection is the only explanation that accounts adequately for all the facts.

D. J. HARRINGTON, *Il Vangelo di Matteo,* trans. G. Vischioni, Sacra Pagina 1 (Leumann [Torino]: Elledici, 2005, paper €30) xv and 384 pp. Bibliographies. Indexed. ISBN: 88-01-02195-X.

The Italian version of *The Gospel of Matthew* [*NTA* 36, p. 264], this commentary seeks to explain Matthew's Gospel as "a Jewish text"—in its conceptual and rhetorical assumptions, sociological setting, and theological message.

D. J. HARRINGTON, *What Are They Saying About Mark?* (New York—Mahwah, NJ: Paulist, 2004, paper $12.95) vi and 94 pp. Bibliography. LCN: 2004015172. ISBN: 0-8091-4263-5.

Carrying forward the project begun by F. J. Matera in *What Are They Saying About Mark?* [*NTA* 32, p. 106], this survey of Markan scholarship since 1985 shows how Mark's Gospel has served as an important testing ground for the application of new approaches to the Bible. After a nine-page introduction, it considers how this Gospel has been approached from different angles according to the perspectives of modern literary criticism, examines how its major theological topics have been treated, explores efforts at clarifying its historical setting, and discusses the "engaged"—that is, feminist, political, and pastoral—readings that the Gospel has generated in recent years. Harrington, co-author with J. R. Donahue of *The Gospel of Mark* (2002), concludes that the turn to the text itself and the application of new methods to it have contributed significantly to our appreciation of the riches of this Gospel and of Mark's skill as an author and a theologian.

*Israel und seine Heilstraditionen im Johannesevangelium. Festgabe für Johannes Beutler SJ zum 70. Geburtstag,* ed. M. Labahn, K. Scholtissek, and A. Strotmann (Paderborn: Schöningh, 2004, paper €49.90) 427 pp. ISBN: 3-506-77917-6.

This volume honoring Professor Beutler on his 70th birthday first presents three essays on basic questions pertaining to John's Gospel and Judaism: R. Bieringer and D. Pollefeyt on "open to both ways. . . ?"—Johannine perspectives on Judaism in the light of Jewish-Christian dialogue; J. Frey on the image of "the Jews" in John's Gospel and the history of the Johannine community; and J. Maier on the reception of Scripture in the Jewish milieu of John's Gospel. Next there are five papers on the reception of Scripture: Strotmann on relative or absolute preexistence—the preexistence of the early Jewish figure of Wisdom in the context of Jn 1:1-18; H. Hübner on ἐν ἀρχῇ ἐγώ εἰμι; J. Zumstein on scriptural reception in the bread of life discourse (John 6); H.-J. Klauck on written, fulfilled, perfected—the biblical citations in the Johannine passion narrative; and M. Theobald on Abraham-(Isaac-) Jacob—Israel's fathers in John's Gospel. Then there are three articles on the normativity of Scripture: Labahn on Jesus and the authority of Scripture in John's Gospel—reflections on a tense relationship; Scholtissek on "written in this book" (Jn 20:30)—observations on the canonical claim of John's Gospel; and A. Wucherpfennig on Mk 1:1-3, Jn 1:1-18, and Heracleon's commentary on John in the light of the development of the Christian canon. Next there are six papers on institutions of salvation: C. Langner on what kind of king Jesus is; M. J. J. Menken on the festivals in John's Gospel; J. Painter on sacrifice and atonement in John's Gospel; C. Umoh on the Temple in the Fourth Gospel; M. Morgen on Israel's king comes to the daughter of Zion; and F. J. Moloney on Israel, the people, and the Jews in the Fourth Gospel. Finally there are three essays on theology and hermeneutics: U. Schnelle on trinitarian thinking in John's Gospel; T. Söding on the revelation of the Logos—biblical theology and the history of religion in the Johannine spectrum; and A. Reinhartz on the grammar of hate in John's Gospel—reading John in the 21st century.

D. Jackson, *Gospels and Acts. The Saint John's Bible* (Collegeville, MN: Liturgical Press, 2005, $64.95) 135 pp. Illustrated. LCN: 2004025099. ISBN: 0-8146-9051-3.

*The Saint John's Bible* project was commissioned by Saint John's Abbey and University in Collegeville, MN, as an expression of the Benedictine monks' daily focus on Scripture and commitment to books, art, and religious culture. Using tools and materials employed by scribes for thousands of years, Jackson (the artistic director and illuminator) and an international team of artists and scholars set out to create the first handwritten and illuminated Bible commissioned since the invention of the printing press. This first of seven volumes to be published in the project presents in handscript the text of the four Gospels and Acts according to the New Revised Standard Version along with original artwork that reflects cultures from around the world. The other six volumes will contain the texts of the Pentateuch, Historical Books, Wisdom Literature, Psalms, Prophets, and Letters and Revelation, respectively. For background information about the project, see C. Calderhead's *Illuminating the Word. The Making of the Saint John's Bible* [*NTA* 49, pp. 379-380].

J. John, *The Meaning in the Miracles* (Grand Rapids—Cambridge, UK: Eerdmans, 2004, paper $18) viii and 248 pp. Bibliography. ISBN: 0-8028-2794-2.

John, chancellor and canon theologian of Southwark Cathedral in London, contends that the Evangelists recorded the miracles of Jesus not so much to provoke amazement as to prompt readers to seek the deeper meaning inside each of these events. After a 25-page introduction about seeking the meaning in the miracles, he analyzes the Gospel miracle accounts with regard to their scriptural roots and literary origins, theological purpose, religious and social context, and the various levels of meaning they convey. Thus in the course of eighteen chapters he treats the healing of a leper, the healing of a paralyzed man, the wedding at Cana in Galilee, and so forth. Each essay includes reflections on the meaning for today and suggestions for prayer and meditation. R. Williams has provided a one-page foreword. The book was first published in 2001 in the UK by Canterbury Press, Norwich.

E. A. Johnson, *Dangerous Memories. A Mosaic of Mary in Scripture* (New York—London: Continuum, 2004, paper $13.95 or £9.99) 172 pp. Bibliography. LCN: 2004007759. ISBN: 0-8264-1638-1.

Drawn in large part from chapter 10 of Johnson's *Truly Our Sister. A Theology of Mary in the Communion of Saints* (2003), this volume begins with an essay on finding Mary in the worlds of the text and then reflects on NT texts where Mary is featured: outside (Mk 3:20-21, 31-35); in the company of the unconventional foremothers (Mt 1:1-17); scandal and the Spirit (Mt 1:18-25); wisdom from the east (Mt 2:1-12); refugees from slaughter (Mt 2:13-23); annunciation—call of the prophet (Lk 1:26-38); visitation—joy in the revolution of God (Lk 1:39-56); "and she gave birth" (Lk 2:1-20); fulfilling Torah (Lk 2:21-40); losing and finding (Lk 2:41-52); wine at the wedding (Jn 2:1-11); near the cross (Jn 19:25-27); and "all filled with the Holy Spirit" (Acts 1:14-15 and 2:1-21). Johnson is professor of theology at Fordham University in New York City.

C.-W. Jung, *The Original Language of the Lukan Infancy Narrative*, JSNT Supplement Series 267 (London—New York: T&T Clark International, 2004, £55 or $125) xi and 249 pp. Bibliography. Indexed. ISBN: 0-567-08205-9.

Prepared as a doctoral dissertation under the direction of M. C. de Boer at the Free University in Amsterdam, this volume explores whether the Semitizing Greek of Luke's infancy narrative is best explained in terms of the Evangelist's reliance on source material originally written in Hebrew (and translated into Greek by him or a predecessor) or as an imitation of the Greek of the Septuagint. After discussing the Greek of the Lukan infancy narrative in the history of scholarship, it considers definitions of Semitisms and Septuagintalisms and of Lukanisms and non-Lukanisms. Then it offers a close examination of the Greek of the Lukan infancy narrative with regard to quotations, allusions, and phraseology, respectively. Jung concludes that there is not sufficient evidence to uphold the argument that Luke translated or used Semitic source(s). He contends that the Greek of Luke's infancy narrative most probably reflects the influence of the Septuagint, and that Luke actively participated in the composition of the narrative to the extent that he sometimes changed Septuagintal expressions to unsuccessful Septuagintalisms.

L. S. KELLUM, *The Unity of the Farewell Discourse. The Literary Integrity of John 13:31–16:33,* JSNT Supplement Series 256 (London—New York: T&T Clark International, 2004, £65 or $125) xv and 280 pp., 11 figs., 11 tables. Bibliography. Indexed. ISBN: 0-567-08076-5.

The revision of a doctoral dissertation directed by A. Köstenberger and presented in 2002 to Southeastern Baptist Theological Seminary, this investigation of the unity of the Johannine farewell discourse (Jn 13:31–16:33) gives particular attention to its linguistic and literary characteristics. After a nine-page introduction, it discusses the history of the problem, with particular attention to the movement from "discourse" to "discourses." Then it examines the unity of style in the discourse, deals with the structural unity of the discourse, and offers a procedural investigation under the heading "the *magnus reus*" (the difficulty posed by Jn 14:31d). Kellum concludes that since there are no objective reasons to propose the literary disunity of the Johannine farewell discourse, it should be considered a literary unity in its entirety.

A. J. KÖSTENBERGER, *John,* Baker Exegetical Commentary on the New Testament (Grand Rapids: Baker, 2004, $44.99) xx and 700 pp., map. Bibliography. Indexed. LCN: 2004008418. ISBN: 0-8010-2644-X.

Köstenberger, professor of NT and Greek at Southeastern Baptist Theological Seminary and author of *The Missions of Jesus and the Disciples according to the Fourth Gospel* (1998) and *Encountering John* (1999), bases his commentary on the following convictions: John's Gospel is historically reliable, is the product of careful literary composition, and is ultimately concerned with theology—the presentation of Jesus as Messiah and Son of God is in order to lead others to place their faith in Jesus the way John himself had done when Jesus called him to discipleship. After an eighteen-page introduction to the Gospel of John, Köstenberger presents his exposition according to the following general outline: prologue—the Word made flesh (Jn 1:1-18); the Book of Signs—the signs of the Messiah (1:19–12:50); the Book of Glory—Jesus' preparation of the new messianic community and his passion (13:1–20:31); and epilogue—the complementary roles of Peter and the disciple Jesus loved (21:1-25).

E. LAVERDIERE, *The Annunciation to Mary. A Story of Faith, Luke 1:26-38* (Chicago: Liturgy Training Publications, 2004, paper $16.95) xi and 164 pp., 6 tables. Indexed. LCN: 2004109932. ISBN: 1-56854-557-6.

In his 34-page introduction to this study of the Lukan account of the annunciation of Jesus' conception and birth to Mary (Lk 1:26-38), LaVerdiere, author of *The Beginning of the Gospel. Introducing the Gospel of Mark* (1999), discusses the structure, context, and literary form of the passage. Then he focuses on various aspects of the annunciation pericope: setting and personages, the angel's greeting to Mary and Mary's reaction, the angel's announcement to Mary, Mary's question, the angel's answer to Mary, and Mary's response. By way of conclusion LaVerdiere reflects on Luke's artistry in this text and how artists throughout the centuries have depicted it.

G. LÜDEMANN, *The Resurrection of Christ. A Historical Inquiry* (Amherst, NY: Prometheus, 2004, $26) 248 pp. Bibliography. Indexed. LCN: 2004011812. ISBN: 1-59102-245-2.

After explaining the need for a fresh investigation into the historicity of the resurrection of Jesus, Lüdemann, author of *The Resurrection of Jesus. History, Experience, Theology* (1994), surveys and classifies the various early Christian texts on the resurrection of Jesus. Next he provides translations and analyses of the pertinent texts in 1 Cor 15:1-11, the four canonical Gospels, and other texts (*Gospel of Peter, Epistula Apostolorum*). Then he treats the origin and history of the faith of early Christians in Jesus' resurrection as a "self-deception," and asks whether we can still be Christians despite the nonresurrection of Jesus. Lüdemann concludes that since Jesus did not rise from the dead, Christians cannot reasonably hope for immortality. Also included are three appendixes on (1) Mary Magdalene as a confidante of Jesus and a rival to Peter; (2) an analogy from Hellenistic religions concerning the relationship between the appearances of Jesus and the empty tomb; and (3) Mel Gibson's movie *The Passion of the Christ* in the light of historical criticism.

I. D. MACKAY, *John's Relationship with Mark. An Analysis of John 6 in the Light of Mark 6–8*, Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 182 (Tübingen: Mohr Siebeck, 2004, paper €54) x and 343 pp. Bibliography. Indexed. ISBN: 3-16-148426-6.

The adaptation of a doctoral dissertation directed by W. Loader and presented to Murdoch University in Australia in 1998, this volume provides a literary-historical inquiry into the relationship between the Gospels of John and Mark, with particular attention to John 6 and Mark 6–8. After an eight-page introduction, it discusses the relationship between the two Gospels and takes up some introductory issues pertaining to both texts. Then it offers a comparative exegesis of the various sections in John 6 (vv. 1-15, 16-21, 22-25a, 25b-58, 59-71) with reference to their parallels in Mark 6–8. Mackay concludes that while John 6 shows signs of influence by and dependence on Mark 6–8, saying how it does so is difficult since the evidence is problematic. He suggests that John may have systematically stood Mark's most effective strategies on their head in order to serve his own agenda and theology.

G. T. MANNING, *Echoes of a Prophet. The Use of Ezekiel in the Gospel of John and in Literature of the Second Temple Period*, JSNT Supplement Series 270 (London—New York: T&T Clark International, 2004, £65 or $115) xii and 240 pp. Bibliography. Indexed. ISBN: 0-567-08086-2.

The slightly revised version of a doctoral dissertation directed by M. M. Thompson and D. M. Scholer and presented to Fuller Theological Seminary in Pasadena, CA, this volume seeks to analyze John's use of material from Ezekiel in light of the use of Ezekiel in other literature from the Second Temple period. After a 21-page introduction, it discusses the uses of Ezekiel in the Dead Sea scrolls and in other Second Temple writings. Then it focuses on John's two clearest allusions to Ezekiel in the Good Shepherd discourse (Jn 10:1-30) and the vine and branches discourse (15:1-10), and reflects on the minor allusions to Ezekiel in the Johannine passages about the opened heavens, the dry bones, and water as Spirit. Manning concludes that John alludes to a variety of oracles in Ezekiel and focuses on Ezekiel's themes of life and the giving of the Spirit, and that Ezekiel was for John a window on the rest of the OT.

D. MARGUERAT, *Der Mann aus Nazareth. Was wir heute von Jesus wissen können*, trans. W. Rebell (Zurich: Theologischer Verlag, 2004, paper €13.80) 117 pp. Bibliography. ISBN: 3-290-17309-7.

The German version of *L'homme qui venait de Nazareth. Ce qu'on peut aujourd'hui savoir de Jésus* (1990), this volume first considers what we know about Jesus, and then discusses him under the following headings: the prophet of God's reign; changing lives; Jesus and humankind; the Law—Jesus between respect and insolence; the companions of the master (Israel and the church); whether Jesus saw his death coming; and whether Jesus was a man who became God. Marguerat, professor of NT at the University of Lausanne, concludes that Jesus remains a riddle, and that the key to the riddle is faith.

M. J. J. MENKEN, *Matthew's Bible. The Old Testament Text of the Evangelist*, Bibliotheca Ephemeridum Theologicarum Lovaniensium 173 (Leuven: Leuven University Press—Peeters, 2004, paper €60) xi and 336 pp. Bibliography. Indexed. LCN: 2003070676. ISBN: 90-429-1419-X.

In his ten-page introduction, Menken, author of *Old Testament Quotations in the Fourth Gospel. Studies in Textual Form* (1996), observes that Matthew drew his OT fulfillment quotations from a continuous Greek text whose textual form is best described as a revised LXX. Ten of the eleven chapters in the first part of this volume were published as articles between 1997 and 2002. They concern the textual form of the quotation from Isa 8:23–9:1 in Mt 4:15-16 [§ 43-965]; the source of the quotation from Isa 53:4 in Mt 8:17 [§ 42-936]; the quotation from Isa 42:1-4 in Mt 12:18-21—its relation with the Matthean context [§ 43-978]; the quotation from Isa 42:1-4 in Mt 12:18-21—its textual form [§ 44-199]; Isaiah and the "hidden things"—the quotation from Ps 78:2 in Mt 13:35 (1998); context and textual form of the quotation from Zech 9:9 in Mt 21:5; the textual form of the quotation from Isa 7:14 in Mt 1:23 [§ 45-1688]; the Greek translation of Hos 11:1 in Mt 2:15—Matthean or pre-Matthean? [§ 45-933]; the quotation from Jer 31(38):15 in Mt 2:18—a study of Matthew's scriptural text (2000); the sources of the OT quotation in Mt 2:23 [§ 46-170]; and the OT quotation in Mt 27:9-10—textual form and context [§ 47-879]. The remaining five chapters deal with the OT quotations derived from Mark, inserted in Markan contexts, derived from Q, inserted in Q contexts, and in Matthean *Sondergut*, respectively. Menken concludes that there are no indications that it was Matthew who translated the Hebrew or revised the LXX. On the contrary, several elements of the fulfillment quotations clearly suggest a pre-Matthean origin of the Greek OT that was used.

M. W. MITTELSTADT, *The Spirit and Suffering in Luke–Acts. Implications for a Pentecostal Pneumatology,* Journal of Pentecostal Theology Supplement Series 26 (London—New York: T&T Clark International, 2004, cloth £60 or $125, paper £19.99 or $27.95) xi and 161 pp., 3 tables. Bibliography. Indexed. ISBN: 0-8264-7163-3 (cloth), -7164-1 (paper).

The revised version of a doctoral dissertation directed by W. S. Kurz and submitted to Marquette University in Milwaukee, WI, this volume explores how the themes of the Holy Spirit and suffering intersect in Luke-Acts. After an eleven-page introduction, it takes up preliminary questions regarding the Spirit and suffering in Luke-Acts, and notes the neglect of this topic among Pentecostal scholars. Next it considers Jesus and the Spirit with reference to three passages in Luke's Gospel: Simeon—a preview of the gospel message (Lk 2:25-35); Jesus in Nazareth—a preview of Jesus' ministry (4:16-30); and Jesus prepares his disciples (12:1-12). Then it deals with the disciples and the Spirit in Acts: Peter, John, and the apostles—initial persecution (Acts 3–5); Stephen—Spirit-led martyr (6:1–8:4); and Paul—a Spirit-led witness par excellence (especially 21:17-38). Mittelstadt contends that, according to Luke, when empowered by the Spirit, the life of a witness becomes continuous with the mission and suffering of Jesus.

H. MONTEFIORE, *The Miracles of Jesus* (London: SPCK, 2005, paper) v and 120 pp. Bibliography. ISBN: 0-281-05705-2.

Montefiore, who served as Anglican bishop of Birmingham from 1978 to 1987, explores the possibility that many of the miracle stories in the Gospels can be explained in terms of paranormal phenomena, that is, the occurrence of phenomena that appear to breach the order of nature but which cannot be regarded as specially caused by God. After considering three categories of possible explanation (miracle, tale, paranormal occurrence), he gives a short account of the study of parapsychology, and discusses the criteria to be used in judging probabilities of historical authenticity in general and of paranormal phenomena in the Gospels in particular. Next he considers some features of the portrayal of Jesus in various NT miracle stories: awareness at a distance—telepathy; Jesus sees into the heart—clairvoyance; and Jesus' foresight—precognition. Then he focuses on the transfiguration, the feeding of the multitudes, walking on the Galilean lake, return to earth, healings, and resurrection appearances.

J. P. MULLEN, *Dining with Pharisees*, Interfaces (Collegeville, MN: Liturgical Press, 2004, paper $14.95) xiv and 145 pp. Bibliography. Indexed. LCN: 2004002933. ISBN: 0-8146-5162-3.

Mullen, who teaches NT at St. John's Seminary in Camarillo, CA, takes Lk 7:36-50 as a starting point for studying the Pharisees from a perspective that aims to "redeem" them from anti-Semitic readings of the NT and establishes Jesus as a 1st-century Jew. He also aims to show how Luke's themes, particularly those regarding the poor and marginalized, shaped his conflation of Mark's story of Simon the leper with other Lukan traditions. After a six-page introduction, he treats the following topics: redaction criticism; culture, 1st-century Judaism, and Christianity; the cultural worlds of Jesus and Simon the Pharisee; redaction criticism and the development of Lk 7:36-50; and the interpretation of Lk 7:36-50. Mullen concludes that the woman's behavior and Simon's response in Lk 7:36-50 represented Luke's own Greco-Roman community, struggling with the judgments made about them or inclined to make such judgments themselves.

A. E. NACHEF, *Women in the Eyes of Jesus. Yesterday, Today and Forever* (Staten Island, NY: St Pauls, 2004, paper $12.95) xiv and 145 pp. Bibliography. LCN: 2003008507. ISBN: 0-8189-0947-1.

This analysis of Gospel scenes in which Jesus interacts with women seeks to provide balanced treatments of the social, cultural, spiritual, and theological dimensions of the pertinent texts. After a six-page introduction, it treats the relevant Gospel passages under three major headings: the originality of Mark's Gospel—special encounters between women and the divine; Luke's unique vision—women play a major role in the history of salvation; and the deeper insight of John's theology—every woman is a wonderful new creature in Christ. Nachef is also the author of *The Faith of Mary* (2002).

M. W. NEWHEART, *"My Name is Legion." The Story and Soul of the Gerasene Demoniac*, Interfaces (Collegeville, MN: Liturgical Press, 2004, paper $14.95) xxiii and 125 pp. Bibliography. Indexed. LCN: 2004009065. ISBN: 0-8146-5885-7.

In exploring the narrative about the Gerasene demoniac in Mk 5:1-20, Newheart, who teaches NT language and literature at Howard University School of Divinity in Washington, DC, and is the author of *Word and Soul. A Psychological, Literary, and Cultural Reading of the Fourth Gospel* (2001), seeks to interface narrative and psychological criticism with historical perspectives, cultural examination, and poetic reflection. After a seven-page introduction, he reads the Gerasene demoniac's story first from the perspective of narrative criticism by discussing the Gospels as stories, Mark as story, and the story of the Gerasene's exorcism. Then he probes the Gerasene's soul with the help of the psychological approaches inspired by S. Freud and C. G. Jung, R. Girard and F. Fanon, and his own "soul reading," respectively.

R. F. O'TOOLE, *Luke's Presentation of Jesus: A Christology*, Subsidia Biblica 25 (Rome: Editrice Pontificio Istituto Biblico, 2004, paper €23) xiv and 286 pp. Bibliography. Indexed. ISBN: 88-7653-625-6.

Using the method of composition criticism, O'Toole, former rector of the Pontifical Biblical Institute in Rome and author of *The Unity of Luke's Theology. An Analysis of Luke-Acts* (1984), seeks to gather everything that Luke says about Jesus and to organize this information in an intelligible, summary fashion. After a six-page introduction, he discusses Luke's presentation of Jesus as a human being, prophet, savior, servant of Yahweh, the Christ (Messiah), the Son of Man, the Son (of God), and "(the) Lord," respectively. Then he shows how Luke predicates the same or similar things of Jesus and of God. O'Toole concludes that Luke, while not a systematician, has so composed his two volumes that he provides his readers with a consistent and clear vision of who he believed Jesus to be.

M. A. POWELL, *Loving Jesus* (Minneapolis, MN: Fortress, 2004, paper $16) viii and 200 pp. Indexed. LCN: 2004011407. ISBN: 0-8006-3676-7.

Taking his starting point from the description of Christians as persons "who have undying love for our Lord Jesus Christ" in Eph 6:24, Powell, professor of NT at Trinity Lutheran Seminary in Columbus, OH, and author of *Chasing the Eastern Star. Adventures in Biblical Reader-Response Criticism* (2001), offers twenty reflections on loving Jesus and the God made known by Jesus. After a three-page introduction, he treats the following topics in the light of Scripture, theology, and personal experience: naive again; the poetry of faith; sense-able spirituality; the American way; temple, body, bride; presence and absence; soon and very soon; a flicker in time; already and not yet; baptism and death; and so forth.

J. RIUS-CAMPS AND J. READ-HEIMERDINGER, *The Message of Acts in Codex Bezae. A Comparison with the Alexandrian Tradition.* Vol. 1, *Acts 1.1–5.42: Jerusalem,* JSNT Supplement Series 257 (London—New York: T & T Clark International, 2004, £75 or $135) xii and 377 pp. Bibliography. ISBN: 0-8264-7000-9.

This collaborative investigation of the Greek text of Acts contends that the text in Codex Bezae predates that of the Alexandrian tradition and is closer to the language and thought of Luke the Evangelist. After a 44-page general introduction, this volume deals with the formation of the church of Jesus-believers in Jerusalem (1:1–5:42) under the following headings: prolegomena (1:1-14), the replacement of the twelfth apostle (1:15-26), the outpouring of the Holy Spirit (2:1-47), the sign of the lame man's healing (3:1–4:35), and the Jerusalem church (4:36–5:42). Within these sections each sequence is approached in terms of an overview, translation, critical apparatus, and commentary. Nine excursuses (on the restoration of Israel, the ascension of Jesus and the parallel of Elijah, the replacement of Judas and its consequences, etc.) are interspersed throughout the presentation.

D. R. SADANANDA, *The Johannine Exegesis of God. An Exploration into the Johannine Understanding of God,* Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche 121 (Berlin—New York: de Gruyter. 2004. €91.59) xiv and 356 pp. Bibliography. Indexed. ISBN: 3-11-018248-3.

The slightly revised and updated version of a doctoral dissertation directed by A. Lindemann and presented in 1997 to the Kirchliche Hochschule Bethel in Bielefeld, this investigation of God-language in John's Gospel explores whether the Evangelist was writing Christology or theology by analyzing his characterization of God and Jesus. After a twelve-page introduction, it treats these topics: whether Jesus is God—Thomas' confession in light of the passion narrative; theology in conflict—whether Jesus is equal to God (Jn 5:17-30); theology in conflict—whether Jesus is preexistent (8:12-59); theology in conflict—whether Jesus and the Father are one (10:22-39); the God of the Johannine Jesus (17:1-26); incarnate Logos as historical theophany (1:1-18); theology in dialogue—dialogue with the considerate Jews (3:1-21); theology in dialogue—dialogue with the Samaritans (4:1-42); revelation continued—the authentic theology: the Paraclete and the understanding of God; and the Johannine exegesis of God. Sadananda concludes that the Evangelist made plain to the community the theological consequences of theologizing Jesus as God through presenting the community's protocol of its conflict with the synagogue.

W. H. SALIER, *The Rhetorical Impact of the Sēmeia in the Gospel of John,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 186 (Tübingen: Mohr Siebeck, 2004, paper €49) ix and 234 pp. Bibliography. Indexed. ISBN: 3-16-148407-X.

The lightly revised version of a doctoral dissertation directed by G. Stanton and presented in 2003 to Cambridge University, this volume examines the language of σημεῖον in the Fourth Gospel with special attention to its function in the Gospel's narrative and rhetorical strategy. It argues that the σημεῖα in John's Gospel are related to persuade the reader that Jesus is the divine Messiah of Israel, to illustrate his mission as the true life-giver, and to provide a point of comparison and contrast with potential rivals. After a seventeen-page introduction, it surveys the uses of σημεῖον in the Septuagint as well as Greco-Roman and early Christian sources. Then it discusses the use of σημεῖον in the various parts of John's Gospel: the beginning of the signs (chaps. 1–4), controversial signs (5–10), signs of life (11–12), and the "sign of signs" (13–21). Salier concludes that the σημεῖα in John's Gospel show Jesus to be the only one who can bring life to the real world of the audience—a world marked by death and full of false alternatives promising life.

H. W. Shin, *Textual Criticism and the Synoptic Problem in Historical Jesus Research: The Search for Valid Criteria*, Contributions to Biblical Exegesis and Theology 36 (Leuven: Peeters. 2004. paper €35) xvii and 411 pp. Bibliography. LCN: 2004044566. ISBN: 90-429-1470-X.

Based on a doctoral dissertation directed by M. C. de Boer and presented in 2003 to the Vrije Universiteit Amsterdam, this volume first investigates critically the criteria for originality used in NT textual criticism, the criteria for priority used in Synoptic studies, and the criteria for authenticity employed in historical Jesus research. Then on the basis of the criteria already investigated and refined in those chapters it attempts to reconstruct the original text of Mt 12:1-8/Mk 2:23-28/Lk 6:1-5, to scrutinize Mt 12:1-8 parr. in order to determine the relationships between these Synoptic passages, and to test the historical authenticity of Mt 12:1-8 parr. in an effort to show which Synoptic Gospel contains more reliable historical information about Jesus. Finally it discusses again the criteria for originality, priority, and authenticity. Three appendixes are included. Shin concludes that in Mt 12:1-8 parr. the text of the Byzantine manuscripts is as good as that contained in proto-Alexandrian manuscripts and superior to the one in Codex D, that Matthew and Luke seem to have used Mark or proto-Mark, and that the episode of Sabbath conflict probably occurred in the life of Jesus.

J.-L. Ska, *Cose nuove e cose antiche (Mt 13,52). Pagine scelte del Vangelo di Matteo*, Lettura pastorale della Bibbia. Bibbia e spiritualità 22 (Bologna: Dehoniane. 2004. paper €15) 204 pp. Bibliography. Indexed. ISBN: 88-10-21115-4.

In his reflections on various passages in Matthew's Gospel, Ska, professor at the Pontifical Biblical Institute in Rome, gives particular attention to their OT roots and to how Matthew interpreted the OT in light of the Christ-event. After a general introduction to Matthew's Gospel, he traces the way of Jesus from Bethlehem and Nazareth to Jerusalem: Matthew's use of the OT ("passing through the ancient paths," Jer 6:16); Matthew 1–2 and the history of Israel; John the Baptist and Jesus (3:1-17); the temptations in the desert (4:1-11); Jesus and Joshua—the conquest of the kingdom (4:1-25; 5:1-11); Jesus between royalty and prophecy (8–9); the transfiguration (17:1-7); and Jesus' entrance into Jerusalem (21:1-11). Then he considers Jesus' proclamation of the kingdom and its coming in parables: the parables of the kingdom (13:1-50); and the parables of the end times (Mt 24:32-33; 25:1-30; 26–28).

M. Stare, *Durch ihn leben. Die Lebensthematik in Joh 6*, Neutestamentliche Abhandlungen. Neue Folge 49 (Münster: Aschendorff. 2004. €60) vii and 366 pp.. 28 figs.. 57 tables. Bibliography. Indexed. ISBN: 3-402-04797-7.

The slightly revised version of a doctoral dissertation directed by M. Hasitschka and accepted in 2002 by the Catholic theological faculty of the Leopold-Franzens-Universität in Innsbruck, this volume investigates the vocabulary and theme of life (ζωή) in John's Gospel, with particular attention to chapter 6, from the perspective of communication analysis. After a thirteen-page introduction, it discusses the delimitation and context of John 6, as well as its structure and text. Then it considers the main parts of John 6 and their contributions to the theme of life: Jesus' sign of the miraculous feeding (Jn 6:1-15); Jesus' journey and revelation on the sea (6:15-21); the crowd's search for Jesus (6:22-24); and the dialogues with Jesus (6:25-71)—Jesus and the crowd (6:25-40), Jesus and the Jews (6:41-59), Jesus and the disciples (6:60-66), and Jesus and the Twelve (6:67-71). Finally it discusses the ζωή-vocabulary in John 6, the "taut bow" in the life-terminology in John 6, the promises of life and the promises of resurrection, and life and the individual's decision. Stare concludes that in John 6 Jesus calls readers to a personal decision for life "through him"—for the bread of God.

C. H. TALBERT, *Reading the Sermon on the Mount. Character Formation and Decision Making in Matthew 5–7* (Columbia: University of South Carolina Press, 2004, $29.95) ix and 181 pp. Bibliography. Indexed. LCN: 2004010932. ISBN: 1-57003-553-9.

Talbert, distinguished professor of religion at Baylor University, contends that the Sermon on the Mount is a text about covenant fidelity to God and to other humans, in which Jesus seeks to affect perceptions, dispositions, and intentions. He first takes up five questions that pertain to getting ready to read the sermon: What is Matthew's relation to Judaism? (setting); Who speaks and to whom? (context); In what order does Jesus speak? (structure); How does it promote character formation and decision making? (functions); and Is Matthew a legalist? (enablement of obedience in response to the sermon). Then he offers a reading of the sermon under the following headings: a portrait of disciples with promises and expectations (Mt 5:3-16); the antitheses with their heading (5:17-48); true piety (6:1-18); God and possessions (6:19-34); judging—condemnation and discernment (7:1-12); exhortations, warnings, and closing (7:13-27; 7:28–8:1). Also included is a two-page précis of Mt 4:18–8:1.

C. TASSIN, *Évangile de Jésus Christ selon saint Matthieu*, Cahiers Évangile 129 (Paris: Cerf, 2004, paper €7) 104 pp. Bibliography. ISSN: 0222-9714.

After a two-page introduction to reading Matthew's Gospel in its liturgical setting, Tassin, professor of ancient Judaism and the NT at the Institut Catholique de Paris and author of *Saint Paul, homme de prière* (2003), seeks to clarify the passages that appear in the lectionary for Year A by placing them in their context in Matthew's Gospel. He adopts the following general outline: prologue 1—the infancy of Jesus (Mt 1:1–2:23); prologue 2—John the Baptist and Jesus (3:1–4:16); Jesus inaugurates the reign of heaven (4:17–8:17); Jesus the missionary of the kingdom (8:18–12:21); Who is Jesus? (12:22–16:20); teaching on the church (16:21–20:34); Jerusalem—the Son of Man as judge (21:1–25:46); and Jerusalem—the Passover of the Son of Man (26:1–28:20).

W. B. TATUM, *Jesus at the Movies. A Guide to the First Hundred Years* (rev. ed.; Santa Rosa, CA: Polebridge, 2004, paper $20) xiv and 293 pp., 3 charts, map. Illustrated. Bibliography. Indexed. LCN: 2004057332. ISBN: 0-944344-67-4.

This revised and expanded version of the work first published in 1997 contains two new chapters devoted to Monty Python's *Life of Brian* (1979) and Mel Gibson's *Passion of the Christ* (2004). The other films about Jesus treated in this volume are S. Olcott's *From the Manger to the Cross* (1912); D. W. Griffith's *Intolerance* (1916); C. B. DeMille's *The King of Kings* (1927); W. Wyler's *Ben-Hur* (1959) and others; S. Bronston's *King of Kings* (1961); G. Stevens's *The Greatest Story Ever Told* (1965); P. P. Pasolini's *The Gospel According to St. Matthew* (1964 in Italian; 1966 with English subtitles); N. Jewison's *Jesus Christ Superstar* (1973) and D. Greene's *Godspell* (1973); F. Zeffirelli's *Jesus of Nazareth* (1977); J. Heyman's *Jesus* (1979); M. Scorcese's *The Last Temptation of Christ* (1988); and D. Arcand's *Jesus of Montreal* (1989 in French; 1990 with English subtitles). Also included are a fifteen-page introduction, a fourteen-page conclusion, two appendixes, and eight cameo essays interspersed throughout the main text. Tatum, who teaches at Greensboro College in North Carolina, is also the author of *John the Baptist and Jesus. A Report of the Jesus Seminar* (1994).

P. J. Tomson, *Presumed Guilty. How the Jews Were Blamed for the Death of Jesus*, trans. J. Dyk (Minneapolis, MN: Fortress, 2005, paper $15) xiv and 146 pp. Indexed. LCN: 2004028682. ISBN: 0-8006-3707-0.

The English version of *De zaak-Jezus en de Joden* (2001), this volume explores how Jesus' trial and execution are portrayed in the NT and how that portrayal has affected biblical studies, Christian theology, and Jewish-Christian relations throughout history. Its nine chapters concern Jesus through the ages, the quest for the "real" Jesus, the Jews in the Roman empire, Jesus and his disciples, Jesus' trial, the apostles' testimony, the impact of the war with Rome, the writings of the NT, and the readers of the NT. An appendix treats Jewish movements in Jesus' time. Tomson is professor of NT and patristics on the theological faculty at the University of Brussels. The French version entitled *L'Affaire Jésus et les Juifs* was described in *NTA* 49, p. 182.

C. Wahlen, *Jesus and the Impurity of Spirits in the Synoptic Gospels*, Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 185 (Tübingen: Mohr Siebeck, 2004, paper €54) xiv and 272 pp., 5 tables. Bibliography. Indexed. ISBN: 3-16-148387-1.

The slightly revised version of a doctoral dissertation directed by M. Bockmuehl and presented in 2003 to the faculty of divinity at the University of Cambridge, this volume aims to describe how the portrayal of "unclean spirits" (πνεύματα ἀκάθαρτα) in each Synoptic Gospel fits with its overall perspective on purity, and to shed light on some early attempts at "Christian" self-definition in relation to ethnic Israel. After a 23-page introduction, it considers attitudes toward the impurity of spirits in Jewish and early Christian literature. Then it discusses the impurity of spirits in Mark, Matthew, and Luke-Acts, respectively. The two appendixes concern (1) designations for evil powers in the NT and (2) the source analysis of the Beelzebul pericope. Wahlen concludes that all three Synoptic Gospels in their characterization of what constitutes purity stress the importance of inner motivations and conscience, without denying the role of ritual elements.

U. Wilckens, *Der Sohn Gottes und seine Gemeinde. Studien zur Theologie der Johanneischen Schriften*, Forschungen zur Religion und Literatur des Alten und Neuen Testaments 200 (Göttingen: Vandenhoeck & Ruprecht, 2003, €54) 208 pp. Bibliography. ISBN: 3-525-53884-7.

The nine essays in this collection were prepared in connection with Wilckens's commentary (1998) on John's Gospel. They concern God the three-one—the trinitarian theology of the Johannine writings (2001); *Christus traditus se ipsum tradens*—the Johannine understanding of Jesus' death on the cross (1996); the understanding of the church in the Johannine writings (2000); the opponents in 1 and 2 John, "the Jews" in John's Gospel, and the opponents in Ignatius' letters and the encyclical letters in Revelation (2000); monotheism and Christology (1998); *simul iustus et peccator* in 1 John—exegetical observations on a current theme of ecumenical theology (2001); Mary the mother of the church—Jn 19:26-27 (1996); Jn 21:15-23 as the basic text for the theme of the "Petrine ministry" (1997); and revelation and life-history—a retelling and pastoral-theological evaluation of the two conversations in John 3 and 4 (1997).

U. Wilckens, *Theologie des Neuen Testaments*. Band 1, *Geschichte des urchristlichen Theologie*. Teilband 2, *Jesu Tod und Auferstehung und die Entstehung der Kirche aus Juden und Heiden* (Neukirchen-Vluyn: Neukirchener, 2003, paper €29.90) xi and 289 pp. Bibliography. Indexed. ISBN: 3-7887-1895-1.

The initial installment in the first volume of Wilckens's theology of the NT was described in *NTA* 49, pp. 182-183 [see § 49-479r]. This second installment first considers Jesus' journey to Jerusalem and the manifestation of his identity; the significance of the person of Jesus—Son of God, Messiah, and Son of Man; Jesus in Jerusalem; and the appearances of the risen one as church-foundational actions. Then it discusses the origin and life of the primitive community in Jerusalem; the history of the Jesus tradition from the primitive church to the beginnings of Gospel literature; and the origin of the church made up of Jews and Gentiles. A third installment in the first volume plus two more volumes are in preparation.

B. WITHERINGTON, *The Gospel Code. Novel Claims About Jesus, Mary Magdalene and Da Vinci* (Downers Grove, IL: InterVarsity, 2004, paper $20) 208 pp. Bibliography. Indexed. LCN: 2004006655. ISBN: 0-8308-3267-X.

In this critical examination of D. Brown's *The Da Vinci Code* Witherington, professor of NT at Asbury Theological Seminary in Wilmore, Kentucky, and author of *Jesus the Sage* (1994) and *The Jesus Quest* (1995), focuses on Brown's handling of ancient documents and treatment of early Christian history. He contends that in these areas Brown is not only out of his depth but is also a purveyor of errors of both fact and interpretation, including some mistakes that even the most amateur student of religious history should never make. He describes Brown's work as almost entirely fiction, a bad amalgam of old paganism and old gnosticism brought back to life by a masterful storyteller. He presents his critique under three main headings: *veni, vidi,* Da Vinci; Mary Magdalene and the new gnosticism; and Did the canon misfire? A seven-page glossary is included.

A. W. ZWIEP, *Judas and the Choice of Matthias. A Study on Context and Concern of Acts 1:15-26,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 187 (Tübingen: Mohr Siebeck, 2004, paper €54) xxi and 270 pp. Bibliography. Indexed. ISBN: 3-16-148452-5.

Intended as a sequel to the author's doctoral dissertation entitled *The Ascension of the Messiah in Lukan Christology* (1997), this volume seeks to determine the place of Judas Iscariot and his death in the Lukan writings, especially in the episode about the choice of his successor (Acts 1:15-26). After delineating the *status quaestionis,* it treats the Judas-Matthias pericope in Acts 1:15-26 with reference to its context and background, structure and form, tradition and redaction (two chapters), and content and concerns. A thirteen-page appendix considers the text and its transmission. Zwiep concludes that the story of the choice of Judas' successor provided Luke with a solution to the problem of the delay of the parousia: Now that the twelve eschatological thrones were filled, the eschatological promises of Jesus would stand, all the more so since the expectation of an imminent end had strongly intensified due to the events of A.D. 70, the fall of Jerusalem and the destruction of the Temple.

## EPISTLES—REVELATION

R. AASGAARD, *'My Beloved Brothers and Sisters!' Christian Siblingship in Paul,* Early Christianity in Context, JSNT Supplement Series 265 (London—New York: T&T Clark International, 2004, cloth £75 or $135, paper £35 or $65) xii and 361 pp., 12 figs., 3 tables. Bibliography. Indexed. ISBN: 0-567-08937-1 (cloth), -08481-7 (paper).

The revised and updated version of a doctoral dissertation directed by H. Moxnes and defended in 1999 at the theological faculty of the University of Oslo, this volume investigates why Paul referred to Christians as brothers and sisters, what he meant by it, and the function of this language in his communication with his fellow Christians. After an eight-page introduction, it considers past research on family and siblingship in Paul's writings, and discusses family and siblingship as metaphors (a metaphor-theoretical approach). Next it deals with family and siblingship in antiquity: "a haven in a heartless world"—siblings within the framework of the family; Castor and Pollux, Martha and Mary—the sibling relationship; Plutarch on brotherly love—a case study of siblingship; and like a brother and a sister—metaphorical use of sibling language. Then it treats Christians as siblings in Paul's writings: mapping Paul's family language—family and sibling metaphors in Paul; siblings of Christ, children of God?—Jesus as "firstborn among many siblings" (Rom 8:29); love your brothers and sisters!—φιλαδελφία in 1 Thess 4:9-12 and Rom 12:9-13; welcome those who are weak!—1 Cor 8:1–11:1 and Rom 14:1–15:13; do not sue your brother! (1 Cor 6:1-

11); brothers in the flesh and in the Lord—family role encounters in Paul (Philemon et al.); "my brothers and sisters!"—sibling address in Paul; and father, siblings, and false siblings—Paul's relationship with his fellow Christians. Aasgaard concludes that the sibling metaphor in Paul's writings derives its meaning from the sociohistorical context of family life in antiquity, and that Paul used it to promote his understandings of ecclesiology, ethics, and the relationship of Christians to the outside world.

E. B. AITKEN, *Jesus' Death in Early Christian Memory. The Poetics of the Passion,* Novum Testamentum et Orbis Antiquus 53 (Göttingen: Vandenhoeck & Ruprecht, 2004, €39.90; Fribourg: Academic Press) 202 pp. Bibliography. Indexed. ISBN: 3-525-53954-1 (V&R), 3-7278-1465-9 (AP).

This investigation of traditions about Jesus' suffering and death apart from the Gospel passion narratives argues that stories and songs about Jesus' passion took shape in relation to the ritual practices of early Christian communities. After a sixteen-page introduction, Aitken, associate professor of NT at McGill University in Montreal, discusses the poetics of the passion under the following headings: 1 Corinthians—Jesus as initiator and interpreter of cult; 1 Peter—Jesus at the waters of Meribah; *Epistle of Barnabas*—the covenant of Jesus the beloved; and Hebrews—"they shall not enter my rest." She concludes that each of these texts derives from its own tradition of speaking of Jesus' death and what they share is a process whereby Scripture is actualized in narrative about Jesus, narrative that is inextricably bound to ritual.

G. BARBAGLIO, *Il pensare dell'apostolo Paolo,* La Bibbia nella storia 9/2 (Bologna: Dehoniane, 2004, paper €24) 328 pp. Bibliographies. Indexed. ISBN: 88-10-40271-5.

Intended as a complement to the author's *La teologia di Paolo* (2nd ed., 2001), this volume first considers the formal characteristics of Paul's thinking: theological, traditional (biblical-Jewish, Greek, perhaps Antiochene), epistolary, provoked, provocative and dialogical, occasional, motivating and argumentative, and hermeneutical or interpretative. Then it gives specific examples of how Paul thinks about and interprets the gospel of Christ: the gospel of the gratuitous divine election (1 Thessalonians 1–3); the gospel of the cross (1 Corinthians 1–4); the gospel of freedom for Gentiles (Galatians); the gospel of the revelation of the impartial justice of God (Romans 1–4); the gospel for the justified—new life and well founded hope (Romans 5–8); the gospel of God's fidelity to Israel (Romans 9–11); the gospel of Christ's liberating and self-sacrificing death; the gospel of the risen Christ as the first fruits (1 Thess 4:13-18; 1 Corinthians 15); the gospel of liberation through a life of freedom in the Spirit (Galatians 5–6; Romans 6–8); and the gospel of Christ "configuring" Paul the evangelist (2 Corinthians).

R. BEILE, *Zwischenruf aus Patmos. Eine neue Gesamteinschätzung der Apokalypse des Johannes von Ephesus* (Göttingen: V&R unipress, 2004, paper €32.90) 301 pp., 20 figs., 6 stemmata. Bibliography. ISBN: 3-89971-208-0.

This volume argues that the book of Revelation originated over a period of time in batches or leaflets as a kind of pastoral-theological commentary on Domitian's reign and the claims that he was *dominus et deus*. After a seven-page introduction, it traces the history-of-religions development of the cult of the Roman emperor, provides basic information about Domitian's life and reign as emperor, discusses John and his world (his situation, the conditions under which he wrote, and his purpose), and analyzes the book of Revelation as the precipitate of a long process of opposition to the claims about Domitian.

M. BINI, *L'ira di Dio contro i pagani (*Rm *1, 18-32). L'umanità giudicata dal Vangelo,* Sacra Doctrina Monografie (Bologna: Edizioni Studio Domenicano, 2004, paper €16) 128 pp. Bibliography. ISBN: 88-7094-546-4.

After a nine-page bibliography and a four-page introduction, this monograph, which appears as *Sacra Doctrina* 49 (5, '04), on the theme of the wrath of God against the pagans according to Rom 1:18-32 first provides an exegetical-theological analysis with respect to the pericope and its text, its literary form, content, and context. Then under the heading "interpretation and actualization" it focuses on the theme of the wrath of God in the OT and NT and in relation to other themes (God's jealousy, justice, sadness, mercy, etc.), considers the significance of the pericope in both patristic and contemporary interpretations, and discusses its possible actualizations.

M. K. BIRGE, *The Language of Belonging. A Rhetorical Analysis of Kinship Language in First Corinthians*, Contributions to Biblical Exegesis and Theology 31 (Leuven: Peeters, 2002, paper €35) xxiii and 223 pp. Bibliography. Indexed. LCN: 2002074877. ISBN: 90-429-1102-6.

Based on a doctoral dissertation directed by F. J. Moloney and presented to the Catholic University of America, this volume explores how Paul in 1 Corinthians used the same kinship images and language in different pastoral settings to address the situation of disharmony and division among the Corinthian Christians (see 1:10). After examining Paul's use of household and familial kinship language in 1 Corinthians 3–6, Birge considers a broad sample of Jewish and Greco-Roman literature written between 200 B.C. and A.D. 68 for occurrences of kinship or household language and how they might compare or contrast with Paul's own usage in 1 Corinthians 3–6. Then she shows how Paul continued to use the same language and imagery in 1 Corinthians 14 as he argued for unity and against division within the Corinthian community. Birge concludes that with his intuitive comprehension that incorporation "in Christ" becomes the determining element in human interactions, Paul eliminated every social, economic, ethnic, and political boundary that may divide the Christian community in Corinth or prevent its growth.

B. K. BLOUNT, *Can I Get a Witness? Reading Revelation through African American Culture* (Louisville, KY: Westminster John Knox, 2005, paper $16.95) xii and 155 pp. Bibliography. Indexed. LCN: 2004054949. ISBN: 0-664-22869-0.

Reading Revelation through the lens of African American culture, Blount, professor of NT interpretation at Princeton Theological Seminary, contends that John was interested not so much in creating a church of martyrs as he was in encouraging a church filled with people committed to the ethical activity of witnessing to the lordship of Jesus Christ. After discussing the genesis and development of cultural studies, he contends that John intended his "martyr" language to mean "witness," that John viewed the slaughtered Lamb as the prototypical witness figure who models the ethic of confrontation that John expects from his own hearers and readers, and that the meaning of Revelation's hymns can be clarified by reading them through the lens of the music that has been particularly important in African American culture.

D. A. CARSON, P. T. O'BRIEN, AND M. A. SEIFRID (EDS.), *Justification and Variegated Nomism.* Vol. 2, *The Paradoxes of Paul,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 181 (Tübingen: Mohr Siebeck, 2004, paper €54; Grand Rapids: Baker, $49.99) xiii and 545 pp. Indexed. ISBN: 3-16-148400-2 (MS), 0-8010-2741-1 (B).

The first volume in this project was described in *NTA* 46, p. 188. The fourteen essays in this volume are by S. Westerholm on the "new perspective" on Paul at twenty-five; Seifrid on Paul's use of righteousness language against its Hellenistic background; M. Hengel on Paul's stance toward the Law in the unknown years between Damascus and Antioch; Seifrid on unrighteous by faith—apostolic proclamation in Rom 1:18–3:20; S. J. Gathercole on justified by faith, justified by his blood—the evidence of Rom 3:21–4:25; D. J. Moo on Israel and the Law in Romans 5–11—interaction with the new perspective; M. Silva on faith versus works of Law in Galatians; O'Brien on whether Paul was a covenantal nomist; R. Yarbrough on Paul and salvation history; T. Laato on Paul's anthropological considerations—two problems; O'Brien on whether Paul was converted; Carson on mystery and fulfillment—toward a more comprehensive paradigm of Paul's understanding of the old and the new; T. George on modernizing Luther, domesticating Paul—another perspective; and H. Blocher on justification of the ungodly (*sola fide*)—theological reflections.

*Celebrating Romans. Template for Pauline Theology. Essays in Honor of Robert Jewett,* ed. S. E. McGinn (Grand Rapids—Cambridge, UK: Eerdmans, 2004, $36 or £21.95) xix and 276 pp., frontispiece. Bibliography. Indexed. LCN: 2004053278. ISBN: 0-8028-2839-6.

The fourteen essays honoring Professor Jewett represent five basic approaches to Paul's letter to the Romans: theological approaches (three), rhetorical approaches (three), social-historical approaches (two), feminist approaches (three), and in dialogue with contemporary life (three). The contributors are J. D. G. Dunn on whether Paul has a covenant theology—reflections on Rom 9:4 and 11:27; J. B. Gibson on Paul's "dying formula"—prolegomena to understanding its import and significance; G. F. Snyder on major motifs in the interpretation of Romans; W. S. Campbell on "all God's beloved in Rome!"—Jewish roots and Christian identity; J. D. Hester on the rhetoric of *persona* in Romans—rereading Rom 1:1-12; W. Wuellner on reading Romans in context; P. Lampe on paths of early Christian mission into Rome—Judaeo-Christians in the households of pagan masters; C. Osiek on Romans "down the pike"—glimpses from later years; McGinn on feminist approaches to Romans; E. Tamez on justification as good news for women—a rereading of Romans 1–8; P. Thimmes on "she will be called an adulteress. . ."—marriage and adultery analogies in Rom 7:1-4; K. A. Burton on the film *Regarding Henry* and the discovery of grace; L. H. Finger on getting along when we don't agree—using simulation and controversy to help students and lay persons interpret Romans; and L. D. Hurst on "six-gun savior"—G. Stevens's film *Shane* and Paul's letter to the Romans. Also included are a photograph of Jewett, his *curriculum vitae* with a list of his publications, and a seven-page introduction by McGinn.

J. D. Crossan and J. L. Reed, *In Search of Paul. How Jesus's Apostle Opposed Rome's Empire with God's Kingdom. A New Vision of Paul's Words & World* (San Francisco: HarperSanFrancisco, 2004, $29.95) xiv and 447 pp., 16 plates. Illustrated. Bibliography. Indexed. ISBN: 0-06-051457-4.

This study by a textual exegete (Crossan) and a field archaeologist (Reed) seeks to break new ground by relating the apostle Paul to the Roman imperial world that surrounded him, the Jewish covenantal religion that formed him, and the Christian faith that enthralled him. After a six-page preface and a twelve-page prologue on the hope of a peaceful earth, the authors present their portrait of Paul in seven chapters: Jewish faith and pagan society; an appealing or appalling apostle?; the golden age, or as golden as it gets; blessings for all the earth; goddesses, gods, and Gospels; who and what controls your banquet?; and one world under divine justice. Crossan, professor emeritus at DePaul University in Chicago, and Reed, who teaches NT and Christian origins at La Verne College in California, conclude that Paul like Jesus before him had a divinely mandated program that secondarily and negatively resisted imperial Rome but primarily and positively incarnated global justice on the local, ordinary, and everyday levels.

M. M. Culy, *1, 2, 3 John. A Handbook on the Greek Text* (Waco, TX: Baylor University Press, 2004, paper $19.95) xxiv and 175 pp. Bibliography. LCN: 2004018681. ISBN: 1-932792-08-2.

Following the basic format developed by Culy and M. C. Parsons in *Acts. A Handbook on the Greek Text* [*NTA* 48, pp. 411-412], this volume seeks to guide students of the Greek NT through the intricacies of the texts of the Johannine epistles. After a fourteen-page introduction, it presents for each pericope a literal translation and for each verse the Greek text and grammatical analyses of the individual words and phrases and (where pertinent) discussions of text-critical problems. Culy is associate professor of NT at Briercrest Biblical Seminary in Caronport, Saskatchewan, Canada.

P. DEBERGÉ, *Paul, le pasteur*, Cahiers Évangile 126 (Paris: Cerf, 2004, paper €6) 68 pp. Bibliography. ISSN: 0222-9714.

In this fascicle, Debergé, dean of the theological faculty at Toulouse and author of *Saint Paul* (1999), presents a portrait of Paul as an itinerant pastor linked by faith and heart to some turbulent Christians communities. After a three-page introduction, he discusses Paul's life from his experience of the risen Christ on the Damascus road through his labors as an apostle, his service and exercise of authority on behalf of the various communities, and the new pastoral questions that Paul and the early Christians faced. He concludes with reflections on Paul's following Jesus Christ as the unique pastor.

A. DETTWILER, J.-D. KAESTLI, AND D. MARGUERAT (EDS.), *Paul, une théologie en construction*, Le Monde de la Bible 51 (Geneva: Labor et Fides, 2004, paper 51 SFr) 493 pp. Indexed. ISBN: 2-8309-1146-6.

After Marguerat's thirteen page introduction, this volume presents essays (all in French) by M. Quesnel on the state of research on Paul; J.-N. Aletti on Pauline rhetoric; G. Barbaglio on Paul's letters; K. P. Donfried on 1 Thessalonians and Pauline chronology; R. Riesner on Paul's Jewish heritage and the beginnings of his mission; N. Elliott on situating Paul in the shadow of the Roman empire—apostolic practice, imperial ideology, and imperial ceremonial; D. Gerber on the pre-epistolary christo-soteriological traditions in the uncontested Pauline letters; É. Cuvillier on "messianic time"—temporality according to Paul; J. D. G. Dunn on Paul and the Torah—the role and function of the Law in Paul's theology; Marguerat on Paul and the Law according to Phil 3:2–4:1; J.-P. Lémonon on Law-Scripture, Law-prescription, and Law-love in the letter to the Galatians; J. Zumstein on the cross as the constitutive principle of Pauline theology; U. Schnelle on the presence of salvation as the center of Pauline thought; F. Vouga on the truth of the gospel and the new creation—Paul as interpreter of Jesus; R. Penna on Paul as pastor and thinker; P. Nicolet on the concept of imitating the apostle in the Pauline correspondence; Dettwiler on the Pauline school—the evolution of a hypothesis; and S. Vollenweider on Paul between exegesis and the history of reception.

C. A. FRILINGOS, *Spectacles of Empire. Monsters, Martyrs, and the Book of Revelation*, Divinations: Rereading Late Ancient Religion (Philadelphia: University of Pennsylvania Press, 2004, $35 or £23) vii and 184 pp. Bibliography. Indexed. LCN: 2004049615. ISBN: 0-8122-3822-2.

Frilingos, who teaches in the department of religious studies at Michigan State University, seeks to describe the ambiguities of life under the Roman principate and to read the book of Revelation as a narrative exploration of these ambiguities. He approaches Revelation from the perspective of its visions of monsters and martyrs as symbolic of desires that were formed and caught fire in the spectacles of the Roman empire. He argues that Revelation permitted its audience to do what Mediterranean populations under the Roman empire had already been trained to do: gaze on a threatening "Other," figured as the distant barbarians on imperial sculpture, or, alternatively, as the unseemly fear that fell like a shadow over the face of the cowardly gladiator. Frilingos develops this thesis under six headings: gods, monsters, and martyrs; merely players; a vast spectacle; as if slain; wherever the Lamb goes; and a well known story. He concludes that the appeal of Revelation must be located in the power of spectacle.

L. E. GALLOWAY, *Freedom in the Gospel. Paul's Exemplum in 1 Cor 9 in Conversation with the Discourses of Epictetus and Philo*, Contributions to Biblical Exegesis and Theology 38 (Leuven: Peeters, 2004, paper €35) xv and 255 pp. Bibliography. LCN: 2004050472. ISBN: 90-429-1502-1.

The slightly modified version of a doctoral dissertation directed by G. O'Day and presented to Emory University in Atlanta, this examination of various elements in 1 Corinthians 9 in the light of popular philosophical traditions, teachings, and topoi shows how for

Paul the idea of freedom is subsumed under the "gospel" as the ultimate good. The five chapters treat the discourse of freedom; Cynics, Stoics, Epictetus, and freedom; freedom in the works of Philo; Paul's apostolic freedom; and voices of freedom. Galloway concludes that in 1 Corinthians 9 Paul constructs a discourse in which he creatively exhibits his own freedom and understands his freedom in terms of the gospel in which he shares, and with this self-understanding appeals to his readers for adherence to the values that he is advocating.

M. J. HARRIS, *The Second Epistle to the Corinthians. A Commentary on the Greek Text,* New International Greek Testament Commentary (Grand Rapids: Eerdmans, 2005, $75; Milton Keynes, UK: Paternoster) cxxviii and 989 pp. Bibliographies. Indexed. ISBN: 0-8028-2393-3 (E), 0-85364-580-9 (P).

In his 125-page introduction to 2 Corinthians, Harris, professor emeritus of NT exegesis and theology at Trinity Evangelical Divinity School in Deerfield, Illinois, and author of *Slave of Christ. A New Testament Metaphor for Total Devotion to Christ* (2001), deals with literary issues, historical issues, chronology, various approaches to analysis of the text, and theology. Then he presents a detailed commentary on the Greek text according to the following general outline: Paul's explanation of his conduct and apostolic ministry (2 Corinthians 1–7); Paul's summons to complete the collection (8–9); and Paul's defense of his apostolic authority (10–13). A 103-page bibliography, an excursus on Paul's affliction in Asia (2 Cor 1:8-11) as the personal background to 2 Corinthians, and an extended paraphrase of 2 Corinthians are included.

P. J. HARTIN, *James of Jerusalem. Heir to Jesus of Nazareth,* Interfaces (Collegeville, MN: Liturgical Press, 2004, paper $14.95) xxi and 170 pp., 2 charts. Bibliography. Indexed. LCN: 2004006462. ISBN: 0-8146-5152-6.

Hartin, author of *A Spirituality of Perfection. Faith in Action in the Letter of James* (1999) and *James* (2003) in the Sacra Pagina commentary series, considers James of Jerusalem not simply as an isolated individual but rather in "interface" with other great Christian leaders, Peter and Paul, as well as with his "brother" Jesus. After a seven-page introduction, he discusses the following topics: the identity of James and the family of Jesus in the Gospels; James as leader of the Jerusalem community in Acts and Paul's letters; James as a wisdom teacher in the letter of James; the development of the tradition about James outside the canonical writings; and the legacy of James of Jerusalem. Hartin concludes that by calling his fellow believers to remain firm within the boundaries of their religious society which traces its origins to Jesus, James of Jerusalem is without doubt the true heir of Jesus of Nazareth.

A. S. KASPAR, *Assistants of Christ and Administrators of God's Mysteries. An Exegetico-Theological Study of 1 Cor 4,1-5,* European University Studies, Series 23: Theology 796 (Frankfurt—New York: Lang, 2004, paper €56.50 or $62.95) 321 pp. Bibliography. ISBN: 3-631-53231-8.

The revised version of a doctoral dissertation directed by C. G. Müller and accepted in 2004 by the theological faculty of the Philosophisch-Theologische Hochschule Sankt Georgen in Frankfurt am Main, this analysis of 1 Cor 4:1-5 focuses on two metaphorical predicates that Paul uses for Apollos and himself to describe their role among the Corinthians: assistants of Christ, and administrators of God's mysteries. After a sixteen-page introduction, it considers the placement of 1 Cor 4:1-5 within the context of 1 Corinthians, offers a syntactic analysis of 1 Cor 4:1-5, and examines the structure of that text. Then it gives tradition-historical analyses of (1) the preachers as assistants of Christ and administrators of God's mysteries, and (2) the mysteries of God. Finally it presents an interpretation of 1 Cor 4:1-5 within the context of 1 Corinthians 1–4, and makes an application of the message of the passage to the Indian context. Kaspar concludes that in 1 Cor 4:1-5 the authority of the preacher is given by God and refers to preaching the gospel, which is nothing other than the administration of the mysteries of God.

Y. Khiok-khng (ed.), *Navigating Romans Through Cultures. Challenging Readings by Charting a New Course,* Romans Through History and Cultures (London—New York: T&T Clark International, 2004, paper $35) vi and 326 pp. Bibliographies. Indexed. LCN: 2004017574. ISBN: 0-567-02501-2.

After a 28-page introduction by the editor, this volume presents eight critical and contextualized readings (with responses) of Paul's letter to the Romans by scholars from Europe, Africa, Latin America, North America, and Asia: F. T. Cimpean on from margins to center—Pentecostal and Orthodox readings of Romans 8 in Romania (with a response by H. Weiss); J. A. Draper on a "frontier" reading of Romans—the case of Bishop J. W. Colenso (1814-83) (with a response by G. O. West); M. D. Baker and J. R. Wagner on the righteousness of God and Hurricane Mitch—reading Romans in hurricane-devastated Honduras (with a response by J. D. G. Dunn); J. Escarfuller on repudiating assimilation in reading Romans 9–11—a Latino theologian locates his cultural-religious hybridity (with a response by E. Tamez); M. A. Stubbs on subjection, reflection, resistance—an African American reading of the three-dimensional process of empowerment in Romans 13 and the free-market economy (with a response by K. Ehrensperger); D. C. Arichea on reading Romans in Southeast Asia—righteousness and its implications for the Christian community and other faith communities (with a response by D. A. Campbell); R. E. Velunta on ἐκ πίστεως εἰς πίστιν and the Filipinos' sense of indebtedness (with a response by T. A. Martin); and Khiok-khng on messianic predestination in Romans 8 and classical Confucianism (with a response by B. K. Blount). C. H. Cosgrove has provided a seven-page conclusion. All the papers and most of the responses were presented at the 2001 and 2002 meetings of the Society of Biblical Literature.

J. H. Kim, *The Significance of Clothing Imagery in the Pauline Corpus,* JSNT Supplement Series 268 (London—New York: T&T Clark International, 2004, £65 or $125) xv and 271 pp. Bibliography. Indexed. ISBN: 0-567-08246-6.

Based on a doctoral dissertation supervised by J. Marcus and presented to the University of Glasgow, this volume explores how in Paul's letters clothing imagery relates to the entirety of the Christian's life, as it speaks of a baptismal change in identity, an ethical change in practical life, and the resurrection transfiguration in the mode of existence. After a six-page general introduction, it treats clothing images in the OT, in other Jewish literature, in *Joseph and Aseneth,* in the "Hymn of the Pearl," and in mystery religions, respectively, as well as the *toga virilis* in Roman apparel and baptismal practices in the early church. Then it considers with reference to the pertinent Pauline texts (Gal 3:27; Rom 13:14; Col 3:9-10; Eph 4:22-24; 1 Cor 15:49, 50-54; 2 Cor 5:1-4) the themes of being clothed with a person ("Christ" and "the new man") and being clothed with the resurrection body.

M. Koch, *Drachenkampf und Sonnenfrau. Zur Funktion des Mythischen in der Johannesapokalypse am Beispiel von Apk 12,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 184 (Tübingen: Mohr Siebeck, 2004, paper €69) xii and 399 pp. Bibliography. Indexed. ISBN: 3-16-148419-3.

Based on a doctoral dissertation directed by J. Frey and presented in 2003 to the Evangelical theological faculty at the Ludwig-Maximillans-Universität in Munich, this volume takes Revelation 12 as its starting point and focus, and seeks to establish a new text-pragmatic approach to reading the book of Revelation. It begins with general observations on the imaginative and mythic language of Revelation, the metamorphoses of the concept of myth, and various methodological starting points for mythic interpretation. Next it analyzes the text of Revelation 12, focuses on its major mythic figures (the woman clothed in the sun, the messianic child, the battle with the dragon), and discusses its treatment of time. Then it reflects on learning to read myth—the function of the mythic in Revelation. Two appendixes pertaining to the language of Revelation 12 are included.

B. KOWALSKI, *Die Rezeption des Propheten Ezechiel in der Offenbarung des Johannes*, Stuttgarter Biblische Beiträge 52 (Stuttgart: Katholisches Bibelwerk, 2004, paper €40.90) xi and 529 pp., 6 diagrams, 57 figs. Bibliography. ISBN: 3-460-00521-1.

Based on a *Habilitationsschrift* presented in 2003 to the department of NT studies at the Leopold-Franzens-Universität in Innsbruck, this volume investigates the relationships between Ezekiel and Revelation on the linguistic, structural, and hermeneutical levels, respectively. After a 69-page introduction with particular attention to past research on the use of the OT in Revelation and to methodology, Kowalski examines the linguistic links between Ezekiel and Revelation with regard to the many allusions to the former in the latter. Then she considers the relationships between the two books with reference to structure, the addressees and their circumstances, the reception of specific passages in Revelation, and the reception of individual motifs and literary forms in it. Kowalski concludes with reflections on the contribution of her analysis to the understanding of Revelation in the area of hermeneutics. The two appendixes list (1) the double covenant formulas in the OT and (2) the allusions to Ezekiel in Revelation.

Y.-G. KWON, *Eschatology in Galatians. Rethinking Paul's Response to the Crisis in Galatia*, Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 183 (Tübingen: Mohr Siebeck, 2004, paper €54) xv and 258 pp. Bibliography. Indexed. ISBN: 3-16-148438-X.

The slightly revised and updated version of a doctoral dissertation directed by G. Stanton and submitted in 2000 to King's College, University of London, this volume argues that the letter to the Galatians reflects Paul's pastoral engagement with the backsliding Galatians rather than his theological altercation with his opponents, and that Paul deals with the crisis by reminding the Galatians of the implications of their present deviation for the future (the "not yet") instead of affirming the blessings already realized in Christ (the "already"). After a twenty-five page introduction, it treats the context of Paul's argument; justification as an end-time gift; Son, seed, and heir—Paul's sonship language; Paul's view of promise; inheritance as a future blessing; Paul's christological argument; and Paul's future eschatology and the Galatian crisis. Kwon concludes that Paul's argument in Galatians shows a clearly future eschatological perspective.

P. V. LEGARTH, *Jesus er Herren. Studier i nogle aspekter af Kyrios-kristologien hos Paulus*, Menighedsfakultetets Videnskabelige Serie 9 (Århus: Kolon, 2004, paper 395 DKr) 370 pp. Bibliography. Indexed. ISBN: 87-87737-43-4.

Taking his starting point from the early Christian confession "Jesus is Lord" (1 Cor 12:3), Legarth, the author of *Guds tempel. Tempelsymbolisme og kristologi hos Ignatius af Antiokia* (1992), explores various aspects of Paul's *Kyrios*-Christology. After a seventeen-page introduction, he considers Paul's Damascus experience and the confession of Jesus Christ as *Kyrios* (see 2 Cor 4:5), Paul's quotations of and allusions to OT texts referring to YHWH with regard to Jesus Christ, selected Pauline passages about the last judgment and the parousia, and the relationship between monotheism and the Pauline *Kyrios*-Christology.

A.-J. LEVINE WITH M. M. ROBBINS (EDS.), *A Feminist Companion to the Catholic Epistles and Hebrews* (London—New York: T&T Clark International, 2004, cloth £65 or $125, paper £25) xi and 201 pp. Bibliography. Indexed. ISBN: 0-8264-6673-7 (cloth), -6682-6 (paper).

After Levine's thirteen-page introduction, this volume presents essays by W. Carter on honoring the emperor and sacrificing wives and slaves in 1 Pet 2:13–3:6; J. W. Aageson on 1 Pet 2:11–3:7—slaves, wives, and the complexities of interpretation; M. Misset-van de Weg on Sarah imagery in 1 Peter; B. J. Bauman-Martin on feminist theologies of suffering and current interpretations of 1 Pet 2:18–3:9; C. C. Kroeger on toward a pastoral understanding of 1 Pet 3:1-6 and related texts; J. K. Applegate on the co-elect woman of 1 Peter [§ 37-898]; L. T. Johnson on gender in the letter of James—a surprising witness; T. B. Cargal on the language of sexual infidelity in the rhetoric of the letter of James; P. Eisenbaum on Father and Son—the Christology of Hebrews in patrilineal perspective; and R. Hoppin on the letter to the Hebrews as Priscilla's letter.

H. LICHTENBERGER, *Das Ich Adams und das Ich der Menschheit. Studien zum Menschenbild in Römer 7,* Wissenschaftliche Untersuchungen zum Neuen Testament 164 (Tübingen: Mohr Siebeck, 2004, €79) xiii and 315 pp. Bibliography. Indexed. ISBN: 3-16-148276-X.

The substantially reworked version of Lichtenberger's 1985 *Habilitationsschrift* at the University of Tübingen, this volume contends that the "I" of Romans 7 is the "I" of Adam and of humankind that was taken captive in sin and freed from this captivity through Christ. After an eleven-page introduction, it traces the history of research on Romans 7 with particular attention to the views of K. Barth, R. Bultmann, and W. G. Kümmel. Next it offers an exegetical analysis of Romans 7 under these headings: freedom from the Law (7:1-6); the history of Adam (7:7-13); the objective existence of the unredeemed—Adamic humankind (7:14-25); and liberation and walking according to the Spirit (8:1-17). Then it discusses some key motifs in Romans 7: the commandment given to Adam, "you shall not covet," and the encounter of the child with the Law. Lichtenberger, professor of NT and ancient Judaism at the University of Tübingen, concludes that Romans 7 and 8 have their unity in Christ who reveals the "I" as a sinner and frees the "you."

F. MARTIN, *L'Apocalypse. Lecture sémiotique* (Lyon: PROFAC—CADIR, 2004, paper €30) 266 pp. ISBN: 2-85317-101-9.

Martin, who before his death in 2001 was a Dominican and a professor on the theological faculty at the Université catholique de Lyon as well as a member of the Centre d'Analyse du Discours Religieux (CADIR), first discusses the identity and authority of the author of Revelation [see § 41-434] and the plan or vision of the book as a whole. Then he provides a semiotic reading of the various parts of Revelation: the prologue or heading (1:1-8), the vision of the Son of Man (1:9-20), the seven letters (2–3), the seven seals (4:1–8:1), the seven trumpets (8:2–11:19), and apocalypse (12:1–14:20; 16–22). He concludes with reflections on whether there was an apocalyptic genre.

E. V. MCKNIGHT AND C. CHURCH, *Hebrews–James,* Smyth & Helwys Bible Commentary (Macon, GA: Smyth & Helwys, 2004, $60) xx and 451 pp., CD-ROM. Illustrated. Bibliographies. Indexed. LCN: 2004022447. ISBN: 1-57312-085-5.

McKnight, professor emeritus of religion at Furman University, attempts to relate two aspects of Hebrews as covenant: the appeal to the perfection and finality of Jesus Christ, and the exhortation to faithfulness based on that appeal. After his twenty-page introduction to Hebrews, he treats its individual pericopes: introductory statement of faith (Heb 1:1-4); Christ superior to angels (1:5-14); warning—the peril of ignoring the word delivered by the Son (2:1-4); the humiliation and exaltation of Jesus (2:5-18); and so forth. Church, professor of philosophy and religion at the Baptist College of Health Sciences in Memphis, describes the letter of James as a surviving representative of a once flourishing Jewish Christianity, the living voice of a theological "dead end." After a ten-page introduction, he discusses the text under five headings: struggles of the faithful (Jas 1:1-27); living out the royal law (2:1-26); new perspectives on the tongue and on wisdom (3:1-18); friendship with the world (4:1-17); and struggles of the faithful—reprise (5:1-20).

O. O. NWACHUKWU, *Beyond Vengeance and Protest. A Reflection on the Macarisms in Revelation,* Studies in Biblical Literature 71 (New York—Bern: Lang, 2004, $71.95) xix and 292 pp. Bibliography. Indexed. LCN: 2004020874. ISBN: 0-8204-7131-3.

Nwachukwu, a Roman Catholic priest of the diocese of Okigwe in Nigeria, notes that the macarisms in the book of Revelation revolve around the contrasting of contraries, that is, the placing of the values for which the blessings are pronounced against values for which their opposites are contemplated. He first discusses the development and application of the concept of macarism, and considers the NT writer's ideology with regard to the number "seven" and the structure of Revelation. Then he provides detailed studies of each of the seven macarisms: the three in one (Rev 1:3); the dead in the Lord (14:13); the vigilant watcher (16:15); the marriage guest (19:9); the resurrected (20:6); the three in one revisited (22:7); and the conqueror (22:14). Nwachukwu concludes that the macarisms in Revelation serve to awaken in all the consciousness of the opportunity to be saved whether as an individual or as a group.

J. Økland, *Women in Their Place. Paul and the Corinthian Discourse of Gender and Sanctuary Space*, JSNT Supplement Series 269 (London—New York: T&T Clark International, 2004, cloth £70 or $125, paper £30 or $60) x and 328 pp., 9 figs. Bibliography. Indexed. ISBN: 0-567-08075-7 (cloth), -08407-8 (paper).

Based on a doctoral dissertation directed by H. Moxnes and I. Gilhus and submitted in 2000 to the University of Oslo, this volume argues that Paul's exhortation concerning women's ritual roles and ritual clothing in 1 Corinthians 11–14 structure and gender the Christian gathering as a particular kind of space constructed through ritual, a "sanctuary space." After a five-page introduction, Økland discusses the following topics: from woman to "woman," from church to *ekklesia* space, from text to context; gender etiologies and the discursive construction of spaces; places for women in early Roman Corinth's ritual and sanctuary spaces; placing the Christian gathering—Paul and the discourse of sanctuary space; Corinthian order; and Paul in the early Roman Corinthian discourse of gender and sanctuary space—obedient and subversive. She concludes that while Paul structured the *ekklesia* space in a way analogous to the sanctuary spaces of early Roman Corinth and gendered this space as male space, he was veering between different discourses about space and gender. Three appendixes are included.

S. Pattemore, *The People of God in the Apocalypse. Discourse, Structure and Exegesis*, Society for New Testament Studies Monograph Series 128 (Cambridge, UK—New York: Cambridge University Press, 2004, $75) xv and 256 pp., 2 figs., table. Bibliography. Indexed. LCN: 2003065418. ISBN: 0-521-83698-0.

Based on a doctoral dissertation directed by P. Trebilco and presented to Otago University in Dunedin, New Zealand, this volume examines with the help of relevance theory (a development in the linguistic field of pragmatics) passages within Rev 4:1–22:9 that depict the people of God as actors in the apocalyptic drama, and infers what impact these passages would have had on the self-understanding and behavior of the original audience of the work. It gives particular attention to the images of the souls under the altar (a martyr ecclesiology), companions of the Lamb (a messianic ecclesiology), and the bride (the culmination of challenge and hope in the New Jerusalem visions). Pattemore concludes that the task of the people of God, according to Revelation, is to resist the seduction of idolatry and to remain faithful to their Lord in anticipation of ultimately being united with him.

R. Penna, *Lettera ai Romani*. Vol. 1, *Rm 1-5. Introduzione, versione, commento*, Scritti della origini cristiane 6 (Bologna: Dehoniane. 2004. paper €41.50) 495 pp. Bibliography. Indexed. ISBN: 88-10-20623-1.

In his sixty-page introduction to Paul's letter to the Romans, Penna, professor of NT at the Pontificia Università Lateranense in Rome, discusses its addressees, Paul as its author, and the nature of his letter (unity and integrity, form and nature of exposition, argument and structure). Then after treating the prescript (1:1-7) and the initial thanksgiving (1:8-15), he considers the first part of the section devoted to the basic constituents of Christian identity (1:16–11:36), with reference to the theme or proposition that the gospel reveals the saving justice of God equally for Jews and Gentiles (1:16-17), and the reflections on God's justice outside the perspective of the gospel (1:18–3:20) and on the justice of God proclaimed in the gospel and its soteriological implications (3:21–5:21). For each pericope Penna provides a translation, text-critical notes, general observations, and detailed comments on the individual verses.

L. K. PIETERSEN, *The Polemic of the Pastorals. A Sociological Examination of the Development of Pauline Christianity,* JSNT Supplement Series 264 (London—New York: T&T Clark International, 2004, £55 or $125) ix and 182 pp. Bibliography. Indexed. ISBN: 0-567-08183-4.

The thoroughgoing revision of a doctoral dissertation directed by L. C. A. Alexander and accepted in 2000 by the University of Sheffield, this volume uses insights from the sociology of deviance and argues that the function of the Pastoral epistles is to provide a literary version of a status degradation ceremony whereby previously influential insiders in the communities addressed are transformed into outsiders. It contends that the opponents addressed in the Pastorals advocated a form of spirituality informed by a view of Paul as primarily a thaumaturge, and that the author of the Pastorals sought to combat the opponents by appealing to Paul as primarily a teacher and by claiming to represent authentic Pauline tradition. After a two-page introduction, it discusses the opponents in the Pastorals, explains the social-scientific approach used in the study, and considers thaumaturgical persistence and the institutionalizing process. Next it takes up the Bristol Christian Fellowship as a case study of the tension between the ongoing institutionalization of the church and the potential subversion of the institutionalizing process by thaumaturgical demand. Then it considers the institutionalizing process in the 2nd century (in Ignatius, proto-Montanism, and Montanism), and examines the relationships between teaching, tradition, and thaumaturgy. Three appendixes are included.

U. POPLUTZ, *Athlet des Evangeliums. Eine motivgeschichtliche Studie zur Wettkampfmetaphorik bei Paulus*, Herders Biblische Studien 43 (Freiburg—Basel—Vienna: Herder, 2004. €60 or 102 SFr) xv and 456 pp. Bibliography. Indexed. ISBN: 3-451-28508-8.

The revised version of a doctoral dissertation directed by B. Heininger and accepted in 2004 by the University of Würzburg, this volume analyzes the Pauline reception of the metaphor of "contest" or "struggle" (ἀγών). After offering an introduction to the theme and some theoretical observations on language and metaphor, Poplutz discusses the history and reception of the *agōn* in antiquity: the concept, the realities, and the metaphor in Hellenistic and imperial Roman literature. Then she investigates the uses of the *agōn* metaphor in 1 Thessalonians (2:1-2; 2:19); 1 Cor 9:24-27; the "prison letter" (letter B = 1:1–3:1 + 4:1-7) to the Philippians; the *agōn* motif in Galatians (5:7); the "combat letter" (letter C = 3:2-21 + 4:8-9) to the Philippians; and God's grace and the *agōn* metaphor in Romans (9:16; 15:30). Poplutz concludes with general observations on the genesis of the Pauline *agōn* metaphor (overview, modification), the literary sources for it (analogies, differences), and the levels of experience (biographical, metaphorical).

E. R. RICHARDS, *Paul and First-Century Letter Writing. Secretaries, Composition and Collection* (Downers Grove, IL: InterVarsity, 2004, paper $19) 252 pp., 15 figs., 5 tables. Bibliography. Indexed. LCN: 2004017267. ISBN: 0-8308-2788-9.

After a six-page introduction to Paul as a letter writer, Richards, professor of biblical studies and theology at Pruet School of Christian Studies, Ouachita Baptist University, and author of *The Secretary in the Letters of Paul* (1991), discusses the following topics: a modern, western Paul; Paul as a 1st-century letter writer; the tools of a letter writer; secretaries in the 1st-century world; Paul's use of a secretary; identifying inserted material; weaving together a letter; classifying Paul's letters; analyzing Paul's writing style; preparing a letter for dispatch; dispatching the letter; Paul's letter carriers; Paul's use of his letter carriers; collecting Paul's letters; and inspiration and 1st-century letter writing. Richards concludes that the image we hold of Paul as a letter writer carries with it certain assumptions that affect how we interpret Paul's letters.

B. R. ROSSING, *The Rapture Exposed. The Message of Hope in the Book of Revelation* (Boulder, CO: Westview, 2004, $24) xii and 212 pp. Indexed. LCN: 2003027965. ISBN: 0-8133-9156-3.

Rossing, who teaches at the Lutheran School of Theology at Chicago and is the author of *The Choice between Two Cities. Whore, Bride, and Empire in the Apocalypse* (1999), contends that the "rapture" script of the *Left Behind* novels for the world's future distorts the Bible and is disingenuous and simply wrong. Instead she argues that Revelation's gift to us is a story of the God who loves us and comes to live with us. After a four-page preface, she treats the following topics: the destructive racket of rapture; the invention of the rapture; the rapture script for the Middle East; prophecy and apocalypse; the journey begins—Rome's worship of victory; Lamb power; nonviolence—conquering in Revelation; the exodus story in Revelation; hijacking the Lamb—addiction to wrath and war; rapture in reverse—God's vision for renewing the world; and the journey outward—homecoming to the world. A fourteen-page appendix "debunks" the rapture verse-by-verse. Rossing concludes that Revelation is not about an inevitable doomsday for the earth or about the rapture but rather concerns God's picture and how the Lamb is leading you even now into a world of joy and healing.

U. SALS, *Die Biographie der "Hure Babylon." Studien zur Intertextualität der Babylon-Texte in der Bibel*, Forschungen zum Alten Testament, 2. Reihe 6 (Tübingen: Mohr Siebeck. 2004. paper €84) x and 567 pp. Bibliography. Indexed. ISBN: 3-16-148431-2.

The slightly revised version of a doctoral dissertation directed by J. Ebach and presented in 2003 to the Ruhr-Universität at Bochum, this volume traces the development of the theme "Babylon the whore" in the pertinent OT texts and in Revelation 17–19, and contends that these texts constitute a biography of Babylon as a city, kingdom, woman, and principle. After discussing Babylon and "Babylon," it focuses on the various dimensions of the figure in Revelation 17–19 and its relationships to other texts. Then it considers the birth of "Babylon the whore" with reference to Gen 11:1-9 and Zech 5:5-11, lamentation in Babylon and over Babylon in Psalm 137, and the downfall of Babylon according to the books of Isaiah (13:1–14:27; 21:1-12; 47) and Jeremiah (25; 50–51). Finally it provides an overview of the Babylon texts, analyzes how they communicate, characterizes their portrait of Babylon as a biography, and notes developments in the biography.

J. SCHLOSSER (ED.), *The Catholic Epistles and the Tradition*, Bibliotheca Ephemeridum Theologicarum Lovaniensium 176 (Leuven: Leuven University Press—Peeters, 2004, paper €60) xxiv and 569 pp. Indexed. LCN: 2004040138. ISBN: 90-5867-410-X (LUP), 90-429-1477-7 (P).

The twenty-five papers in this volume were prepared for the 52nd Colloquium Biblicum Lovaniense held at Leuven in July 2003. After essays by Schlosser on the corpus of the Catholic epistles and R. W. Wall on a unifying theology of the catholic epistles (a canonical approach), the volume presents nine papers on the letter of James: R. J. Bauckham on the wisdom of James and the wisdom of Jesus; J. S. Kloppenborg on the reception of the Jesus traditions in James; W. Popkes on traditions and breaks with tradition in James; M. Konradt on the letter of James in early Christian context (in relation to the Jesus tradition, the Pauline tradition, and 1 Peter); B. T. Viviano on the perfect law of freedom—Jas 1:25 and the Law; P. Keith on the quotation of Lev 19:18b in Jas 2:1-13; P.-A. Bernheim on the death of James, the letter of James, and the denunciation of the rich; C. Marucci on the distinctive language of the letter of James; and J. P. Yates on the reception of the letter of James in the Latin West—whether Athanasius played a role. Next there are six articles on 1 Peter: R. Feldmeier on the salvation of souls—soteriology and anthropology in 1 Peter; F. Vouga on the Christology of 1 Peter; E. Norelli on three examples of the first reception of

1 Peter; S. A. Fagbemi on the identity of the "elect" in 1 Peter—its present significance and implications for believers; F. J. van Rensberg on the OT in the salvific metaphors in 1 Peter; and D. Rudman on 1 Peter 3–4 and the baptism of chaos. Then there are five contributions on 2 Peter and Jude: P. H. Davids on the use of Second Temple traditions in 1 and 2 Peter and Jude; R. Hoppe on parousia beliefs between 1 Thessalonians and 2 Peter; L. Thurén on the relationship between 2 Peter and Jude; V. Koperski on knowledge of our Lord Jesus Christ—echoes of Paul in 2 Peter; and M. Trimaille on Plutarch's *De sera numinis vindicta* and the patience of God in 2 Peter 3. Finally there are three papers on 1 John: M. Morgen on the expiatory death of Jesus according to 1 John; H. Schmid on tradition as strategy—the pragmatics of the arguments from tradition in 1 John; and S. Witetschek on "cardboard comrades"—the confrontation with the "opponents" in 1 John and the depiction of Judas in John's Gospel.

U. SCHMIDT, *"Nicht vergeblich empfangen"! Eine Untersuchung zum 2. Korintherbrief als Beitrag zur Frage nach der paulinischen Einschätzung des Handelns,* Beiträge zur Wissenschaft vom Alten und Neuen Testament 162 (Stuttgart: Kohlhammer, 2004, paper €35) 270 pp. Bibliography. Indexed. ISBN: 3-17-018364-8.

The revised version of a doctoral dissertation directed by M. Bachmann and accepted in 2000 by the theological faculty at the University of Basel, this investigation of 2 Corinthians is intended as a contribution to the question of Paul's evaluation of human activity in relation to grace and salvation. After a 26-page introduction to the topic and to the methodologies employed in the study, the volume discusses the structure of 2 Corinthians and analyzes the epistolary opening and closing as well as key texts between them. Then it offers thematic analyses and considers some rhetorical aspects of the letter. Schmidt concludes that Paul regarded good action in the life of the Christian to be not so much personal achievement as it is the effect of God's grace, and that its absence is a sign that God's grace has been received "in vain" (see 2 Cor 6:1).

B. E. SHIELDS, *Preaching Romans,* Preaching Classic Texts (St. Louis, MO: Chalice, 2004, paper $18.99) x and 145 pp. Bibliography. LCN: 2004011556. ISBN: 0-8272-2979-8.

After a sixteen-page general introduction to Paul's approach to preaching as shown primarily from his letter to the Romans, this volume discusses what Romans says about preaching, creation, sin, justification/righteousness, eschatology, law/Torah, ethics, and Christian relationships. Then it presents sermons on challenging texts in Romans: 1:18–3:26; 4:1-25; 5:1-11; 8:1-17; 8:18-39; 10:1-21; and 12:1-2. Shields, professor of Christian ministries at Emmanuel School of Religion, concludes that preaching from Romans is a great way to instill the awareness of God's presence in an age of stress and skepticism.

D. STARNITZKE, *Die Struktur paulinischen Denkens im Römerbrief. Eine linguistisch-logische Untersuchung,* Beiträge zur Wissenschaft vom Alten und Neuen Testament 163 (Stuttgart: Kohlhammer, 2004, paper €50) xi and 518 pp. Bibliography. ISBN: 3-17-018531-4.

Based on a *Habilitationsschrift* accepted in 2003 by the Kirchliche Hochschule Bethel in Bielefeld, this investigation of Paul's thought in his letter to the Romans takes its starting point from Paul's own statement in Rom 15:18: "For I will not venture to speak of anything except what Christ has accomplished through me. . . ." The volume contends that the communication in Romans is based on both Paul's personal speech and on Christ's activity through him. After explaining the approach, it shows how this theme runs through the epistolary beginning (1:1-15), the body of the letter (1:16–15:13), and the epistolary conclusion (15:14–16:23). It treats the body under the following headings: a short presentation of the problem and its solution (1:16-32); the impossibility of grounding human existence through one's deeds, qualities, or abilities (2:1–3:18); the grounding of the human existence of individuals not through themselves but through faith in God and Christ (3:19–4:25); the grounding of existence through one's deeds, qualities, or abilities or through faith in God as two alternative conceptions of life (5:1–8:39); the individualizing of faith after the example of Israel (9:1–11:36); and the conduct of believers as the consequence of the new grounding of existence "in Christ" (12:1–15:13).

B. B. THURSTON AND J. M. RYAN, *Philippians and Philemon,* Sacra Pagina 10 (Collegeville, MN: Liturgical Press, 2005, $39.95) xiv and 290 pp. Bibliographies. Indexed. LCN: 2004020780. ISBN: 0-8146-5820-2.

After discussing the historical and literary backgrounds for studying Paul's letter to the Philippians, Thurston presents her translations, notes, and interpretations according to the following outline: opening formula/greeting (1:1-2), thanksgiving and prayer wish (1:3-11), the example of Paul (1:12-26), instructions to the Philippians (1:27–2:18), the examples of Timothy and Epaphroditus (2:19-30), instructions to the Philippians (3:1–4:1), the example of Euodia and Syntyche (4:2-3), instructions to the Philippians (4:4-9), thank-you (4:10-20), and final greetings (4:21-23). Next Ryan introduces Paul's letter to Philemon by placing it in the contexts of slavery in the ancient world, the Pauline letter tradition, Paul's life and work, the canon, and early Christianity. Then she presents her exposition according to this outline: formal epistolary opening and salutation (vv. 1-3); thanksgiving prayer and theological basis for the appeal (4-7); basis for the appeal and relevant new details (8-14); central request—providential discernment, love's imperative, explicit appeal, and guarantee of acceptance (15-20); and conclusion—expression of confidence, plans to visit, final greetings, and blessing (21-25).

T. H. TOBIN, *Paul's Rhetoric in Its Contexts. The Argument of Romans* (Peabody, MA: Hendrickson, 2004, paper $24.95) xxii and 469 pp. Bibliography. Indexed. LCN: 2004013739. ISBN: 1-56563-946-4.

In this exposition of the letter to the Romans, Tobin, professor of theology at Loyola University in Chicago, and author of *The Creation of Man. Philo and the History of Interpretation* (1983) and *The Spirituality of Paul* (1987), gives particular attention to Paul's rhetoric, context, and arguments. After a fifteen-page introduction to issues and methodology, he situates Romans in its contexts: Roman Jews and Roman Christians, and Paul and the Roman Christians. Next he considers the structure, genre, and purposes of Romans. Then he examines the arguments in Romans according to the following outline: Jews, Gentiles, and the impartiality of God (Rom 1:18–3:20); the paradox of righteousness, Abraham, and upholding the Law (3:21–4:25); the incompatibility of this grace and sin (5:1-21); baptism and ethics (6:1-23); the goodness of the Law and human limitations (7:1-25); eschatology and the extent of sonship (8:1-30); Christ, Jews, and Gentiles (8:31–10:21); all Israel and the full number of the Gentiles (11:1-36); and issues of Christian living—love, harmony, accommodation, and the greater good (12:1–15:7). Also included are chapters on the unity of Romans 8–11 and on Paul's anguish and the issue of Israel. Tobin concludes that Romans should be read as an occasional letter arising out of a particular situation, and that while Paul reconfigured some of his fundamental categories in writing this letter, he still sought to persuade the Romans Christians about the truth of his most basic convictions: Salvation is now through faith in Christ; it is apart from observance of the Mosaic Law; and it is meant for Jews and Gentiles equally.

J. L. TRAFTON, *Reading Revelation. A Literary and Theological Commentary,* Reading the New Testament (Macon, GA: Smyth & Helwys, 2005, paper $21) xii and 224 pp. Bibliography. LCN: 2004028125. ISBN: 1-57312-289-0.

Trafton, distinguished university professor of religious studies at Western Kentucky University in Bowling Green, Kentucky, contends that Revelation is a book of prophecy (that is, a message given to the writer by God to pass along to a specific group of Christians in his day), and that a proper approach to Revelation as prophecy will help focus our attention on what it claims to be—a book for 1st-century Christians. After a fourteen-page introduction, he presents his literary and theological exposition of Revelation according to the following general outline: prologue (Rev 1:1-8); John's first "in the Spirit" experience (1:9–3:22); John's second "in the Spirit" experience (4:1–11:19); three signs in heaven (12:1–16:21); John's third "in the Spirit" experience (17:1–20:15); John's fourth "in the Spirit" experience (21:1–22:6a); and epilogue (22:6b-21).

F. VOUGA, *Une société en chantier. Chrétiens au cœur de la mondialisation selon l'épître aux Ephésiens* (Poliez-le-Grand: Editions du Moulin, 2004, paper) 89 pp. ISBN: 2-88469-018-2.

In this imaginative treatment of the letter to the Ephesians, Vouga, professor of NT at the Kirchliche Hochschule Bethel in Bielefeld, adopts as a fictional setting for the letter's composition a group of second-generation disciples of Paul at Ephesus reflecting on the task of building in the world a new society under the lordship of Christ. In developing this "fantasy" he considers the theme of Christians at the heart of globalization by presenting an exposition of the letter to the Ephesians under three main headings: the vision (Eph 1:1–3:21), the strategy (4:1–6:9), and the battle (6:10-20).

B. J. WALSH AND S. C. KEESMAAT, *Colossians Remixed. Subverting the Empire* (Downers Grove, IL: InterVarsity, 2004, paper $22) 256 pp. Bibliography. Indexed. LCN: 2004017265. ISBN: 0-8308-2738-2.

Walsh, the Christian Reformed Church chaplain at the University of Toronto, and Keesmaat, associate professor of biblical studies at the Institute for Christian Studies in Toronto, describe their work on the letter to the Colossians as an exercise in "remixing" or "revoicing" in the sense of giving an older artistic expression new currency. They regard Colossians as an explosive and subversive tract in the context of the Roman empire that can and should function in an analogous way in the imperial realities of our time. They first treat Colossians and empire under the heading "context remixed": placing ourselves—globalization and postmodernity; Colossians and disquieted globalization; placing Colossians—discerning empire; and contested fruitfulness in the shadow of empire. Then they discuss contested imaginations under "truth remixed": subversive poetry and contested imagination; regimes of truth and the word of truth; What is truth?; and faithful improvisation and idolatrous lies. Finally they consider subversive ethics under "praxis remixed": an ethic of secession; an ethic of community; an ethic of liberation; and a suffering ethic.

G. P. WATERS, *Justification and the New Perspectives on Paul. A Review and Response* (Phillipsburg, NJ: P&R, 2004, paper $16.99) xii and 273 pp. Bibliography. Indexed. LCN: 2004051004. ISBN: 0-87552-649-7.

Based on the Hunter Lectures given in 2003 at First Presbyterian Church in Jackson, Mississippi, this volume seeks to give an exposition of what leading proponents of the "new perspective(s) on Paul" are saying about Paul's theology and related issues, to show how this approach emerges from an academic and theological perspective that antedates it by more than two centuries, and to illustrate how it deviates from the doctrines set forth in the Westminster Standards and how Reformed theology surpasses it in explaining Paul's statements regarding the Law, the righteousness of God, justification, and other topics. Waters, assistant professor of biblical studies at Belhaven College, first discusses the new perspective under the following headings: "how the mighty have fallen"—from Luther to A. Schweitzer; into the 20th century—R. Bultmann, W. D. Davies, and E. Käsemann; enter the new perspective—K. Stendahl; *ad fontes*?—E. P. Sanders on Judaism; Schweitzer *revivus*—Sanders on Paul; after Sanders—H. Räisänen and J. D. G. Dunn; and enter the church—N. T. Wright. Then he offers a critique of the new perspective, and reflects on what is at stake for Reformed Christianity. Also included on pp. 213-237 is a select and annotated chronological bibliography.

F. WATSON, *Paul and the Hermeneutics of Faith* (London—New York: T&T Clark International, 2004, cloth £75 or $145, paper £25 or $39.95) xv and 584 pp. Bibliography. Indexed. ISBN: 0-567-08242-3 (cloth), -08232-6 (paper).

Starting from the recognition that Paul as a Jew was a reader of Scripture alongside other Jews, Watson, author of *Paul, Judaism and the Gentiles. A Sociological Approach* (1986) and *Agape, Eros, Gender. Towards a Pauline Sexual Ethic* (2000), seeks to explore the relationships between three bodies of literature: the Pauline letters, the scriptural texts to which they appeal, and the non-Christian Jewish literature of the Second Temple period that appeals to the same Scripture texts. After a 29-page introduction, he treats the topic under the following major headings: antithesis (justification and hermeneutics, reading the book of the Twelve), promise (Genesis), the wilderness (Exodus, Leviticus, Numbers), and last words (Deuteronomy). Watson concludes that the ineradicable difference between the Pauline and other readings of these biblical texts can be summed up in the Christian invocation of Jesus as Lord.

S. WESTERHOLM, *Understanding Paul. The Early Christian Worldview of the Letter to the Romans* (2nd ed.; Grand Rapids: Baker, 2004, paper $14.99) 166 pp. Indexed. LCN: 2004007268. ISBN: 0-8010-2731-4.

The first edition of this work was published by Eerdmans in 1997 under the title *Preface to the Study of Paul* [*NTA* 41, p. 561]. In this work Westerholm seeks to allow the argument of Paul's letter to the Romans to determine both the issues raised and the sequence in which they are handled. Thus he deals with the commission and its context (Rom 1:1-15); intuitions of goodness—and divine righteousness (1:16-17); war against goodness (1:18-32); and so forth.

T. L. WILDER, *Pseudonymity, the New Testament, and Deception. An Inquiry into Intention and Reception* (Lanham, MD—Oxford: University Press of America, 2004, paper $41) xi and 296 pp. Bibliography. Indexed. LCN: 2004100978. ISBN: 0-7618-2793-5.

The revised version of a doctoral dissertation directed by B. S. Rosner and accepted by the University of Aberdeen, this volume addresses the following question: If pseudonymous works exist in the NT, what can be said about their intention and reception? After a 34-page introduction, it treats these topics: literary property, pseudonymity, and the NT; a comparison of the disputed Pauline letters with Greco-Roman pseudepigraphical epistles; responses of early Christian leaders to apostolic pseudepigrapha (with an excursus on the Wisdom of Solomon and its reception in the early church); the role and authority of the apostle in the early church (with an excursus on Salvian's *Ninth Letter* and the insight it gives into pseudonymity); and the disputed NT letters. Wilder concludes that if pseudonymous letters are present in the NT, there is enough evidence to say that they were written to deceive their readers, and that their presence in the NT is a *prima facie* indication that they succeeded in doing so. In his preface, however, Wilder notes that he does not accept pseudonymity in the NT for historical, theological, ethical, and historical reasons.

## BIBLICAL THEOLOGY

D. W. BAKER (ED.), *Biblical Faith and Other Religions. An Evangelical Assessment* (Grand Rapids: Kregel, 2004, paper $12.99) 176 pp., fig., photo. Indexed. LCN: 2004019251. ISBN: 0-8254-2026-1.

After a six-page introduction by Baker, this volume presents six essays on how biblical faith relates to other religions in our increasingly pluralistic world: H. A. Netland on religious pluralism and the question of truth; D. I. Block on other religions in OT theology; G. K. Beale on other religions in NT theology; R. J. Plantinga on God so loved the world—theological reflections on religious plurality in the history of Christianity; T. Tiénou on biblical faith and traditional folk religion; and J. D. Woodberry on biblical faith and Islam.

N. C. BAUMGART AND G. RINGSHAUSEN (EDS.), *Das Echo des Propheten Jesaja. Beiträge zu seiner vielfältigen Rezeption,* Lüneburger Theologische Beiträge 1 (Münster: Lit, 2004, paper €14.90) ix and 111 pp. ISBN: 3-8258-7930-5.

The three essays in this volume discuss various aspects of the book of Isaiah from the perspective of reception history and effective history: Baumgart on when YHWH rears children—the image of God in Isaiah from religious-historical and canonical-intertextual perspectives; R. von Bendemann on "the Holy Spirit was right in saying to your ancestors through the prophet Isaiah" (Acts 28:25)—the significance of Isa 6:9-10 for the concept of history in Luke-Acts; and Ringhausen on "if you do not stand firm in faith, you shall not stand at all" (Isa 7:9)—contributions from church history and attempts at clarification from systematic theology.

G. K. BEALE, *The Temple and the Church's Mission. A Biblical Theology of the Dwelling Place of God,* New Studies in Biblical Theology 17 (Leicester, UK: Apollos, 2004, paper £14.99; Downers Grove, IL: InterVarsity, $29) 458 pp. Bibliography. Indexed. ISBN: 1-84474-022-6 (A), 0-8308-2618-1 (IV).

Taking as his starting point the vision in Rev 21:1–22:5, Beale, professor of NT at Wheaton College Graduate School of Biblical and Theological Studies in Illinois, argues that the OT tabernacle and temples were symbolically designed to point to the cosmic eschatological reality that God's tabernacling presence, formerly limited to the holy of holies, was to be extended throughout the whole earth. After a five-page introduction, he develops this thesis under the following headings: cosmic symbolism of temples in the OT; the expanding purpose of temples in the OT; the expanding end-time purpose of temples in the OT; the "already and not yet" fulfillment of the end-time temple in Christ and his people—the Gospels; the inauguration of a new temple in Acts; the inauguration of a new temple in Paul's epistles; the temple in 2 Thessalonians; the inauguration of a new temple in Hebrews; the world-encompassing temple in Revelation; the temple in Ezekiel 40–48 and its relationship to the NT; the physical temple as a foreshadowing of God's and Christ's presence as the true temple; and practical reflections on Eden and the temple for the church in the 21st century.

W. BRUEGGEMANN, *The Book That Breathes New Life. Scriptural Authority and Biblical Theology,* ed. P. D. Miller (Minneapolis, MN: Fortress, 2005, $35) xx and 228 pp. Indexed. LCN: 2004014293. ISBN: 0-8006-3667-8.

This collection of thirteen essays brings to the fore Brueggemann's extensive critical engagement with the current discussion about the OT, its character, authority, theology, and God. They appear under three headings: biblical authority (three), OT theology in the 20th century (six), and conversation with other theologians (four). The topics include biblical authority in the postcritical period (1992), biblical authority and the church's task of interpretation (1986), the loss and recovery of creation in OT theology (1996), the ABCs of OT theology in the USA [§ 47-1090], biblical theology appropriately postmodern [§ 41-1753], and B. S. Childs's biblical theology (2000). Brueggemann, emeritus professor of OT at Columbia Theological Seminary in Decatur, GA, is the author of *Theology of the Old Testament* (1997). Miller has provided a three-page editor's foreword.

G. CAVALCOLI, *Il mistero della Redenzione,* Sacra Doctrina Monografie (Bologna: Edizioni Studio Domenicano, 2004, paper €16) 479 pp. ISBN: 88-7094-541-3.

Similar in format to Cavalcoli's *Il mistero dell'Incarnazione del Verbo* [*NTA* 48, pp. 187-188], this biblical and theological study of the mystery of redemption takes as its starting point the Christian confession of Jesus of Nazareth as the redeemer, and deals with the following seven topics: the fall and the salvation of humankind, the plan of the Father, the principal aspects of the redemption, redemption as a cultic action, the redeeming sacrifice, some errors concerning the redemption, and the form of the redemption. The monograph appears as *Sacra Doctrina* 49 (3-4, '04).

B. D. CHILTON AND J. NEUSNER, *Classical Christianity and Rabbinic Judaism. Comparing Theologies* (Grand Rapids: Baker, 2004, paper $26.99) 284 pp. Indexed. LCN: 2004016943. ISBN: 0-8010-2787-X.

After an introductory chapter on the value of comparing rabbinic Jewish and classical Christian theologies, Neusner (representing rabbinic Judaism) and Chilton (representing classical Christianity) compare the two approaches on the following topics: creation, the nature of man, and the fall; Christ and Torah; Israel and the kingdom of God; the body of Christ and the holiness of Israel; sin and atonement; and resurrection, judgment, and eternal life. They conclude with observations on why Judaism is true and why Christianity is true. The authors are professors of religion at Bard College in Annandale-on-Hudson in New York.

L. J. M. CLAASSENS, *The God Who Provides. Biblical Images of Divine Nourishment* (Nashville, TN: Abingdon, 2004, paper $20) xxiii and 145 pp. Bibliography. Indexed. LCN: 2004002412. ISBN: 0-687-03023-4.

Claassens, assistant professor of OT at Baptist Theological Seminary at Richmond, argues that the biblical metaphor of the God who feeds has the power to lure us into the world it imagines and to shape the way we view God and life in the world. She gives particular attention to the female associations of the metaphor of the God who feeds, and argues that such connections invite us to think of the God who feeds in maternal terms. After a nine-page introduction, she discusses biblical images of divine nourishment under the following headings: manna from heaven and mother's milk—reimagining the metaphor of God's provision of food for Israel; feeding all of creation; when God does not feed—perspectives on famine in the biblical traditions; the mountains shall drip sweet wine—visions of restoration; "come, eat of my bread and drink of the wine I have mixed"—the relation of Woman Wisdom as nourisher to the God who feeds; and God's provision of food in the NT and beyond.

F. B. DAVIS (ED.), *The Jew and Deicide. The Origin of an Archetype* (Lanham, MD—Oxford: University Press of America, 2003, paper $26) x and 119 pp. Bibliography. Indexed. LCN: 2003048435. ISBN: 0-7618-2542-8.

With reference to the archetype of the deicidic Jew, this volume explores the origin of Christian anti-Semitism and the horrors consequent to it under six main headings: naming the archetype; evolution of the archetype; the disciples—creators of the archetype; preparing to know what happened; what happened; and further evidence. It gives particular attention to NT passages that show the evolution of the archetype in the life of Jesus and that explain how the archetype developed in early Christianity. It also traces the process from the diabolization of Judas, through the divinization of Jesus, to the elevation of Satan to the throne of cosmic evil.

B. EDGAR, *The Message of the Trinity. Life in God,* The Bible Speaks Today: Bible Themes (Downers Grove, IL—Leicester, UK: InterVarsity, 2004, paper $16) 336 pp. Bibliography. ISBN: 0-8308-2409-X (USA), 0-84474-048-X (UK).

In his thirteen-page introduction, Edgar, director of theology and public policy for the Australian Evangelical Alliance, describes the doctrine of the Trinity as comprehensible, logical, practical, foundational, essential, structural, and biblical. He explores the message of the Trinity with reference to particular biblical passages in four major sections: the Trinity of love (2 Cor 13:14; Eph 1:1-14), the Trinity in the OT (Deut 6:4-9; Prov 8:22-31; Ezek 37:1-14), the Trinity in the experience and teaching of Jesus (Lk 1:26-56; Mk 1:1-14; Mt 12:15-32; Jn 14:15-31; Mt 28:16-20), and the Trinity in the experience and teaching of the early church (Acts 2:1-47; Rom 8:1-17; 1 Cor 12:1-11; Gal 3:26–4:7; Eph 4:1-16; Jude 20-21). A seventeen-page study guide is included.

C. A. GIESCHEN (ED.), *The Law in Holy Scripture. Essays from the Concordia Theological Seminary Symposium on Exegetical Theology* (St. Louis, MO: Concordia, 2004, $24.99) 252 pp. Indexed. ISBN: 0-7586-0132-8.

Prepared for a symposium held in January 2001, the ten essays in this volume appear under three main headings: OT perspectives (three), NT perspectives (five), and biblical theology perspectives (two). The contributors are D. O. Wenthe on the Torah story—identity or duty as the essence of the Law; D. L. Gard on the Law and freedom in the OT; P. R. Raabe on delighting in the good Law of Yahweh; D. C. Allison on Jesus and the Torah; P. J. Scaer on Luke, Jesus, and the Law; Gieschen on Paul and the Law—whether Luther was right; A. A. Das on beyond covenantal nomism—Paul, Judaism, and perfect obedience; A. A. Just on Christ and the Law in the life of the church at Galatia; D. P. Scaer on law in a law-less world; and P. J. Malysz on the third use of the Law in light of creation and the fall.

P. HAFFNER, *The Mystery of Mary* (Chicago: Hillenbrand Books, 2004, paper $27.95; Leominster, UK: Gracewing) xiv and 285 pp. Bibliography. Indexed. ISBN: 1-59525-008-5 (HB), 0-85244-650-0 (G).

After outlining the basic scheme of what constitutes Mariology in relation to other branches of theology, Haffner, a priest of the diocese of Portsmouth, UK, and lecturer in systematic and dogmatic theology at various pontifical faculties in Rome, deals with the OT preparation for and prefiguration of the mystery of Mary ("daughter of Zion"). Next under the heading "handmaid of the Lord" he examines the NT sources (Synoptic Gospels, John, Paul) for a Marian theology. Then he discusses the central affirmations of Mariology under the following headings: full of grace, mother of God, ever a virgin, disciple of her Son, assumed into heaven, and mother of the church.

J. S. HORRELL, *From the Ground Up. New Testament Foundations for the 21st-Century Church* (Grand Rapids: Kregel, 2004, paper $11.99) 109 pp. Bibliography. Indexed. LCN: 2004019249. ISBN: 0-8254-2891-2.

Horrell, professor of theology at Dallas Theological Seminary, examines NT blueprints for constructing, or reconstructing, a church from the ground up. After a seven-page introduction, he treats the following topics: appearance and substance—"church" in Scripture; What is the universal church?; centered in Christ, decentralized in the world; What happened?—an abbreviated tour through church history; What is the local church?; what we do reveals who we are—functioning as church; and road posts toward a NT church. Horrell identifies four functions or categories that include the positive activities that incarnate God's will for the church: worship, learning, fellowship, and evangelism/mission.

P. HUMMEL, *Trébuchets. Etude sur les notions de pierre de touche et de pierre de scandale* (Bern: Lang, 2004, paper €56.70 or $67.95) ix and 374 pp. Bibliography. Indexed. ISBN: 3-03910-235-4.

Hummel, author of *Philologus auctor. Le philologue et son oeuvre* (2003), notes that the French word *trébuchet* can refer to a snare for catching small birds and to a very precise small scale. In this sequel to his *La maison et le chemin. Petit essai de philologie théologique* (2004), he takes the biblical world as his principal field of investigation and gives particular attention to the themes of the "touchstone" and the "rock of scandal" as viewed from a philological and theological perspective. After five-page introduction, he divides the material into three parts with three sections each: histories (histories of words, histories of ideas, interlacings), tests and proofs (rocks, barricades and barriers, assumptions), and follies (mirrors, impossibilities, separation). The third volume in the trilogy is to be entitled *Vie (privée). Essai sur l'idée de destinée.*

B. JANOWSKI AND P. STUHLMACHER (EDS.), *The Suffering Servant. Isaiah 53 in Jewish and Christian Sources,* trans. D. P. Bailey (Grand Rapids—Cambridge, UK: Eerdmans, 2004, paper $45 or £29.99) xxvii and 520 pp. Bibliography. Indexed. LCN: 2004053272. ISBN: 0-8028-0845-X.

The translation and adaptation of *Der leidende Gottesknecht. Jesaja 53 und seine Wirkungsgeschichte* [*NTA* 41, p. 400], this volume presents essays by H. Spieckermann on the conception and prehistory of the idea of vicarious suffering in the OT; H.-J. Hermisson on the Fourth Servant Song in the context of Second Isaiah; Janowski on "he bore our sins"—Isaiah 53 and the drama of taking another's place; M. Hengel with Bailey on the effective history of Isaiah 53 in the pre-Christian period; Stuhlmacher on Isaiah 53 in the Gospels and Acts; O. Hofius on the Fourth Servant Song in the NT letters; J. Ådna on the Servant of Isaiah 53 as triumphant and interceding messiah—the reception of Isa 52:13–53:12 in *Targum of Isaiah* with special attention to the concept of the messiah; C. Markschies on Jesus Christ as a man before God—two interpretive models for Isaiah 53 in patristic literature and their development; Bailey on "our suffering and crucified Messiah" (*Dialogue* 111.2)—Justin Martyr's allusions to Isaiah 53 in his *Dialogue with Trypho* with special reference to the new edition by M. Marcovich; and S. Schreiner on Isaiah 53 in the *Sefer Hizzuk Emunah* ("Faith Strengthened") of Rabbi Isaac ben Abraham of Troki. Also included is a 31-page classified bibliography on Isaiah 53 compiled by W. Hüllstrung, G. Feine, and Bailey.

R. A. KERESZTY, *Wedding Feast of the Lamb. Eucharistic Theology from a Historical, Biblical, and Systematic Perspective* (Chicago: Hillenbrand Books, 2004, $35) x and 270 pp. Indexed. LCN: 2004109032. ISBN: 1-59525-006-9.

Kereszty, a Cistercian who teaches at the University of Dallas, contends that if we discover the "logic" of God's self-emptying love, the Eucharist becomes the luminous center that sheds new light upon all the other mysteries of faith and shows their bearing on our communal and personal existence. After introductory chapters on sacrifice in the history of religions and in the OT, he considers the Eucharist in various parts of the NT: the institution accounts, the Synoptic Gospels and Acts, John's Gospel, Pauline theology, the letter to the Hebrews, and the book of Revelation. Then he traces the development of eucharistic theology in the early tradition (the unfolding of biblical themes), in Greek patristic thought, in the Latin Fathers, from the early Middle Ages to the Protestant Reformation, and from the Council of Trent to Vatican II. Finally he offers a systematic presentation of the Eucharist as the sacrament of Christ's sacrifice with regard to a theology of eucharistic celebration, the real presence of Christ in the Eucharist, and the adoration of the Blessed Sacrament outside the eucharistic celebration. The three appendixes concern Mary and the Eucharist, pastoral implications, and ecumenical implications.

J. W. KINN, *The Spirit of Jesus in Scripture and Prayer* (Lanham, MD—Oxford: Rowman & Littlefield, 2004, $70) xx and 233 pp. Bibliography. Indexed. LCN: 2003026776. ISBN: 0-7425-3189-9.

Drawing on his many years as a parish priest in Chicago and long-term interest in Scripture, Kinn seeks in this volume to restore the Holy Spirit to the proper place that Scripture gives the Spirit in the whole plan of our salvation. After a ten-page general introduction, he discusses the Spirit of Jesus in Scripture (OT, Paul, Luke, John, etc.) and the Spirit of Jesus in prayer (Luke, Paul, John, etc.). Then he compares the Spirit of Jesus in the early church and today, and concludes with a simple pneumatology (the Spirit as gift) based on Luke (the source of power and inspiration), Paul (an indwelling presence and sanctifier), and John (our personal teacher and advocate).

A. J. KÖSTENBERGER WITH DAVID W. JONES, *God, Marriage, and Family. Rebuilding the Biblical Foundation* (Wheaton, IL: Crossway, 2004, paper $15.99) 448 pp. Bibliography. Indexed. LCN: 2004018925. ISBN: 1-58134-580-1.

After an introductory chapter on the current cultural crisis regarding marriage and the family, this volume presents essays on the following topics: leaving and cleaving—marriage in the OT; no longer two but one—marriage in the NT; the nature of marriage—sacrament, contract, or covenant; the ties that bind—family in the OT; the Christian family—family in the NT; to have or not to have children—special issues related to the family; requiring the wisdom of Solomon—special issues related to the family; undivided devotion to the Lord—the divine gift of singleness; abandoning natural relations—the biblical verdict on homosexuality; separating what God has joined together—divorce and remarriage; faithful husbands—qualifications for church leadership; and uniting all things in him—concluding synthesis. Köstenberger is professor of NT and Jones is assistant professor of Christian ethics at Southeastern Baptist Theological Seminary in Wake Forest, NC.

I. H. MARSHALL, *New Testament Theology. Many Witnesses, One Gospel* (Downers Grove, IL: InterVarsity, 2004, $40) 765 pp. Bibliographies. Indexed. LCN: 2004017266. ISBN: 0-8308-2795-1.

This guide to the theology of the NT seeks to let the individual books of the NT speak for themselves and then to attempt a synthesis of their teaching. After a 32-page introduction to how we do NT theology, it treats the theology of the NT writings under four main headings: Jesus, the Synoptic Gospels, and Acts; the Pauline letters; the Johannine literature; and Hebrews, James, 1–2 Peter, and Jude. Marshall, honorary research professor of NT at the University of Aberdeen in Scotland, concludes that the NT presents a religion of redemption, that the NT was born in the context of early Christian mission and bears witness to the divine mission that has reached its climax in Jesus Christ, and that its unity is expressed through diversity.

K. NÜRNBERGER, *Biblical Theology in Outline. The Vitality of the Word of God* (Pietermaritzburg: Cluster Publications, 2004, paper R 60 or $12; Pretoria: C B Powell Bible Centre) vii and 248 pp. Bibliography. ISBN: 1-875053-41-7 (CP).

Nürnberger, professor emeritus and research associate of the School of Theology at the University of KwaZulu-Natal, South Africa, describes the word of God as a message that involves us in God's creative authority, redeeming love, and comprehensive vision for the world. He first explains the principles of his approach to the Bible under the following headings: Why bother?—regaining the vitality of the word of God; critique—dealing responsibly with authoritative documents; approaches to interpretation—retrieving the thrust; a message in flux—tracing the history of the story; texts in their contexts—dating biblical documents; and the canon—our guideline to the truth. Then he traces central biblical motifs through biblical history as they responded to changing situations: promises to the fathers of Israel; the exodus from Egypt and the conquest of Canaan; the king as God's representative on earth; priesthood and sacrifice; covenant, law, and grace; and creation and new creation.

R. W. PIERCE AND R. M. GROOTHUIS (EDS.), *Discovering Biblical Equality. Complementarity without Hierarchy* (Downers Grove, IL: InterVarsity, 2004, paper $25) 528 pp., 2 figs. Indexed. LCN: 2004017264. ISBN: 0-8308-2729-3.

In their seven-page introduction, the editors define as the essential message of biblical equality the conviction that gender in or of itself neither privileges nor curtails one's ability to be used to advance the kingdom of God or to glorify God in any dimension of ministry, mission, society, or family. The twenty-nine essays appear under five headings: setting the stage—the historical backdrop (three); looking to Scripture—the biblical texts (ten); thinking it through—logical and theological perspectives (six); addressing the issues—hermeneutical and cultural perspectives (five); and living it out—practical applications (five). The papers most pertinent to NT study are by Pierce on the development from OT law to NT gospel; L. L. Belleville on women leaders in the Bible; A. B. Spencer on Jesus' treatment of women in the Gospels; G. D. Fee on praying and prophesying in the assemblies (1 Cor 11:2-16); C. S. Keener on learning in the assemblies (1 Cor 14:34-35); Fee on male and female in the new creation (Gal 3:26-29); I. H. Marshall on mutual love and submission in marriage (Col 3:18-19; Eph 5:21-33); Belleville on teaching and usurping authority (1 Tim

2:11-15); P. H. Davids on a silent witness in marriage (1 Pet 3:1-7); Fee on the priority of Spirit gifting for church ministry; W. L. Liefeld on the nature of authority in the NT; S. J. Grenz on biblical priesthood and women in ministry; J. L. Brown on God, gender, and biblical metaphor; Groothuis on "equal in being, unequal in role"—exploring the logic of woman's subordination; K. Giles on the subordination of Christ and the subordination of women; R. Nicole on biblical hermeneutics—basic principles and questions of gender; Fee on hermeneutics and the gender debate; W. J. Webb on a redemptive-movement hermeneutic—the slavery analogy; and Webb on gender equality and homosexuality. Fee served as contributing editor.

W. POPKES AND R. BRUCKER (EDS.), *Ein Gott und ein Herr. Zum Kontext des Monotheismus im Neuen Testament,* Biblisch-Theologische Studien 68 (Neukirchen-Vluyn: Neukirchener, 2004, paper €19.90) viii and 168 pp., 3 figs. Bibliographies. Indexed. ISBN: 3-7887-2070-0.

After an eight-page introduction by Popkes, this volume presents five essays on the context of monotheism in the NT: O. Wischmeyer on belief in God, religions, and monotheism in Acts; G. Sellin on monotheism in the letter to the Ephesians—beyond theocracy and "ecclesiocracy"; E.-M. Becker on εἷς θεός and 1 Corinthians 8—the early Christian development and function of monotheism; Brucker on Jesus as God—θεός as a christological title and its implications for NT monotheism; and D. Starnitzke on whether the one God is indivisible *in se*—monotheism in the perspective of systems-theory.

H. G. REVENTLOW AND Y. HOFFMAN (EDS.), *The Problem of Evil and its Symbols in Jewish and Christian Tradition,* JSOT Supplement Series 366 (London—New York: T&T Clark International, 2004, £65 or $125) xi and 220 pp. Bibliography. Indexed. ISBN: 0-8264-6222-7.

The fourteen essays on the problem of evil in Jewish and Christian traditions in this volume appear under four headings: the Bible (six), religious history and Judaism (three), systematic questions (four), and modern literature (one). The papers most pertinent to the NT field are by Reventlow on the evil ones and the godless—a problem of identity in biblical wisdom; K. Wengst on the devil in the book of Revelation; and B. Nitzan on evil and its symbols in the Qumran scrolls. The papers were prepared for a symposium sponsored by Tel Aviv University and the University of the Ruhr that was held in Bochum in 2001.

A. ROBINSON, *The Apostles' Creed. God's Special Revelation* (Brighton, UK—Portland, OR: Alpha, 2005, paper £9.95 or $17.95) viii and 113 pp. LCN: 2004021208. ISBN: 1-898595-46-1.

In his preface, Robinson, formerly principal lecturer in theology and religious studies at Derby, observes that the Apostles' Creed gives a brief summary of the Christian faith and is based on biblical authority, as may be observed in the biblical references used in this book. In the body of this book he explains and discusses the Apostles Creed by breaking the text down into twenty-two short chapters ("I believe in God"; "the Father almighty"; "creator of heaven and earth"; etc.). Questions for discussion are provided at the end of each chapter, and an "other activities" section is included at the end of the book.

E. J. SCHNABEL, *Early Christian Mission.* Vol. 1, *Jesus and the Twelve;* vol. 2, *Paul and the Early Church* (Downers Grove, IL: InterVarsity, 2004, $45 each; Leicester, UK: Apollos) xliii and 1928 pp., 42 figs., 2 tables. Bibliography. Indexed. LCN: 2004017281. ISBN: 0-8308-2791-9 (vol. 1-IV), -2792-7 (vol. 2-IV); 1-84474-045-3 (vol. 1-A), -046-3 (vol. 2-A).

The revised and expanded version of *Urchristliche Mission* [*NTA* 47, p. 584], these two volumes take "mission" to mean the activity of a community of faith that distinguishes itself from its environment in terms of both religious belief (theology) and social behavior (ethics). After a fifty-page general introduction, the first volume treats the missionary activity of Jesus and the Twelve under four major headings: promise—Israel's eschatological expectations and Jewish expansion in the Second Temple period; fulfillment—the mission of Jesus; beginnings—the mission of the apostles in Jerusalem; and exodus—the mission of the Twelve from Jerusalem to the ends of the earth. The second volume considers the missionary activities of Paul and the early church under three headings: pioneer missionary work—the mission of the apostle Paul; growth—consolidation and challenges of the early Christian churches; and results—the identity, praxis, and message of the early Christian mission. Schnabel teaches NT at Trinity Evangelical Divinity School in Deerfield, IL.

R. H. STONE AND R. L. STIVERS (EDS.), *Resistance and Theological Ethics* (Lanham, MD—Oxford: Rowman & Littlefield, 2004, cloth $72, paper $28.95) vi and 334 pp. Indexed. LCN: 2004005593. ISBN: 0-7425-4159-2 (cloth), -4160-6 (paper).

After Stone's thirteen-page introduction to contemporary resistance ethics, this volume presents essays on resistance to social forces (seven), the biblical and historical roots of resistance (six), and the theological ethics of resistance (six). The papers most pertinent to the NT field are by P. Hertig on the subversive kingship of Jesus in Luke, and B. K. Blount on reading Revelation today—witness as active resistance. Other contributors include G. K. Douglass, D. W. Wilbanks, J. C. Raines, M. Douglas, L. M. Gross, and E. L. Long.

P. L. TITE, *Conceiving Peace and Violence. A New Testament Legacy* (Lanham, MD—Oxford: University Press of America, 2004, paper $35) xiv and 232 pp. Bibliography. Indexed. LCN: 2003112788. ISBN: 0-7618-2676-9.

Tite, author of *Compositional Transitions in 1 Peter. An Analysis of the Letter-Opening* (1997), intends this work as an exploration of the emergence of violence and peace within the process of biblical reading and ideological construction. After discussing the process of ideological construction as well as the ethical dimensions of the social dynamics involved, he examines the symbolic "mythic" universes generated in the Fourth Gospel and 1 Peter, and offers reflections on the ethical implications of those universes for readers. Then he suggests that the biblical texts have a potentiality for peace or violence promotion by exploring how dehumanization of three particular "marginalized publics" has emerged from the Christian reading of these texts.

P. TRUMMER, *"Das ist mein Leib." Neue Perspektiven zu Eucharistie und Abendmahl* (Düsseldorf: Patmos, 2005, paper €18) 199 pp., 9 photos. ISBN: 3-491-70383-2.

In this volume, Trummer, professor of NT at the University of Graz in Austria and author of *". . . dass alle eins sind!" Neue Zugänge zu Eucharistie und Abendmahl* (2001), deals with the following topics pertaining to the Eucharist and the Lord's Supper: sacrifice or meal; Why the cross?; house churches; bread and wine; the bread of life; Lord's Supper or love-meal; "this is my body"—or, What separates this meal from all others?; Eucharist and community; and "brother Pope."

R. W. YARBROUGH, *The Salvation-Historical Fallacy? Reassessing the History of New Testament Theology,* History of Biblical Interpretation 2 (Leiden: Deo, 2004, paper £39.95 or $59.95) xiv and 402 pp. Bibliography. Indexed. ISBN: 90-5854-024-3.

Yarbrough, associate professor of NT and department chair at Trinity Evangelical Divinity School in Deerfield, IL, contends that a seemingly disparate collection of NT scholars—J. C. K. von Hofmann, A. Schlatter, M. Albertz, L. Goppelt, and O. Cullmann—combine to form an alternative ("salvation history") to traditional NT theology ("critical orthodoxy") in the mode of F. C. Baur, W. Wrede, and R. Bultmann. After a seven-page introduction, he discusses the following topics: Tübingen versus Erlangen—Baur and von Hofmann on NT theology; religion versus theology—Wrede and Schlatter on NT theology; the debate continues—religion versus theology between the World Wars; slouching toward crisis—salvation history in the biblical theology movement; prophet without honor—Cullmann's unseasonable salvation historical synthesis; and the perfect storm—final assault on salvation history and counterinsurgency. Yarbrough concludes that salvation historical alternatives to "critical orthodoxy" will continue to find supporters in the years to come.

O. Artus, *La géographie de la Bible*, Cahiers Evangile 122 (Paris: Cerf, 2003, paper €5.79) 68 pp., 7 maps, stemma. Bibliography. ISSN: 0222-9714.

Artus, professor of Sacred Scripture at the Institut Catholique de Paris and a member of the Pontifical Biblical Commission, first describes the physical geography of Israel-Palestine, with particular attention to its history, regions, and climate. Next he treats its human and economic geography, with regard to villages and populations, routes and commerce, agriculture, and so forth. Then he considers the political geography of the Holy Land within its Near Eastern context, the emergence of Israel as a distinctive entity, the kingdoms of Israel and Judah, Judea in the framework of the Persian empire, and so forth. Finally he discusses aspects of symbolic and theological geography found in the OT and NT, respectively.

K. Berthelot, *L'"humanité de l'autre homme" dans la pensée juive ancienne*, Supplements to the Journal for the Study of Judaism 87 (Leiden—Boston: Brill, 2004, €110 or $137) ix and 304 pp. Bibliography. Indexed. LCN: 2003065529. ISBN: 90-04-13797-1.

Berthelot, author of *Philanthrôpia judaica. Le débat autour de la "misanthropie" des lois juives dans l'Antiquité* (2003), analyzes the different ways in which "humanism" (the concept that each individual has obligations vis-à-vis every other human being for the sole reason that there exists among all humans an identity of nature, parentage, or solidarity) was developed in the various currents of Hellenistic philosophy, and investigates how these ideas were received and debated in ancient Jewish thought. She gives particular attention to how Gen 1:26-27 (the creation of humankind in the image of God) and Lev 19:18 (the injunction to love one's neighbor as oneself) were interpreted by Jewish authors in a humanistic sense. After a ten-page introduction, she considers the ethical import of belonging to humanity among the Greek and Roman philosophers. Then she discusses the paradigm of nature or the human condition in ancient Jewish thought, the paradigm of creation (with reference to Gen 1:26-27/2:7; etc.), and loving one's neighbor as oneself (Lev 19:18).

P. Bobichon, *Justin Martyr. Dialogue avec Tryphon. Édition critique.* Vol. 1, *Introduction, Texte grec, Traduction;* vol. 2, *Notes de la traduction, Appendices, Indices,* Paradosis 47/1-2 (Fribourg: Département de Patristique et d'Histoire de l'Eglise de l'Université de Fribourg—Academic Press, 2003, paper 180 SFr or €120) xii and 1125 pp. Bibliographies. Indexed. ISBN: 2-8271-0958-1 (AP).

The definitive version of a doctoral dissertation directed by J.-M. Mathieu and presented in 1999 to the Université de Caen, these volumes investigate Justin's *Dialogue with Trypho* not only as a polemical document but also as a source of information on the relationships among Christianity, Judaism, and Hellenism in their historical, philosophical, exegetical, and theological dimensions. The first volume provides a 181-page introduction concerning Justin and his work, the texts (manuscripts and editions) and translations of *Dialogue with Trypho,* the content, the lacuna in 74.3-4, Judaism(s), exegesis, the intended audience, the principles underlying this edition, and so forth. Then it presents a new critical edition of the text based on a reexamination of the two extant manuscripts and all earlier editions, with the Greek text (and critical apparatus below) and a French translation (and biblical references below) on facing pages. The second volume consists of notes on the translation (pp. 569-917), twelve appendixes on various topics (pp. 921-1015), and various indexes (pp. 1021-1124).

E. Bons (ed.), *"Car c'est l'amour qui me plaît, non le sacrifice. . .". Recherches sur Osée 6:6 et son interprétation juive et chrétienne,* Supplements to the Journal for the Study of Judaism 88 (Leiden—Boston: Brill, 2004, €75 or $93) vii and 198 pp. Indexed. LCN: 2003065509. ISBN: 90-04-13677-0.

After Bons's seven-page introduction, this volume presents papers by Bons on Hos 6:6 in the Masoretic text; J. Joosten on the Hebrew term *ḥsd* and the Greek word ἔλεος—reflections on a lexical equivalence in the Septuagint; G. Lusini on the quotation of Hos 6:6 in *Sibylline Oracles;* P. Keith on the quotations of Hos 6:6 in Mt 9:9-13 and 12:1-8; D. Gerber on the uses of ἔλεος in Luke-Acts; F. Calabi on sacrifices and their symbolic significance according to Philo; M. Millard on Hos 6:6 in the history of Jewish interpretation; M. C. Pennacchio on the patristic interpretation of Hos 6:6; and L. Pernot on the Greek concept of "mercy" (ἔλεος).

P. BORGEAUD, *Mother of the Gods. From Cybele to the Virgin Mary,* trans. L. Hochroth (Baltimore—London: Johns Hopkins University Press, 2004, $49.95) xix and 186 pp. Indexed. LCN: 2004004563. ISBN: 0-8018-7985-X.

Originally published in 1996 as *La Mère des dieux: De Cybele à la Vierge Marie,* this volume focuses on the figure of the "mother goddess" in Asia Minor, Greece, and Rome between the 6th century B.C. and the 4th century A.D. It examines how the mother of the gods was integrated into specific cultures, what she represented to her worshipers, and how she was used as a symbol in art, myth, and politics. After a five-page introduction, it treats the topic under seven headings: an itinerant mother, in the Athenian agora, the invention of a mythology, the mother's entrance into the Roman republic, the origin of the Mater Magna, Attis in the imperial period, and from Mother of the gods to Mother of God. Borgeaud, professor of the history of religion at the University of Geneva, is the author of *The Cult of Pan in Ancient Greece* (1988).

D. BOYARIN, *Border Lines. The Partition of Judaeo-Christianity,* Divinations: Rereading Late Ancient Religion (Philadelphia: University of Pennsylvania Press, 2004, $38.50 or £25.50) xvii and 374 pp. Bibliography. Indexed. LCN: 2003065753. ISBN: 0-8122-3764-1.

Boyarin, professor of talmudic culture in the departments of Near Eastern studies and rhetoric at the University of California in Berkeley, contends that Christian "heresiology" from the 2nd to the 5th century A.D. was a response to the question of how the mapping of a border with something that Christianity would call Judaism made the new Christian self-definition as a "religion" work. He gives special attention to the species of heretics called "Jews" and "Judaizers," and to the terminology of hybrids and monsters applied to them. He also explores how the rabbis in these same centuries produced an analogous response, a discourse of the pure and authentic opposed to the impure, the contaminated, the hybrid, the *min.* After a 33-page introduction, he treats the heresiological beginnings of Christianity and Judaism: Justin's dialogue with the Jews—the beginnings of orthodoxy; and naturalizing the border—apostolic succession in the Mishnah. Then he considers how Logos theology became Christian: the intertextual birth of the Logos—the prologue to John as a Jewish midrash; the Jewish life of the Logos—Logos theology in pre- and pararabbinic Judaism; and the crucifixion of the Memra—how the Logos became Christian. Finally he discusses the historicizing of rabbinic religion: the Yavneh legend of the Stammaim—on the invention of the rabbis in the 6th century; and "when the kingdom turned to *minut*"—the Christian empire and the rabbinic refusal of religion.

T. S. BURNS, *Rome and the Barbarians, 100 B.C.—A.D. 400,* Ancient Society and History (Baltimore—London: Johns Hopkins University Press, 2003, $49.95) xiv and 461 pp., 6 maps. Illustrated. Bibliography. Indexed. LCN: 2002015858. ISBN: 0-8018-7306-1.

Burns, professor of history at Emory University and author of *Barbarians within the Gates of Rome. Roman Military Policy and the Barbarians* (1994), shows how Rome's relations with barbarians and vice versa between 100 B.C. and A.D. 400 slowly but inexorably evolved from general ignorance, hostility, and suspicion toward tolerance, synergy, and integration. He traces the history of this development under seven major headings: sometimes bitter friends; recognition, confrontation, and coexistence; through Caesar's eyes; the early empire and the barbarians—an overview; perspectives from Pannonia; the barbarians and the "crisis" of the empire; and barbarians and the late Roman empire. An appendix treats the most important Roman emperors and usurpers. Burns concludes that from A.D.

400 on the withering of the distinctions between Roman and barbarian continued even as new distinctions arose only to disappear in their turn as still others emerged.

B. BURRELL, Neokoroi. *Greek Cities and Roman Emperors,* Cincinnati Classical Studies, new series, 9 (Leiden—Boston: Brill, 2004. €139 or $173) xix and 422 pp. and 37 plates, folding chart, map. Bibliography. Indexed. ISBN: 90-04-12578-7.

The term *neokoroi* (usually translated "temple wardens") refers to cities of Hellenic culture in some eastern provinces of the Roman empire that possessed a provincial temple dedicated to the cult of the Roman emperor. After a thirteen-page introduction, this volume gathers the archaeological, numismatic, epigraphical, and historical evidence for thirty seven such cities: Pergamum in Mysia (Augustus), Smyrna in Ionia (Tiberius), Miletus in Ionia (Gaius), Ephesus in Ionia (Nero), Kyzikos in Mysia (Hadrian), Sardis in Lydia (Antoninus Pius), and so forth. Then it presents summary chapters on the historical development of *neokoria,* the temples, the cities, the *koina* and their officials, and the Roman powers. Burrell, associate research professor of classics at the University of Cincinnati, concludes that Asia was the birthplace of *neokoros* as a title, and that Trajan and Hadrian focused attention on *neokoria* and took it in new directions.

H. CANCIK AND H. SCHNEIDER (EDS.), *Brill's New Pauly. Encyclopaedia of the Ancient World. Antiquity.* Vol. 5, *EQU-HAS* (Leiden—Boston: Brill, 2004. €208 or $229) xviii and 591 pp. (cols. 1-1182), 41 figs., 17 maps, 2 stemmata. Bibliographies. ISBN: 90-04-12268-0.

The fifth volume in the English version of *Der Neue Pauly* [see *NTA* 49, p. 206] covers topics from "Equisetum" to "Hasta." The entries include (among others) eroticism, eschatology, Essenes, ethics, etymology, euangelion, euergetism, eunuchs, Eupolemus, exordium, Ezekiel, fable, family, farmers, fate, festivals and feasts, figures, fire, fish dishes (and seafood), folktales, fortifications, forum, freedmen, freedom, friendship, funerary architecture, furniture, Gadara, Galatia, Galilee, games, gardens, gates, gem cutting, genealogy, genizah, geography, gerousia, Gessius Florus, gestures, giants, glass, gnome, gnosis, gods (names of), gold, graffiti, grain, Greek, gymnasium, Hadrian, haggadah, hairstyle, halakah, happiness, and Hasmoneans. An additional article on "economy" is included in cols. 1167-1182.

E. A. CASTELLI, *Martyrdom and Memory. Early Christian Culture Making,* Gender, Theory, and Religion (New York: Columbia University Press, 2004, $40) xvii and 335 pp., 3 photos. Bibliography. Indexed. LCN: 2004056033. ISBN: 0-231-12986-6.

Castelli, associate professor of religion at Barnard College at Columbia University and author of *Imitating Paul. A Discourse of Power* (1991), contends that the memory work done by early Christians on the historical experience of persecution and martyrdom was a form of culture making whereby Christian identity was indelibly marked by the collective memory of the religious suffering of others. After a nine-page introduction, she treats collective memory and the meanings of the past; performing persecution, theorizing martyrdom; the martyr's memory—autobiography and self-writing in Ignatius, Perpetua, and Pionius; martyrdom and the spectacle of suffering; layers of verbal and visual memory—commemorating Thecla the protomartyr; and religion as a chain of memory—Cassie Bernall of Columbine High and the American legacy of early Christian martyrdom. Castelli concludes that the discourse of martyrdom is both a discourse of suffering in the service of an idea and/or a communal identity and a discourse of power.

J. H. CHARLESWORTH, *Die Schrift des Sem,* Jüdische Schriften aus hellenistisch-römischer Zeit. Band 2, *Weisheitliche, magische und legendarische Erzählungen,* Lieferung 9 (Gütersloh: Gütersloher Verlagshaus, 2005. paper €29.95) viii and 35 pp. Bibliography. Indexed. ISBN: 3-579-05241-1.

Preserved only in folios 81b-83b of Rylands Syriac MS 44 (15th century), *Treatise of*

*Shem* describes the characteristics of the year according to the house of the zodiac in which it begins [see § 23-303]. This fascicle first presents a twenty-page introduction to the work's text, original language, dating, origin, historical significance, theological significance, relation to canonical books, cultural significance, and so on. Then it offers a German translation of the text with extensive notes below. Charlesworth contends that *Treatise of Shem* was composed in a Semitic language shortly after 31 B.C. in Alexandria, and is important as an early witness to Jewish interest in astrology and the zodiac and to Jewish response to the battle of Actium and its aftermath.

J. J. COLLINS, G. E. STERLING, AND R. A. CLEMENTS (EDS.), *Sapiential Perspectives: Wisdom Literature in Light of the Dead Sea Scrolls. Proceedings of the Sixth International Symposium of the Orion Center for the Study of the Dead Sea Scrolls and Associated Literature, 20-22 May, 2001*, Studies on the Texts of the Desert of Judah 51 (Leiden—Boston: Brill, 2004, €84 or $105) x and 210 pp., 8 tables. Indexed. LCN: 2003065536. ISBN: 90-04-13670-3.

The nine papers in this volume discuss wisdom texts from Qumran and related matters: A. Rofé on revealed wisdom—from the Bible to Qumran; M. Kister on wisdom literature and its relation to other genres—from Ben Sira to *Mysteries;* Collins on the eschatologizing of wisdom in the Dead Sea scrolls; T. Elgvin on priestly sages?—the milieus of origin of *4QMysteries* and *4QInstruction;* L. H. Schiffman on halakic elements in the sapiential texts from Qumran; B. G. Wright on the categories of rich and poor in the Qumran sapiential literature; C. Werman on What is the *Book of Hagu*?; Å. Justnes on 4Q215a (*Time of Righteousness*) in context (with an appendix by Elgvin and Justnes on the text of 4Q215a frgs. 1-4); and Sterling on whether there was a common ethic in Second Temple Judaism.

J. G. COOK, *The Interpretation of the Old Testament in Greco-Roman Paganism*, Studien und Texte zu Antike und Christentum 23 (Tübingen: Mohr Siebeck, 2004, paper €64) xv and 399 pp. Bibliography. Indexed. ISBN: 3-16-148474-6.

Continuing the project begun in Cook's *The Interpretation of the New Testament in Greco-Roman Paganism* [*NTA* 44, p. 616; 46, p. 400], this volume analyzes how three pagan writers—Celsus, Porphyry, and Julian the Apostate—reacted to the OT in its Septuagint version, with particular attention to how Septuagint texts appeared in the eyes of Greco-Roman intellectuals. After a 54-page introduction to the Septuagint's reception in the Greco-Roman world, it surveys the responses of Celsus, Porphyry, and Julian, respectively, to the OT literature and various topics in it. Cook, associate professor of religion and philosophy at LaGrange College in Georgia, concludes that the three pagan writers were arguing against Christianity rather than Judaism, and were contending that since the Septuagint does not support Christian beliefs and practices and is riddled with problems, Christianity has no foundation and should be rejected.

É. COTHENET ET AL., *Marie dans les récits apocryphes chrétiens*, tome 1, Études Mariales 60 (Paris—Montreal: Médiaspaul, 2004, paper €35) 285 pp. Bibliographies. ISBN: 2-7122-0904-4.

After a five-page introduction by Cothenet, this volume presents J. Roten's general essay on Mary and the Apocrypha, and J. Longère's bibliography on the pertinent Christian Apocrypha. Then there are papers by Y.-M. Blanchard on the mother of Jesus in the Apocrypha of the Johannine tradition; R. Winling on *Protevangelium of James;* R. Laurentin on the impact of *Protevangelium of James* on church life and dogma; M.-J. Pierre on the Virgin in *Odes of Solomon;* A. Boud'hors on the origin and significance of the Coptic apocryphon entitled *History of Joseph the Carpenter;* and Cothenet on biblical and apocalyptic traditions in the ancient accounts of Mary's dormition. The remaining essays concern the literary and liturgical influence of the apocryphal texts about Mary (two) and other topics related to Mariology (two).

I. J. DAVIDSON, *The Birth of the Church. From Jesus to Constantine, A.D. 30–312,* Baker History of the Church 1 (Grand Rapids: Baker, 2004, $29.99) 400 pp., 17 halftones, 3 maps, timeline. Bibliography. Indexed. LCN: 2004011988. ISBN: 0-8010-1270-8.

The first in a multivolume series devoted to the history of the church throughout the centuries, this volume covers the period from Jesus to Constantine, and reflects on the political, cultural, and intellectual challenges that the early church faced as it grew and defined itself. After an eight-page introduction, Davidson, senior lecturer in systematic theology at the University of Otago in New Zealand, discusses the following twelve topics: the world of Jesus' first followers; spreading the news; Paul—missionary, teacher, martyr; being Christian; Israel old and new; early Christian diversity and unity; external pressures—suffering for and defending the faith; Christian thought in the west; Alexandrian Christianity and its legacy; worship and practice; ministry and morals; and faith and politics. He concludes that while the emergence of an imperial regime that directly favored Christianity did not alter the fundamental character of the gospel or revolutionize the demands of genuine discipleship of Jesus, from the 4th century onward the air that Christians breathed would never be entirely the same again.

L. DE BLOIS ET AL. (EDS.), *The Statesman in Plutarch's Works. Proceedings of the Sixth International Conference of the International Plutarch Society, Nijmegen/Castle Hernen, May 1-5, 2002.* Vol. 1, *Plutarch's Statesman and His Aftermath: Political, Philosophical, and Literary Aspects,* Mnemosyne: Bibliotheca Classica Batava, Supplementum 250/1 (Leiden—Boston: Brill, 2004, €95 or $125) viii and 350 pp., 5 plates. Bibliography. Indexed. LCN: 2004045598. ISBN: 90-04-13795-5.

This volume presents the first half of the papers prepared for the 2002 conference on the statesman in Plutarch's works under four headings: Plutarch—his life and his political activities (four); Plutarch's presentation of statesmen (four); the statesman in Plutarch's works—political, philosophical, and literary aspects (ten); and Plutarch's statesman—his influence and aftermath (seven). The contributors include P. A. Stadter on Plutarch as a diplomat for Delphi; J. McInerney on Plutarch and Pausanias at Delphi; C. Pelling on whether Plutarch's politicians ever learn; M. Beck on Plutarch on the statesman's independence of action; E. Bowie on poetry and music in the life of Plutarch's statesmen; A. Pérez Jiménez on Plutarch's heroes and the choice between justice and utility; I. Calero Secall on the presence of Aristotle's political ideas in Plutarch; J. Boulogne on Plutarch's political imagination; T. S. Schmidt on barbarians in Plutarch's political thought; V. Hunink on Plutarch and Apuleius; and W. Keulen on Lucius' kinship diplomacy—Plutarchan reflections in an Apuleian character.

L. DE BLOIS ET AL. (EDS.), *The Statesman in Plutarch's Works. Proceedings of the Sixth International Conference of the International Plutarch Society, Nijmegen/Castle Hernen, May 1-5, 2002.* Vol. 2, *The Statesman in Plutarch's Greek and Roman* Lives, Mnemosyne: Bibliotheca Classica Batava, Supplementum 250/2 (Leiden—Boston: Brill, 2005, €99 or $134) xx and 395 pp. Bibliography. Indexed. LCN: 2004045598. ISBN: 90-04-13808-0.

After a four-page introduction, this volume presents twenty-five papers under three major headings: the statesman in Plutarch's Greek and Roman *Lives*—general issues (seven); the statesman in Plutarch's Greek *Lives* (eight); and the statesman in Plutarch's Roman *Lives* (ten). The contributors include S. Saïd on Plutarch and the people in the *Parallel Lives;* D. H. J. Larmour on statesman and self in the *Parallel Lives;* F. E. Brenk on the eschatological dimension of Plutarch's biographies; M. van Raalte on political virtue and philosophy in Plutarch's *Lives;* L. Prandi on singular and plural in Plutarch's Greek *Lives;* B. Boulet on whether Numa is the genuine philosopher king; J. M. Bremer on Plutarch and the "liberation of Greece"; L. Holland on Plutarch's *Aemilius Paullus* and the model of the philosopher-statesman; B. Buszard on the decline of the Roman republic in *Pyrrhus-Marius;* A. Keaveney on Sulla the warlord and other mythical beasts; M. Tröster on Hellenism and *tryphē* in Plutarch's *Life of Lucullus;* J. Beneker on thematic correspondences in Plutarch's

*Lives* of Caesar, Pompey, and Crassus; M. Hoff on Athens honoring Pompey the Great; R. M. Aguilar on political marriages in Rome; and M. T. Schettino on the political themes and civil conflicts of A.D. 68/69 according to Plutarch. The two volumes were edited by de Blois, J. Bons, T. Kessels, and D. M. Schenkeveld.

E. A. DE BOER, *The Gospel of Mary. Beyond a Gnostic and a Biblical Mary Magdalene,* JSNT Supplement Series 260 (London—New York: T&T Clark International, 2004, £65 or $125) x and 248 pp. Bibliography. Indexed. ISBN: 0-567-08264-4.

The revised version of a doctoral dissertation supervised by C. Vander Stichele and R. Roukema and presented in 2002 to the University of Kampen, this volume examines the *Gospel of Mary* and related sources to discover what it reveals about Mary Magdalene and to determine the origin of this portrayal. After an eleven-page introduction, it discusses the *Gospel of Mary,* provides a translation of it, and compares it with NT and gnostic writings. Next it deals with the character and purpose of *Gospel of Mary* and suggests that it should not be read as a specifically gnostic text. Then it focuses on this Gospel's portrayal of Mary Magdalene and compares it with the portrayals in the Gospels of Mark, Matthew and Luke, and John, respectively. De Boer concludes that *Gospel of Mary* should not be categorized as a gnostic writing, that it presents Mary as an apostolic leader, that it contains no dualistic use of male and female imagery, and that its portrayal of Mary depends not on the NT Gospels but rather on earlier tradition about Mary Magdalene.

R. DEINES AND K.-W. NIEBUHR (EDS.), *Philo und das Neue Testament. Wechselseitige Wahrnehmungen. I. Internationales Symposium zum Corpus Judaeo-Hellenisticum, 1.–4. Mai 2003, Eisenach/Jena,* Wissenschaftliche Untersuchungen zum Neuen Testament 172 (Tübingen: Mohr Siebeck, 2004, €94) xxiii and 435 pp. Indexed. ISBN: 3-16-148396-0.

After a sixteen-page introduction by the editors on Paul and the NT and the NT and Philo, this volume presents three general essays by G. E. Sterling on the place of Philo of Alexandria in the study of Christian origins; G. W. E. Nickelsburg on Philo among Greeks, Jews, and Christians; and L. W. Hurtado on whether Philo helps to explain Christianity. Then there are twelve "paired" studies on particular Philonic and NT texts: P. W. van der Horst and F. Avemarie on Philo's *In Flaccum* and Acts; D. M. Hay and B. Schaller on Philo's anthropology in comparison with Paul's, with particular attention to 1 Corinthians; D. Zeller and G. Sellin on Philo's Logos theology and 1 Corinthians 1–4; N. G. Cohen and B. Heininger on mystery terminology in Paul and Philo (2 Cor 12:2-4 and *Spec. leg.* 3.1-6); F. Siegert and J. Herzer on the inspiration of Scripture according to Philo and 2 Tim 3:16; and T. Seland and K.-H. Ostmeyer on the moderate life of the Christian *paroikoi* and on suffering in Philo and 1 Peter. Finally there are papers by C. Noack on having or receiving—antithetical characterizations of folly and wisdom by Philo and Paul; C. Werman on God's house—Temple and universe; J. Leonhardt-Balzer on creation, the Logos, and the foundation of a city (*Opif.* 15-25); R. M. Piccione on *De vita Mosis* 1.60-62—Philo and Greek *paideia;* J. Hammerstaedt on philological matters in Philo's *De specialibus legibus* 2.39-48; and M. Böhm on Abraham and the patriarchs according to Philo—observations on exegesis and hermeneutics in early Judaism.

I. DE JONG, R. NÜNLIST, AND A. BOWIE (EDS.), *Narrators, Narratees, and Narratives in Ancient Greek Literature. Studies in Ancient Greek Narrative,* vol. 1, Mnemosyne: Bibliotheca Classica Batava, Supplementum 257 (Leiden—Boston: Brill, 2004, €149 or $199) xviii and 583 pp. Bibliography. Indexed. ISBN: 90-04-13927-3.

After de Jong's ten-page introduction to narratological theory on narrators, narratees, and narratives, this volume presents a history of ancient Greek narrative literature organized under formal principles: epic and elegiac poetry (Homer, Hesiod, the Homeric Hymns, etc.), historiography (Herodotus, Thucydides, Xenophon, etc.), choral lyrics (Pindar and Bacchylides), drama (Aeschylus, Sophocles, Euripides, etc.), oratory (Antiphon, Andocides, Lysias, etc.), philosophy (Plato, Xenophon), biography (Xenophon, Plutarch, Philostratus, etc.), between philosophy and rhetoric (Dio Chrysostom, Lucian), and the novel (Chariton, Xenophon of Ephesus, Achilles Tatius, Longus, Heliodorus). The contributors include de Jong, Nünlist, V. Gray, T. Hidber, M. Edwards, T. J. G. Whitmarsh, and J. Morgan. De Jong and Nünlist have provided a nine-page epilogue.

D. A. DESILVA, *Introducing the Apocrypha. Message, Context, and Significance* (Grand Rapids: Baker, 2004, paper $27.99) 430 pp., 2 maps. Bibliography. Indexed. LCN: 2001056532. ISBN: 0-8010-3103-6.

The paperback edition of the work described in *NTA* 47, p. 191, this volume first presents chapters on the value of the OT Apocrypha and their historical context, and then discusses the individual books (Tobit, Judith, etc.) in terms of their structure and contents; textual transmission; author, date, and setting; genre and purpose; formative influences; and so forth. DeSilva is professor of NT and Greek at Ashland Theological Seminary in Ohio.

J. M. DILLON, *Morality and Custom in Ancient Greece* (Bloomington—Indianapolis: Indiana University Press, 2004, cloth $65, paper $24.95) xviii and 217 pp., frontispiece, 2 figs., map. Bibliography. Indexed. ISBN: 0-253-34526-X (cloth), -21747-4 (paper).

With particular attention to Athenian life in the second half of the 5th century and the whole extent of the 4th century B.C., Dillon, Regius professor of Greek at Trinity College, Dublin, and director of the Centre for the Study of the Platonic Tradition, considers the following topics: the family—for better or worse; outside the fold, beyond the pale—problems of noncitizen women; preserving the *oikos*—the woes of inheritance; the best of enemies—patterns of friendship and enmity; a peculiar institution—the etiquette of homosexual relationships; slaves and slave-masters; dealing with the gods—piety and impiety; and a vision of the past—the role of the anecdote in the formation of the Athenian self-image. The book was first published in the UK by Edinburgh University Press in 2004.

U. EHRLICH, *The Nonverbal Language of Prayer. A New Approach to Jewish Liturgy,* trans. D. Ordan, Texts and Studies in Ancient Judaism 105 (Tübingen: Mohr Siebeck, 2004, €89) xi and 303 pp. Bibliography. Indexed. ISBN: 3-16-148150-X.

The English version of a work published in Modern Hebrew in 1999, which was an expansion of the author's doctoral dissertation presented to the Hebrew University in 1993, this volume investigates the nonverbal aspects of Jewish prayer, with particular attention to the Amidah or Eighteen Benedictions. After an eight-page introduction, it treats the standing posture, the bowing gesture, the directional orientation of the face, the directional orientation of the eyes, the hands, taking leave of prayer, attire, shoes, and vocality. The concluding chapters explore the broader rabbinic conception of prayer embodied in these nonverbal modes of expression: the formative sources of the Amidah gestures; the human-divine relationship in prayer; directional-intentional foci—the locus of the Shekinah; and another look at the Amidah gestures. A three-page glossary is included. Ehrlich concludes that the gestural system in practice is always integrated with other elements of prayer: its textual component, the thoughts and emotions of the worshiper, the environment, the time-frame, and so on.

C. A. EVANS (ED.), *Of Scribes and Sages: Early Jewish Interpretation and Transmission of Scripture.* Vol. 1, *Ancient Versions and Traditions,* Studies in Scripture in Early Judaism and Christianity 9, Library of Second Temple Studies 50 (London—New York: T&T Clark International, 2004, £65 or $125) xi and 177 pp. Bibliography. Indexed. ISBN: 0-567-08083-8.

After a three-page introduction by Evans, this volume presents essays by M. McEntire on being seen and not heard—the interpretation of Gen 4:8; B. Z. Wacholder on creation in Ezekiel's Merkabah—Ezekiel 1 and Genesis 1; K. E. Pomykala on images of David in early Judaism; R. G. Wooden on the recontextualization of the Old Greek Daniel 1; C. H. T. Fletcher-Louis on the cosmology of P and theological anthropology in Sirach; J. Rogers on "it overflows like the Euphrates with understanding"—another look at the relationship between law and wisdom in Sirach; P. Owen on the relationship of eschatology to esoteric wisdom in the Jewish pseudepigraphical apocalypses; and K. R. Atkinson on Herod the Great as Antiochus *redivivus*—reading *Testament of Moses* as an anti-Herodian composition.

C. A. EVANS (ED.), *Of Scribes and Sages: Early Jewish Interpretation and Transmission of Scripture.* Vol. 2, *Later Versions and Traditions,* Studies in Scripture in Early Judaism and Christianity 10, Library of Second Temple Studies 51 (London—New York: T&T Clark International, 2004, £65 or $125) xi and 185 pp. Bibliography. Indexed. ISBN: 0-567-08447-7.

After a three-page introduction by Evans, this volume presents essays by B. A. Kirkegaard on Satan in *Testament of Job*—a literary analysis; B. N. Fisk on gaps in the story, cracks in the earth—the exile of Cain and the destruction of Korah in ps.-Philo's *Biblical Antiquities* 16; T. A. Bergren on the tradition history of the exodus review in *5 Ezra* 1; A. Lieber on voice and vision—song as a vehicle for ecstatic experience in *Songs of the Sabbath Sacrifice;* A. A. Orlov on the face as the heavenly counterpart of the visionary in the Slavonic *Ladder of Jacob;* E. M. Menn on prayerful origins—David as Temple founder in *Midrash Tehillim;* N. B. Dohrmann on reading as rhetoric in halakic texts; J. L. Rubenstein on the culture of the Babylonian Talmud; J. H. Newman on "holy, holy, holy"—the use of Isaiah 6:3 in *Apostolic Constitutions* 7.35.1-10 and 8.12.6-27; M. Henze on patristic interpretations of the composition of the Psalter; and R. Moore on Jewish influence on Christian biblical interpretation—Hugh of St. Victor and "the four daughters of God."

E. FERGUSON, *Inheriting Wisdom. Readings for Today from Ancient Christian Writers* (Peabody, MA: Hendrickson, 2004, paper $16.95) xv and 319 pp. Indexed. LCN: 2004013738. ISBN: 1-56563-354-7.

The goal of this anthology is to introduce modern readers to early Christian writings and to the universal truths contained in them. The selections are arranged under five main headings: social existence (work, marriage, family roles and relationships, etc.); good and bad, right and wrong (the inner self, positive attitudes and actions, negative attitudes and actions, etc.); conversion and salvation (grace, gospel, free will, etc.); life-nourishing doctrines (God, Christ, the Holy Spirit, etc.); and Christian living (general descriptions, some principles, the name "Christian," etc.). Ferguson is distinguished scholar in residence at Abilene Christian University in Texas.

M. FIEDROWICZ, *Christen und Heiden. Quellentexte zu ihrer Auseinandersetzung in der Antike* (Darmstadt: Wissenschaftliche Buchgesellschaft, 2004, €128) 799 pp. Bibliography. Indexed. ISBN: 3-534-15790-7.

In this effort at documenting the intellectual-argumentative controversies between pagans and Christians in the period from the 2nd to the 5th century A.D., Fiedrowicz, professor of early church history, patrology, and Christian archaeology on the theological faculty at Trier, presents introductions to and translations of 526 key texts. He first treats 131 texts in a "historical overview" under eight headings: starting points and models in Scripture, Judaism, and the postapostolic period; the origin of the first apologies (2nd century); the development of apologetic literature (turn of the 2nd to the 3rd century); the encounter with Neoplatonism and syncretism; apologetics in the era of Diocletian and Constantine; the pagan restoration under Julian the Apostate (A.D. 361-363); the encounter with the Roman senatorial aristocracy (the end of the 4th century); and historical-theological apologetics against new assaults after the fall of Rome (A.D. 410). Then he deals with the remaining texts in a "systematic presentation": forms and methods of the encounter, Christian life-praxis as an apologetic argument, history as an apologetic argument, rational faith as an apologetic argument, and the Christian claim to universal truth.

P. W. FLINT AND P. D. MILLER (EDS.), *The Book of Psalms. Composition and Reception*, Supplements to Vetus Testamentum 99, Formation and Interpretation of Old Testament Literature 4 (Leiden—Boston: Brill, 2005, €179 or $241) xx and 680 pp. Bibliographies. Indexed. LCN: 2003057084. ISBN: 90-04-13642-8.

The twenty-eight papers on the OT book of Psalms and related topics in this volume appear under five major headings: general topics (three); commentary on or interpretation of specific psalms (twelve); the Psalter as a book, including smaller collections (six); textual history and reception in Judaism and Christianity (five); and theology of the Psalter (two). The essays most pertinent to the NT field are by G. H. Wilson on king, messiah, and the reign of God—revisiting the royal psalms and the shape of the Psalter; A. Pietersma on Septuagintal exegesis and the superscriptions of the Greek Psalter; M. Bernstein on a Jewish reading of Psalms—some observations on the method of the Aramaic targum; R. J. V. Hiebert on the place of the Syriac versions in the textual history of the Psalter; H. F. van Rooy on the Psalms in early Syriac tradition; and C. A. Evans on praise and prophecy in the Psalter and in the NT. Other contributors include K. Koch, R. Rendtorff, A. Berlin, J. J. M. Roberts, D. Pardee, J. S. Kselman, R. J. Clifford, M. L. Barré, M. Goulder, E. Zenger, W. Brueggemann, and E. S. Gerstenberger. Flint and Miller were assisted in the editing by A. Brunell and R. Roberts.

W.-P. FUNK ET AL., *L'Allogène (NH XI, 3)*, Bibliothèque Copte de Nag Hammadi, Section "Textes" 30 (Quebec: Les Presses de l'Université Laval, 2004, paper; Leuven: Peeters, €65) xiv and 289 pp. Bibliography. Indexed. ISBN: 2-7637-8096-2 (PUL), 90-429-1361-4 (P).

*Allogenes* is a pseudonymous apocalypse or revelation discourse narrating the otherworldly ascent of Allogenes ("foreigner, stranger") and the revelations that he received from various divine beings. The work is extant only as the third treatise in Nag Hammadi Codex XI (pp. 45,1–69,20). J. D. Turner's 188-page introduction (in English) deals with the following topics: general matters (identity, condition, testimonia, language), *dramatis personae*, content, genre, mythology and ritual practice, the divine and cosmic hierarchy, the structure of Allogenes' visionary ascent, the Sethian context, the Platonic context, significance and originality, and structured translation. Then the volume presents on facing pages the Coptic text with textual notes below (edited by Funk) and a French translation (by M. Scopello), philological notes by Funk and P.-H. Poirier, and various indexes prepared by Funk. Scopello is preparing a commentary on the work that will appear soon in the same series.

R. M. GRANT, *Augustus to Constantine. The Rise and Triumph of Christianity in the Roman World* (Louisville, KY—London: Westminster John Knox, 2004, paper $29.95) xlii and 350 pp., frontispiece, 8 halftones, map, table. Bibliography. Indexed. LCN: 2004050878. ISBN: 0-664-22772-4.

This volume provides a reprint of Grant's classic work as it appeared first in 1970 [*NTA* 15, p. 128] and then in paperback form in 1990 [*NTA* 35, p. 126]. It treats the rise of Christianity in the Roman world, Christianity in the 2nd century, Christianity in the 3rd century, the triumph of the Christian movement, and the continuity of the Christian movement. Its contents have been updated in a 23-page foreword by M. M. Mitchell on what we can know about the beginnings of Christianity. Grant is professor emeritus at the University of Chicago Divinity School, and Mitchell is associate professor of NT and early Christian literature there.

L. GUY, *Introducing Early Christianity. A Topical Survey of Its Life, Beliefs and Practices* (Downers Grove, IL: InterVarsity, 2004, $23) 310 pp., 36 figs., 2 maps, 2 tables. Bibliographies. Indexed. LCN: 2004008466. ISBN: 0-8308-2698-X.

In this presentation of early Christian life up to ca. A.D. 451, Guy, lecturer in church history and NT at Carey Baptist College in Auckland, New Zealand, adopts a topical approach to beliefs, practices, and spirituality. After an introductory chapter on four centuries of dramatic change ("If Paul could see us now"), he treats second-generation Christianity (the churches of the Apostolic Fathers), suffering and dying for God (persecution and martyrdom), getting organized (ministry and structure), getting recognized (Constantine's revolution), radical discipleship (asceticism and monasticism), women in the early church (liberated or confined), the emerging shape of worship (Eucharist and liturgy), getting in and staying in (baptism and penance), exploring the paths (the development of early Christian doctrine), and mapping the mind of the church (orthodoxy defined). Guy concludes that church life in its first five hundred years was a river of change as the church developed and clarified its boundaries.

W. V. HARRIS AND G. RUFFINI (EDS.), *Ancient Alexandria between Egypt and Greece*, Columbia Studies in the Classical Tradition 26 (Leiden—Boston: Brill, 2004, €75 or $99) xx and 296 pp., 30 plates, 9 figs., 3 maps, 2 tables. Bibliography. Indexed. LCN: 2004054502. ISBN: 90-04-14105-7.

Prepared for a conference on ancient Alexandria held at Columbia University in New York in 2002, the thirteen papers in this volume are by W. Scheidel on creating a metropolis—a comparative demographic perspective; J. Baines on Egyptian elite self-presentation in the context of Ptolemaic rule; S. Stephens on Posidippus' poetry book—where Macedon meets Egypt; N. Bonacasa on realism and eclecticism in Alexandrian art; F. Burkhalter on the Alexandrian *hierothytes*—a Greek magistracy in the Lagide capital; L. Capponi on the *oikos* of Alexandria; E. Birnbaum on portrayals of the wise and virtuous in Alexandrian Jewish works—Jews' perceptions of themselves and others; M. Abd-el-Ghani on Alexandria and Middle Egypt—some aspects of social and economic contacts under Roman rule; H. von Staden on Galen's Alexandria; C. Haas on Hellenism and opposition to Christianity in Alexandria; M. Haggag on some unpublished wax figurines from Upper Egypt; Ruffini on late antique pagan networks from Athens to the Thebaid; and M. el-Abbadi on the island of Pharos in myth and history.

H.-P. HASENFRATZ, *Die antike Welt und das Christentum. Menschen, Mächte, Gottheiten im Römischen Weltreich* (Darmstadt: Wissenschaftliche Buchgesellschaft, 2004, €24.90) 120 pp. Bibliography. Indexed. ISBN: 3-534-17256-6.

Hasenfratz, who was professor of the theology of the history of religion at the Ruhr-Universität in Bochum from 1985 to 2003, investigates how it happened that Christianity spread so widely and effectively in the ancient world dominated by Rome. After reflecting on the "homeless" condition of persons in the Roman world, he considers various ways in which they tried to flee from their condition of "homelessness": nostalgia—the longing for the past; the emperor cult—an attempt at integration; trying to force security—magic and enchantment; ritual participation in the nature and destiny of the deity—the mysteries; and total escape—gnosis. He concludes with brief comments on early Christianity as providing a "new homeland."

A. P. HAYMAN, *Sefer Yeṣira. Edition, Translation and Text-Critical Commentary*, Texts and Studies in Ancient Judaism 104 (Tübingen: Mohr Siebeck, 2004, €79) ix and 206 pp. Bibliography. Indexed. ISBN: 3-16-148381-2.

*Sefer Yeṣira* purports to tell how God created the world by using the ten Sefirot (the Spirit of the living God; air, water, and fire; and the twenty-two letters of the Hebrew alphabet). This volume aims to present the evidence for the textual history of the work in as clear a fashion as possible. The 58-page introduction provides basic information about the manuscripts and early commentaries, as well as the earliest recoverable text of *Sefer Yeṣira* and the long recension additions. The main part (pp. 59-195) presents the text of the three main recensions printed in parallel columns, each with its own translation and limited textual apparatus. In the left hand column MS K (Parma 2784.14) usually serves as the base text for the short recension, while MS A (Vatican Library 299[8]) in the middle column represents the long recension, and MS C (Taylor-Schecter K21/56) in the right hand column represents the Saadyan recension. Hayman, senior lecturer in Hebrew and Jewish studies at the University of Edinburgh, plans two more volumes, one a collection of his essays on *Sefer Yeṣira,* and the other a commentary on the content of the text.

Y. HIRSCHFELD, *Qumran in Context. Reassessing the Archaeological Evidence* (Peabody, MA: Hendrickson, 2004, $29.95) xxvi and 270 pp., 8 maps. Illustrated. Bibliography. Indexed. LCN: 2004018367. ISBN: 1-56563-612-0.

On the basis of archaeological excavations undertaken in the general area of Qumran, Hirschfeld, professor of classical archaeology at the Hebrew University of Jerusalem, Institute of Archaeology, seeks to bring a regional perspective that makes it possible to examine the Dead Sea scrolls and the site of Qumran in a wider historical-geographical context. After presenting the historical-geographical background of the Dead Sea region in the Second Temple period together with the history of research devoted to Qumran, he addresses the question whether the scrolls discovered at Qumran came from Qumran or from Jerusalem. Then he analyzes the archaeological finds at Khirbet Qumran by discussing the remains in chronological order according to the occupational strata found at the site. Next he considers the remains discovered in the oasis of ʻEin Feshkha south of Qumran. Finally he deals with the presence of the Essenes, John the Baptist, and other hermits in the western Dead Sea region in this period. Hirschfeld concludes that while some Essenes may have lived on the fringes of the Qumran estate, the upper class who lived there and at other such sites left amazing remains of architecture and rich assemblages of objects.

J. M. HOFFMAN, *In the Beginning. A Short History of the Hebrew Language* (New York—London: New York University Press, 2004, $27.95) xvi and 263 pp., 4 figs., 18 tables. Bibliography. Indexed. LCN: 2004040255. ISBN: 0-8147-3654-8.

This popular history of the Hebrew language from antiquity to the present is intended to take the reader on a journey that reveals the story of an experiment in writing and what has happened in the trimillennial aftermath. After a three-page introduction and an explanation of the rules of the game, it treats Hebrew in antiquity with reference to writing, magic letters and names of God, the Masoretes, and pronunciation. Next under the heading "moving on" it considers the Dead Sea scrolls, dialects in the Bible, and postbiblical Hebrew. Then under "now" it deals with Modern Hebrew. The two appendixes provide (1) more information about the rules of the game, and (2) suggestions for further reading. Hoffman teaches classes on ancient Hebrew and on translation at Hebrew Union College-Jewish Institute of Religion in New York City.

J. K. HOFFMEIER AND A. MILLARD (EDS.), *The Future of Biblical Archaeology. Reassessing Methodologies and Assumptions. The Proceedings of a Symposium, August 12-14, 2001 at Trinity International University* (Grand Rapids—Cambridge, UK: Eerdmans, 2004, paper $26 or £17.99) xviii and 385 pp., 4 plates, 7 figs., 5 tables. LCN: 2004047168. ISBN: 0-8028-2173-1.

The nineteen essays in this volume appear under four major headings: biblical archaeology—the recent debate and future prospects (five); archaeology—approaches and application (four); using texts in biblical archaeology (six); and hermeneutics and theology (four). The contributors include Z. Zevit on the biblical archaeology versus Syro-Palestinian archaeology debate in its American institutional and intellectual contexts; T. W. Davis on theory and method in biblical archaeology; D. Merling on the relationship between archaeology and the Bible—expectations and reality; R. W. Younker on integrating faith, the Bible, and archaeology—a review of the "Andrews University way" of doing archaeology; E. Yamauchi on Homer and archaeology—minimalists and maximalists; C. L. Miller on methodological issues in reconstructing language systems from epigraphic fragments; J. M. Monson on the role of context and the promise of archaeology in biblical interpretation from early Judaism to postmodernity; R. E. Averbeck on ancient Near Eastern mythography as it relates to historiography in the Hebrew Bible—Genesis 3 and the cosmic battle; D. B. Weisberg on "splendid truths" or "prodigious commotion"—ancient near Eastern texts and the study of the Bible; and A. G. Vaughan on whether we can write a history of Israel today.

H. F. J. HORSTMANSHOFF AND M. STOL (EDS.), *Magic and Rationality in Ancient Near Eastern and Graeco-Roman Medicine*, Studies in Ancient Medicine 27 (Leiden—Boston: Brill, 2004. €110 or $148) xv and 407 pp., 3 figs. Bibliographies. Indexed. LCN: 2004050576. ISBN: 90-04-13666-5.

The fifteen essays in this volume describe and compare the medical systems of the ancient Near East and the Greek and Roman world, with particular attention to the degree of "rationality" or "irrationality" in the various approaches to medical thought and treatment. The contributors include M. J. Geller on early Greek and Babylonian diagnosis; R. David on rationality versus irrationality in Egyptian medicine in the Pharaonic and Greco-Roman periods; R. Thomas on Greek wisdom and Babylonian wisdom—circulation of knowledge and channels of transmission in the archaic and classical periods; P. J. van der Eijk on divination, prognosis, and prophylaxis—the Hippocratic work *On Dreams* (*De victu* 4) and its Near Eastern background; Horstmanshoff on Asclepius and temple medicine in Aelius Aristides' *Sacred Tales;* and K.-H. Leven on retrospective diagnosis and ancient medical history.

C. HOUTMAN AND K. SPRONK, *Ein Held des Glaubens? Rezeptionsgeschichtliche Studien zu den Simson-Erzählungen*, Contributions to Biblical Exegesis and Theology 39 (Leuven: Peeters, 2004, paper €35) ix and 283 pp. Illustrated. Indexed. ISBN: 90-429-1555-2.

Two OT scholars teaching at the Theologische Universität Kampen have combined to explore various aspects of the reception history of the figure of Samson in Judges 13–16. Houtman is primarily responsible for the first five chapters: Samson as a child of God already in his mother's womb, the power of ancient and modern retellings of Judges 13 (Samson in the rewritten Bible), the dependence of the recipients, artistic portrayals of Samson and Delilah, and Samson as shadow of Christ and as a hero of faith. Spronk is primarily responsible for the last four chapters: the story of Samson and Delilah in oratorios and operas, Samson and Delilah in popular music, Samson and Delilah in films, and women and Samson—feminist interpretation of Judges 13–16.

F. G. HÜTTENMEISTER, *Shabbat—Schabbat*, Übersetzung des Talmud Yerushalmi 2/1 (Tübingen: Mohr Siebeck, 2004. €134) xxxiii and 500 pp. Bibliography. Indexed. ISBN: 3-16-148313-8.

Tractate *Shabbat* is the first tractate in Seder Mo'ed and the most extensive one in Talmud Yerushalmi. It treats the various rules and regulations pertaining to the proper observance of the Sabbath. Taking as its base text the Leiden manuscript, this volume presents a new translation of all twenty-four chapters in the Talmud Yerushalmi version of tractate *Shabbat*, along with extensive notes (on textual and philological matters, parallel texts, historical issues, modern scholarship, etc.) at the foot of the pages. Hüttenmeister has contributed the volumes on tractates *Megillah* (1987), *Sheqalim* (1990), and *Sota* (1998) to the series.

*The Idea of Biblical Interpretation. Essays in Honor of James L. Kugel*, ed. H. Najman and J. H. Newman, Supplements to the Journal for the Study of Judaism 83 (Leiden—Boston: Brill, 2004, €139 or $188) xx and 604 pp., frontispiece. Bibliography. Indexed. LCN: 2003055698. ISBN: 90-04-13630-4.

The twenty-two essays honoring Professor Kugel appear under three main headings: the Bible as it was (six), traditions of the Bible in Second Temple Judaism (seven), and the interpretive life of biblical texts from early Judaism to the present (nine). The papers most pertinent to the NT field are by E. R. Wolfson on seven mysteries of knowledge—Qumran e/sotericism recovered; M. J. Bernstein on the contribution of the Qumran discoveries to the history of early biblical interpretation; S. P. Weitzman on myth, history, and mystery in *Copper Scroll;* L. H. Schiffman on the concept of covenant in the Qumran scrolls and rabbinic literature; J. C. VanderKam on open and closed eyes in the Animal Apocalypse (*1 Enoch* 85–90); J. J. Collins on before the fall—the earliest interpretations of Adam and Eve; Newman on the democratization of kingship in Wisdom of Solomon; D. Boyarin on two powers in heaven, or the making of a heresy; B. Septimus on iterated quotation formulas in talmudic narrative and exegesis; S. D. Fraade on Moses and the commandments—whether hermeneutics, history, and rhetoric can be disentangled; D. Stern on *Alphabet of Ben Sira* and the early history of parody in Jewish literature; W. A. Meeks on a Nazi NT professor reads his Bible—the strange case of G. Kittel; and G. L. Bruns on the hermeneutical significance of E. Levinas's talmudic readings. Also included are a photograph of the honoree, a list of his publications, and a preface by the editors.

D. INSTONE-BREWER, *Traditions of the Rabbis from the Era of the New Testament.* Vol. 1, *Prayer and Agriculture* (Grand Rapids—Cambridge, UK: Eerdmans, 2004, $60 or £37.95) xxv and 456 pp. Indexed. ISBN: 0-8028-4762-5.

The aim of this projected six-volume undertaking (to be known by the acronym *TRENT*) is to provide ready access for NT scholars to the collection of those rabbinic traditions that can be shown to have originated before A.D. 70. Unlike H. Strack and P. Billerbeck's *Kommentar zum Neuen Testament aus Talmud und Midrasch,* which presented isolated quotations without sufficient regard to context or time periods, this work presents the ancient traditions in the context of related rabbinic thought and with careful consideration of dating. It presents each rabbinic tradition with comments on the meaning within its context, the methodology for dating it with a "level of confidence" for that date, and a literal English translation in parallel with the original text. After a forty-page introduction, this first volume treats the relevant materials in the following mishnaic tractates: *Berakhot* (blessings/prayers), *Peah* (leftovers of harvest for the poor), *Demai* (doubtfully tithed food), *Kilayim* (mixtures), *Shebiit* (Sabbath year), *Terumot* (elevation offerings), *Maaserot* (tithes/first tithe), *Maaser Sheni* (second tithe), *Hallah* (dough offering), *Orlah* (forefruit of young trees), and *Bikkurim* (firstfruits). A twelve-page glossary of technical Mishnaic Hebrew terms is included. Instone-Brewer, senior research fellow in rabbinics and the NT at the Institute for Early Christianity in the Graeco-Roman World at Tyndale House, Cambridge, and a member of the divinity faculty at the University of Cambridge, is the author of *Divorce and Remarriage in the Bible. The Social and Literary Context* (2002).

R. M. JENSEN, *Face to Face. Portraits of the Divine in Early Christianity* (Minneapolis, MN: Fortress, 2005, cloth $29, paper $20) xviii and 234 pp. Illustrated. Bibliography. Indexed. LCN: 2004012360. ISBN: 0-8006-6092-7 (cloth), -3678-3 (paper).

With more than a hundred photographs to enhance the presentation, Jensen, professor of the history of Christian worship and art at Vanderbilt University Divinity School and author of *Understanding Early Christian Art* (2000), explores how God and Christ were portrayed in early Christian art, as well as the relationship between art and theology, conflicts over idolatry and iconography, and how the christological controversies affected the portrayals of Christ. She considers these topics under six major headings: visual art, portraits, and idolatry; image and portrait in Roman culture and religion; the invisible God and the visible image; seeing the divine in the 4th and early 5th centuries; portraits of the incarnate one; and early portraits of the saints and the question of likeness. Jensen observes that the variety of portraits of Christ indicates that no one image can tell the whole story and that all can show us some aspect of the truth.

S. R. JOHNSON, *Historical Fictions and Hellenistic Jewish Identity. Third Maccabees in Its Cultural Context* (Berkeley—Los Angeles—London: University of California Press, 2004, $49.95) xix and 253 pp. Bibliography. Indexed. LCN: 2004008506. ISBN: 0-520-23307-7.

Developed from a doctoral dissertation directed by E. Gruen and presented in 1996 to the

University of California at Berkeley, this volume argues that in 3 Maccabees and other Hellenistic Jewish fictions each author sought to recreate the past in his own particular way to shape his own particular vision of contemporary Hellenistic Jewish identity. It first discusses the general topic of historical fictions and Hellenistic Jewish identity with reference to Jews at court, Josephus, and patriarchal fictions. Then it examines 3 Maccabees as a case study under the following headings: date, literary context, authorship, and audience; and historicality and historical ambivalence. Johnson concludes that through the fictional story of a persecution happily averted the author of 3 Maccabees sought to construct a model of identity allowing the preservation of traditional Jewish piety while at the same time making possible Jewish involvement in the wider Greek world.

P. Kavanagh, *Secrets of the Jewish Exile. The Bible's Codes, Messiah, and Suffering Servant* (Tarentum, PA: Word Association Publishers, 2005, cloth $34.95, paper $24.95) vii and 454 pp. Indexed. LCN: 2004030900. ISBN: 1-59571-029-9 (cloth), -030-2 (paper).

The fifteen chapters in this volume consider Second Isaiah's identity; the Suffering Servant and the Son of Man; word links and Judah's kings of Babylon; Psalm 23's substitute king; word links connecting Ezekiel to the Servant preface; the word-link king of Babylon; an immortal Son of Man; the what and how of ciphering; Jacob, Ezra, and Baruch—exile contemporaries; Baruch's secret life; Baruch as Ezekiel's messenger; Psalm 74—ciphering and Shechem; the who, when, and where of the Psalms; Chimham the messiah and Cyrus the Great; and the messiah, king of Babylon. Four appendixes are included. Kavanagh contends that the Son of Man and the Suffering Servant are one and the same in both Testaments, a substitute king motif underlies the Synoptic Gospels, messianic passages in the OT pertain to an exilic messiah who may have been born in Bethlehem, and a debate about the Son of Man's immortality stretches from the exile to the 1st century A.D.

J. Klawans, *Impurity and Sin in Ancient Judaism* (Oxford—New York: Oxford University Press, 2004, paper $24.95) xiii and 242 pp. Bibliography. Indexed. LCN: 99-34714. ISBN: 0-19-517765-7.

The paperback edition of the work described in *NTA* 48, p. 214, this volume argues that the notion of the defiling force of sin is articulated in a number of ancient Jewish "purity" texts, and that issues of moral impurity play an important role in the greater dynamic of ancient Jewish sectarianism. It contends that the writings and sayings of the Dead Sea sectarians, the early rabbinic sages, the Pharisees, and even Jesus will all make a good deal more sense when we give due attention to the notion of moral defilement. Klawans is associate professor of religion at Boston University.

R. G. Kratz, *Das Judentum im Zeitalter des Zweiten Tempels*, Forschungen zum Alten Testament 42 (Tübingen: Mohr Siebeck, 2004, €89) x and 387 pp. Bibliography. Indexed. ISBN: 3-16-148424-X.

This fourteen essays in this collection appear under six headings: Israel and Judaism (one), foreign rule (two), Jewish history (three), tradition (two), theocracy and eschatology (four), and haggadah (two). The topics most pertinent to the NT world include the origin of Judaism—on the controversy between E. Meyer and J. Wellhausen [§ 43-628]; inner-biblical exegesis and redaction history in the light of empirical evidence (2004); the kingdom of God and the Law in the book of Daniel and in nascent Judaism (1993); the visions of Daniel (2000); the grace of daily bread—late psalms on the way to the Lord's Prayer [§ 36-1266]; the reception of Jeremiah 10 and 29 in the pseudepigraphical *Letter of Jeremiah* [§ 40-543]; and "open his mouth and his ears"—how Abraham learned Hebrew (2003). Kratz is professor of OT at the University of Göttingen.

D. Krueger, *Writing and Holiness. The Practice of Authorship in the Early Christian East*, Divinations: Rereading Late Ancient Religion (Philadelphia: University of Pennsylvania

Press, 2004, $59.95 or £39) ix and 298 pp., 11 figs. Bibliography. Indexed. LCN: 2004042037. ISBN: 0-8122-3819-2.

Drawing on comparative literature, ritual and performance studies, and the history of asceticism, Krueger, professor of religious studies at the University of North Carolina, Greensboro, explores how early Christian writers came to view writing as salvific, as worship through the production of art. After discussing literary composition as a religious activity, he considers the following topics: typology and hagiography—Theodoret of Cyrrhus's *Religious History;* biblical authors—the Evangelists as saints; hagiography as devotion—writing in the cult of the saints; hagiography as asceticism—humility as authorial practice; hagiography as liturgy—writing and memory in Gregory of Nyssa's *Life of Macrina;* textual bodies—Plotinus, Syncletica, and *Teaching of Addai;* textuality and redemption—the hymns of Romanos the Melodist; and hagiographical practice and the formation of identity—genre and discipline.

A. KULIK, *Retroverting Slavonic Pseudepigrapha. Toward the Original of the Apocalypse of Abraham,* Text-Critical Studies 3 (Atlanta: Society of Biblical Literature, 2004, $24.95) ix and 105 pp. Bibliography. LCN: 2004019374. ISBN: 1-58983-087-3.

One of the most significant ancient documents to have been preserved solely in translation into Slavonic is *Apocalypse of Abraham,* which may be described as the earliest mystical writing of Judeo-Christian civilization and as representing a missing link between early apocalyptic and medieval Hekhalot traditions. After a seven-page introduction, this volume presents a new English translation of the work with brief textual notes below. Then it proceeds from the problems of the retroversion of the Greek *Vorlage* (ch. 1) to the cases where the reconstruction of the Semitic original is involved (ch. 2). These chapters are followed by the examination of the cases where retroversion is interlaced with text-critical problems (ch. 3) and intertextual analysis (ch. 4). Kulik, lecturer at the Hebrew University of Jerusalem, concludes with comments on the significance of his study for understanding *Apocalypse of Abraham,* the Jewish Pseudepigrapha, Church Slavonic literature, and Slavonic linguistics, respectively.

B. LAYTON (ED.), *Coptic Gnostic Chrestomathy. A Selection of Coptic Texts with Grammatical Analysis and Glossary* (Leuven: Peeters, 2004, paper €26) vii and 226 pp. Bibliographies. LCN: 2002038110. ISBN: 90-429-1254-5.

This chrestomathy contains the Coptic texts (with brief textual notes below) of the following works: *Secret Book of John; Revelation of Adam; Reality of the Rulers; The Thunder—Perfect Intellect; First Thought in Three Forms; The Egyptian Gospel; Zostrianos* (excerpts); *The Foreigner* (excerpt); *Three Tablets of Seth; Gospel of Truth; Prayer of Paul the Apostle; Treatise on Resurrection; Gospel according to Philip; Gospel according to Thomas;* and *Book of Thomas—the Contender Writing to the Perfect.* Also included are a four-page introduction and a twelve-page select Egyptian-Coptic glossary. Layton is the author of *The Gnostic Scriptures. A New Translation with Annotations and Introductions* (1987; 2nd ed, 1995).

J.-Y. LELOUP, *The Gospel of Philip. Jesus, Mary Magdalene, and the Gnosis of Sacred Union,* trans. J. Rowe (Rochester, VT: Inner Traditions, 2004, paper $14.95) xii and 173 pp., fig. LCN: 2004110340. ISBN: 1-59477-022-0.

The English version of *L'Évangile de Philippe* [*NTA* 49, p. 218], this volume first presents a 32-page introduction to *Gospel of Philip* that discusses the canonical and apocryphal Gospels; the figure of Philip; major themes in the work; the sacred embrace, conception, and birth; the breath that unites—the kiss of Yeshua and Miriam; and the bridal chamber, holy of holies. Then it provides on facing pages (pp. 34-173) the Coptic text and a translation of *Gospel of Philip.* Leloup, an Orthodox theologian and professor of theology, philosophy, and psychology, is the founder of the International College of Therapists. J. Needleman has supplied a six-page foreword.

J. LEONHARDT-BALZER, *Fragen Esras*, Jüdische Schriften aus hellenistisch-römischer Zeit. Band 1, *Apokalypsen und Testamente*, Lieferung 5 (Gütersloh: Gütersloher Verlagshaus, 2005, paper €29.95) vii and 28 pp. Bibliography. Indexed. ISBN: 3-579-05240-3.

*Questions of Ezra* presents a dialogue between the prophet Ezra and the Angel of the Lord about the fate of souls after death. The text has been transmitted in Armenian in two recensions. This fascicle first provides an eleven-page introduction to its text, scholarship on it, and various issues (original language and dating, literary relationships, theological significance). Then it presents translations of the two recensions in parallel columns along with notes below.

D. A. LOPEZ, *Separatist Christianity. Spirit and Matter in the Early Church Fathers* (Baltimore—London: Johns Hopkins University Press, 2004, $39.95) ix and 190 pp. Bibliography. Indexed. LCN: 2003023416. ISBN: 0-8018-7939-6.

Lopez, assistant professor of religious studies at Siena Heights University, explores how the early Christian Fathers developed a unique interpretation of the traditional division between spiritual and corporeal things in order to support Christian separation from non-Christians to an extraordinary extent. He treats the topic in eight chapters: the origins of separatist Christianity; the ideal of separation after A.D. 135; separatist Christianity and the Roman empire; martyrdom and salvation; the martyr and the community; apocalyptic expectations; the apologetic evidence; and Constantine, Eusebius, and the triumph of Christianity. Lopez concludes that the flexibility within Christianity to find successful forms of community identity and cohesion in changing circumstances without altering core meaning must be considered one of the fundamental causes of its long-term success.

J. LUST, *Messianism and the Septuagint. Collected Essays*, ed. K. Hauspie, Bibliotheca Ephemeridum Theologicarum Lovaniensium 178 (Leuven: Leuven University Press—Peeters, 2004, paper $60) xiv and 247 pp. Indexed. LCN: 2004054746. ISBN: 90-5867-412-6 (LUP), 90-429-1515-3 (P).

Intended to honor Lust on his retirement from the faculty of theology at the Catholic University of Leuven, this collection contains thirteen of his essays on messianism in the Septuagint: Dan 7:13 and the Septuagint (1978); messianism and the Septuagint (1985); messianism and the Septuagint of Ezekiel (1990); messianism and the Greek version of Jeremiah—Jer 23:5-6 and 33:14-26 (1991, 1994); the Greek version of Baalam's third and fourth oracles—the ἄνθρωπος in Num 24:7 and 17—messianism and lexicography (1995); Mic 5:1-3 in Qumran and in the NT and messianism in the Septuagint (1997); "and I shall hang him on a lofty mountain"—Ezek 17:22-24 and messianism in the Septuagint (1997); Septuagint and messianism, with special emphasis on the Pentateuch (1997); messianism in the Septuagint—Isa 8:23b–9:6 (9:1-7) (1998); David in the Septuagint (1999); messianism in Ezekiel in Hebrew and in Greek—Ezek 21:15(10) and 18(13) (2003); major divergences between the LXX and the MT in Ezekiel (2003); and a Septuagint Christ preceding Jesus Christ?—messianism in the Septuagint exemplified in Isa 7:10-17.

C. J. MACKIE (ED.), *Oral Performance and Its Context*, Mnemosyne: Bibliotheca Classica Batava. Supplementum 248 (Leiden—Boston: Brill, 2004, €85 or $107) ix and 208 pp., 3 figs. Bibliographies. LCN: 2003065318. ISBN: 90-04-13680-0.

Prepared for a conference held in 2002 in Melbourne, the eleven papers in this volume are concerned with aspects of orality and literacy in the ancient world: R. Scodel on the modesty of Homer; E. Minchin on rhythm and regularity in Homeric compositions—questions in the *Odyssey;* B. Currie on reperformance scenarios for Pindar's *Odes;* T. K. Hubbard on the dissemination of Epinician lyric—pan-Hellenism, reperformance, and written texts; J. V. Morrison on memory, time, and writing—oral and literary aspects of Thucydides' *History;* D. F. Melia on orality and Aristotle's aesthetics and methods—take #2; I. Worthington on oral performance in the Athenian assembly and the Demonsthenic *Prooemia;* C. Cooper on Demosthenes as actor on the political and forensic stage; N. W.

Slater on staging literacy in Plautus; S. A. Nimis on oral and written forms of closure in the ancient novel; and T. V. Evans on orality, Greek literacy, and early Ptolemaic papyri.

J. MAGONET, *A Rabbi Reads the Bible* (2nd ed.; London: SCM, 2004, paper £14.99 or $23.99) xii and 227 pp. Bibliography. Indexed. ISBN: 0-334-02952-X.

This volume is an expanded version of the work entitled *A Rabbi's Bible* (1991). The German version, *Wie ein Rabbiner seine Bibel liest* (1994), was described in *NTA* 39, pp. 540-541. It presents sixteen essays under two headings: learning how to read (eight); and the old questions, the old answers (eight). This edition features two new chapters on Leviticus 19 and the Ten Commandments, as well as a sermon on how the "false prophets" might have defended themselves against the attacks of Jeremiah and others. The other topics include the nine faces of Torah, the Bible and creativity, revelation in the Hebrew Bible, universalism and particularism, and images of God. Magonet is principal of Leo Baeck College, London.

D. B. MARTIN, *Inventing Superstition. From the Hippocratics to the Christians* (Cambridge, MA—London: Harvard University Press, 2004, $29.95 or £19.95) xii and 307 pp. Bibliography. Indexed. LCN: 2004047407. ISBN: 0-674-01534-7.

Taking its starting point from Pliny the Younger's description of Christianity as a "depraved, immoderate superstition" (*Epistles* 10.96) and other ancient references to it as *superstitio,* this volume first discusses problems involved in defining *superstitio.* Then it traces the history of the concept under the following headings: inventing *deisidaimonia*—Theophrastus, religious etiquette, and theological optimism; dealing with disease—the Hippocratics and the divine; solidifying a new sensibility—Plato and Aristotle on the optimal universe; Diodorus Siculus and the failure of philosophy; cracks in the philosophical system—Plutarch and the philosophy of demons; Galen on the necessity of nature and the theology of teleology; Roman *superstitio* and Roman power; Celsus and the attack on Christianity; Origen and the defense of Christianity; the philosopher's turn—philosophical daimons in late antiquity; and turning the tables—Eusebius, the "triumph" of Christianity, and the superstition of the Greeks. Martin, professor of religious studies at Yale University, concludes that "superstition" was a category invented by ancient intellectuals (especially philosophers), and that in the end "Christianity the superstition" was replaced by "Christianity the only true philosophy."

A. MILAVEC, *The Didache. Text, Translation, Analysis, and Commentary* (Collegeville, MN: Liturgical Press, 2004, paper $9.95) xxi and 111 pp., 5 charts. Bibliography. LCN: 2003051664. ISBN: 0-8146-5831-8.

Milavec regards the *Didache* as representing the preserved oral tradition whereby mid-1st-century house churches detailed the step-by-step transformation by which Gentile converts were to be prepared for full active participation in their assemblies. His full-scale treatment of the work was described in *NTA* 48, p. 462. In this volume he provides a ten-page general introduction to the *Didache,* offers on facing pages the Greek text and an analytical gender-inclusive translation, a brief commentary along with questions for review and study, and five flowcharts. Milavec has also developed a website for study of the *Didache* (www.Didache.info).

C. MOSSÉ, *Alexander. Destiny and Myth,* trans. J. Lloyd (Baltimore: Johns Hopkins University Press, 2004, cloth $58, paper $21.95) xi and 244 pp., map, 2 tables. Bibliography. Indexed. LCN: 2003116212. ISBN: 0-8018-7995-7 (cloth), -7996-5 (paper).

The English version of *Alexandre: La destinée d'un mythe* (2001), this volume explores the figure of Alexander the Great as both a historical person and the source of many legends. After a three-page introduction, Mossé, emerita professor at the University of Paris VIII, discusses the major stages of Alexander's reign, the different "faces" of Alexander, Alexander the man, the legacy of Alexander, and Alexander the mythical hero. Also included are a five-page introduction to the edition by P. Cartledge, descriptions of Alexander's principal companions, a chronology, and a list of the Achaemenid kings.

A. MOTTE AND C.-M. TERNES (EDS.), *Dieux, fêtes, sacré dans la Grèce et la Rome antiques. Actes du Colloque tenu à Luxembourg du 24 au 26 octobre 1999*, Homo Religiosus, Série II, 2 (Turnhout: Brepols, 2003, paper €50) iv and 306 pp., 62 figs., map, 2 tables. Bibliographies. ISBN: 2-503-51222-4.

After R. Turcan's introductory essay on the place of the festival in initiatory rituals, this volume presents five papers pertaining to Greece: G. Capdeville on the epiphany of the god in the tree and the cult of the sacred tree in Crete and Cyprus; D. Aubriot on epic and lyric festivals—Homer and Pindar; I. Tassignon on Dionysus and the annual ceremonies known as *katagōgies* in Asia Minor; F. Dunand on religious festivals and reveilles in the Greek cities of the Hellenistic period; and Motte on festivals with humans, festivals with gods—the religious signification of the festival in ancient Greece. Then there are seven articles pertaining to Rome: D. Briquel on the *Fanum Voltumnae*—the federal cult of the Etruscan cities; J. Champeaux on the Roman festival, public festival, and festival for the people; Y. Lehmann on Roman festivals and Varro's theology; C. Guittard on the prayers in the celebration of the Augustan *Ludi Saeculares;* M. Gschaid on the veneration of the gods in the provinces of Raetia, Noricum, and Pannonia, and its festive aspects; T. P. Osborne on the conflict of cults in the book of Revelation; and J. Ries on the sacred, the imperial cult, festivals, and Christianity in the first three centuries of the Roman empire. In a concluding essay N. Spineto discusses theories of the festival in the history of religions.

T. MURAOKA AND B. PORTEN, *A Grammar of Egyptian Aramaic*, Handbook of Oriental Studies. Section 1: The Near and Middle East 32 (2nd, rev. ed.; Leiden—Boston: Brill, 2003, €95 or $128) lii and 416 pp. Bibliography. Indexed. LCN: 2003065221. ISBN: 90-04-13608-8.

The first edition of this grammar of Egyptian Aramaic was described in *NTA* 43, pp. 207-208. In this second edition the authors have taken advantage of the opportunity to carry out some revision and expand the section on loanwords and particularly the indexes where they have been able to incorporate data contained in about 1300 footnotes. They have also added a section called "between authors and reviewers" in which they address the comments of reviewers with whom they differ. Where they have agreed, their comments have been incorporated in the body of the text. The main text covers phonology, morphology (pronoun, noun, adjective, and particles; the verb), morphosyntax (the pronoun, the noun and the adjective, the verb), and syntax (noun phrase expanded, verb phrase expanded, other syntactic issues).

M. MURRAY, *Playing a Jewish Game. Gentile Christian Judaizing in the First and Second Centuries CE*, Studies in Christianity and Judaism 13 (Waterloo, ON: Wilfrid Laurier University Press, 2004, $44.95 Can.) xii and 221 pp., 2 maps. Bibliography. Indexed. ISBN: 0-88920-401-2.

The revision of a doctoral dissertation directed by P. Richardson and presented to the University of Toronto, this volume contends that significant strands of early Christian literature, which have been interpreted as expressing anti-Jewish sentiment, were actually directed against Gentile Christians—more significantly, Gentile Christian Judaizers—rather than against Jews or Jewish Christians. These Gentile Christian Judaizers combined a commitment to Christianity with adherence in varying degrees to Jewish practices without viewing such behavior as contradictory. However, from the perspective of certain Christian leaders, these Christian community members were "playing a Jewish game" by living like Jews and adhering to certain Jewish practices and dangerously blurring the boundaries between Christianity and Judaism. After a nine-page introduction, the volume discusses judaizing and the early development of Christianity, Gentile attraction to Judaism in the Roman empire, Christian judaizing in Galatia (Paul's letter to the Galatians), Christian judaizing in Syria (*Barnabas, Didache,* ps.-Clementine literature), Christian judaizing in Asia Minor (Revelation, Ignatius, Justin Martyr), Marcion and Melito (more evidence of Christian judaizing in Asia Minor?), and Christian judaizing and the forging of a distinct Christian identity. A 26-page appendix considers scholarly perceptions of Jewish-Christian relations in antiquity.

B. R. NAGLE, *The* Silvae *of Statius* (Bloomington—Indianapolis: Indiana University Press, 2004, cloth $39.95, paper $14.95) viii and 244 pp. Bibliography. LCN: 2003017927. ISBN: 0-253-34387-9 (cloth), -21667-2 (paper).

Publius Papinius Statius lived from the mid-40s to the mid-90s of the 1st century A.D., and his collection of witty and occasional poems known as the *Silvae* ("Forests") is important not only for its verbal artistry but also as a literary window on the material culture of the age of Domitian and a source of insight into the lives of the Roman elite. In her 33-page introduction, Nagle, associate professor of classics at Indiana University, discusses the life and works of Statius, the *Silvae,* the addressees, the image of Domitian in the *Silvae,* the text, and the translation. Then she offers new translations of the individual poems in the five books of Statius' *Silvae* (pp. 35-179), three appendixes (titles of the individual *Silvae,* deviations from E. Courtney's critical text, textual notes), and a 35-page glossary.

J. NEUSNER, *The Emergence of Judaism* (Louisville, KY—London: Westminster John Knox, 2004, paper $19.95) xiv and 218 pp., timeline. LCN: 2004050886. ISBN: 0-664-22780-5.

After tracing the emergence of Judaism with reference to three key documents (Pentateuch, Mishnah, Talmud), this volume considers four major topics in the process: Israel, the way of life (the Law), the worldview (the Torah), and God. Then it explains why Judaism has thrived through the centuries, and reflects on some exemplary figures: God, Abraham, Isaac, Rachel, Moses, Hillel, Honi the Circle Drawer, Yohanan ben Zakkai, and so on. Finally it introduces the principal writings of ancient Judaism: Mishnah, Tosefta, the Talmuds, Midrashim, and so on. A four-page glossary is included. Neusner is research professor of religion and theology at Bard College in New York.

J. NEUSNER, *Judaism and the Interpretation of Scripture. Introduction to the Rabbinic Midrash* (Peabody, MA: Hendrickson, 2004, paper $24.95) x and 230 pp. Indexed. LCN: 2004020517. ISBN: 1-56563-706-2.

In this introduction to rabbinic midrash compilations and their theology, Neusner argues that the rabbinic sages could have found no more perfect medium for their message than that embodied in the midrash exegesis of selected books of the Bible. After clarifying the various meanings of the term "midrash," he discusses how Judaism reads Scripture and provides an overview of the rabbinic midrash compilations. Then he considers twelve midrash compilations: Genesis in *Genesis Rabbah*—recasting the patriarchs into the models for Israelite conduct; Exodus in *Mekilta d'Rabbi Ishmael*—reorganizing the facts of Scripture into coherent expositions on important topics; Leviticus in *Sifra*—meditating between the two Torahs, Oral and Written; Leviticus in *Leviticus Rabbah*—turning Scripture's laws into the design of Holy Israel's social order; and so forth. In a final chapter devoted to the theology of rabbinic midrash, Neusner concludes that in rabbinic midrash a theology realized in a hermeneutic generates exegesis, thus provoking that particular and determinate reading that characterizes a midrash exegesis.

J. NEUSNER, *Transformations in Ancient Judaism. Textual Evidence for Creative Responses to Crisis* (Peabody, MA: Hendrickson, 2004, $29.95) xi and 180 pp. Indexed. LCN: 2004017184. ISBN: 1-56563-705-4.

This volume shows how in the case of Judaism people responded at three principal turning points—the compilation of the Pentateuch (ca. 450 B.C.), the Mishnah (ca. A.D. 200), and the first of the Talmuds and its companion midrashic compilations (ca. A.D. 400-450)—to critical moments in the social order by rethinking received paradigms of piety and practice.

After a twelve-page introduction, it treats the exile and return, and the response of the Torah; the loss of the Jerusalem Temple and the response of the Mishnah; asymmetries—gaps in the pentateuchal-mishnaic system; rabbinic Judaism and the emergence of the Christian empire; symmetries—history and messiah in the talmudic-midrashic system; and stability and the next turning point. Neusner gives particular attention to the public, social, and political nature of the Jewish religion, and to how it responded to worldly power relationships.

J. NEUSNER AND A. J. AVERY PECK (EDS.), *Encyclopaedia of Midrash. Biblical Interpretation in Formative Judaism* (2 vols.; Leiden—Boston: Brill, 2005, €/$299) xi and 594 pp., vii and 483 pp. Bibliographies. Indexed. LCN: 2004058219. ISBN: 90-04-14166-9.

This encyclopedia of midrash provides a systematic account of biblical interpretation in Judaism from before the 2nd century B.C. through the end of the 7th century A.D. While emphasizing rabbinic literature, it also covers the Dead Sea scrolls, the NT, and the Church Fathers. It consists of fifty-six essays written by thirty scholars. The contributors include S. Fine on "art" in midrashic literature, A. Kamesar on rabbinic literature and the Church Fathers, L. H. Schiffman on biblical interpretation in the Dead Sea scrolls, S. Fraade on Deuteronomy in *Sifre to Deuteronomy,* Neusner on the theology of *Genesis Rabbah,* L. Feldman on midrash in Josephus' version of the Pentateuch, B. Halpern-Amaru on midrash in *Jubilees,* G. Stemberger on Leviticus in *Sifra,* R. S. Sarason on midrash in liturgy, R. M. Price on NT narrative as OT midrash, T. H. Lim on the origins and emergence of midrash in relation to the Hebrew Bible, Neusner on parable, P. Flesher on Pentateuchal Targums as midrash, D. J. Harrington on ps.-Philo's *Biblical Antiquities,* A. D. Crown on Samaritan midrash, G. Veltri on midrashic traditions and the Septuagint, B. D. Chilton on *Targum Jonathan to the Prophets,* R. B. Kern-Ulmer on theological foundations of rabbinic exegesis, and J. R. Baskin on midrashic constructions of women. W. S. Green and Stemberger served as consulting editors.

G. W. E. NICKELSBURG AND J. VANDERKAM, *1 Enoch. A New Translation* (Minneapolis, MN: Fortress, 2004, paper $16) ix and 170 pp. Bibliography. LCN: 2004015048. ISBN: 0-8006-3694-5.

*1 Enoch* is a collection of apocalyptic (revelatory) texts that were composed between the late 4th century B.C. and the turn of the era. After a seventeen-page introduction to the various parts of the collection, this volume offers fresh translations (with brief notes below) of the individual parts of *1 Enoch* on the basis of a critical reading of all the ancient textual sources: Book of the Watchers (chaps. 1–36), Book of Parables (37–71), Book of the Luminaries (72–82), Enoch's Dream Visions (83–90), Narrative Bridge (91:1-9, 18-19), Epistle of Enoch (92–105), Birth of Noah (106–107), and Final Book by Enoch (108). The translation of chapters 1–36 and 83–108 was prepared by Nickelsburg and is mainly the same as in the first volume of his Hermeneia commentary on *1 Enoch* [see *NTA* 46, p. 413]. His translation of chapters 37–71 will appear with its critical apparatus of variant readings in the second volume. VanderKam's translation of chapters 72–82 and its apparatus will appear in the same volume. Nickelsburg is professor emeritus at the University of Iowa, and VanderKam is professor of Hebrew Scriptures at the University of Notre Dame.

S. A. NIGOSIAN, *From Ancient Writings to Sacred Texts. The Old Testament and Apocrypha* (Baltimore—London: Johns Hopkins University Press, 2004, cloth $45, paper $18.95) xvi and 270 pp., 22 tables and lists. Bibliography. Indexed. LCN: 2004000149. ISBN: 0-8018-7988-4 (cloth), -7990-6 (paper).

After describing the history of the OT text with particular attention to the complex processes of its canonization, this volume deals with the individual books of the OT in the order of their sequence and titles in Christian Bibles: Pentateuch, history, poetry and wisdom, prophets, and Apocrypha/Deuterocanon. Then under the heading "biblical authors, editors, and scholars," it attempts to list the biblical materials in the order in which their various parts may have originated. An eight-page glossary and a 31-page bibliography are included. Nigosian is a professor and research associate at the University of Toronto.

D. W. PARRY AND E. TOV (EDS.), *Additional Genres and Unclassified Texts.* Part 6 of *The Dead Sea Scrolls Reader* (Leiden—Boston: Brill, 2005, paper €/$39) xxiv and 370 pp. Indexed. LCN: 2003062757. ISBN: 90-04-12646-5.

For the descriptions of three earlier volumes in this project, see *NTA* 48, p. 467. After a fourteen-page general introduction, this sixth and final volume presents more nonbiblical Qumran texts and their translations on facing pages on the basis of the FARMS database of Brigham Young University, which in turn reflects the text editions of the ancient scrolls (mainly DJD). These texts appear under seven major headings: historical texts and tales, apocalyptic texts, eschatological texts, magic and divination, documentary texts, miscellanea, and unclassified manuscripts with specific names. The works include Tobit, *New Jerusalem, Apocryphon of Jeremiah, Words of Michael,* and *Copper Scroll.* Lists of Qumran texts first by the contents of each of the six-volumes and then in order of their Qumran inventory numbers are provided. The volume was produced with the assistance of N. Gordon.

D. W. PARRY AND E. TOV (EDS.), *Parabiblical Texts.* Part 3 of *The Dead Sea Scrolls Reader* (Leiden—Boston: Brill, 2005, paper €/$39) xxiv and 662 pp. LCN: 2003062757. ISBN: 90-04-12647-3.

This volume presents on facing pages the Hebrew and Aramaic texts and translations of the parabiblical texts from Qumran on the basis of the FARMS database of Brigham Young University, which is turn reflects the editions and translations published in the Discoveries in the Judaean Desert series. The texts appear under five headings: rewritten Bible, narratives based on biblical themes, testaments, texts of mixed genre, and unclassified and fragmentary texts. The texts include *Jubilees, Temple Scroll, Aramaic Levi Document,* and various parts of *1 Enoch* (Book of the Watchers, Book of Giants, Astronomical Book, Books of Dreams, Letter of Enoch).

D. W. PARRY AND E. TOV (EDS.), *Poetic and Liturgical Texts.* Part 5 of *The Dead Sea Scrolls Reader* (Leiden—Boston: Brill, 2005, paper €/$39) xxiv and 529 pp. LCN: 2003062757. ISBN: 90-04-12653-8.

Following a twelve-page general introduction, this fifth volume in the project presents more nonbiblical Qumran texts and their translations on facing pages. It includes poetic texts (*Hodayot, Hodayot*-like texts, and similar texts; laments; collections of psalms; various poetic texts), liturgical texts (collections of daily prayers, collections concerned with various festivals and festivities, collections concerned with the Sabbath sacrifice, collections and texts concerned with covenantal ceremonies, rituals of purification), and fragmentary poetic or liturgical texts. The editions of the texts and translations are based on the FARMS database of Brigham Young University, which in turn reflects the text editions of the ancient scrolls (mainly DJD). The volume was produced with the assistance of N. Gordon and M. J. Anderson.

W. T. PATTERSON, *Sacred Sites. Christian Perspectives on the Holy Land* (New York—Mahwah, NJ: Paulist, 2004, paper $18.95) xiii and 145 pp., 4 plates, 12 maps, table. Illustrated. Bibliography. LCN: 2003020946. ISBN: 0-8091-4246-5.

Based on the author's extensive experience in leading study tours, this guidebook to the Holy Land seeks to combine theology, Scripture, archaeology, and history. After a three-page introduction, it presents the relevant material in five chapters: Galilee; Jerusalem; Bethlehem, Nazareth, and Mount Tabor; the Greco-Roman world; and the Jewish-Christian church. Each chapter gives background information on particular sites, as well as biblical passages and photographs. Two appendixes, one correlating biblical sites and references, and the other providing a chronological table, are included. Patterson is professor emeritus at Loyola College in Baltimore where he taught Scripture and systematic theology for nearly thirty years.

S. PRICE AND E. KEARNS (EDS.), *The Oxford Dictionary of Classical Myth and Religion*, Oxford Paperback Reference (Oxford—New York: Oxford University Press, 2004, paper £8.99 or $16.95) xl and 599 pp., 3 maps, 6 tables. Bibliography. LCN: 2004049298. ISBN: 0-19-280289-5.

The paperback edition of the work described in *NTA* 48, p. 645, this volume presents a selection of articles drawn from *The Oxford Classical Dictionary* (3rd ed., 1996) that pertain to ancient Greek and Roman myths and religious life, including Judaism and Christianity in the Greco-Roman world. It contains a thirteen-page introduction, more than 1600 entries, maps, and genealogical tables.

O. RANK, *The Myth of the Birth of the Hero. A Psychological Exploration of Myth*, trans. G. C. Richter and E. J. Lieberman (rev. ed.; Baltimore—London: Johns Hopkins University Press, 2004, $49.95) xlviii and 149 pp. Bibliographies. Indexed. LCN: 2003021416. ISBN: 0-8018-7883-7.

Rank's classic essay on the myth of the birth of the hero was published under the title *Der Mythus von der Geburt des Helden: Versuch einer psychologischen Mythendeutung* in 1909 and then in a revised and expanded form in 1922. This English version based on the 1922 edition first presents R. A. Segal's 32-page introductory essay and a six-page translator's introduction. Then after Rank's prefaces to the two editions, it provides his eight-page introduction and the two main chapters devoted to the cycle of myths and to the interpretation of the myths. Also included is his 1914 essay on the play within *Hamlet*—toward an analysis and dynamic understanding of the work. Rank (1884-1939), one of the most important figures in psychoanalysis, interpreted these myths as a means of understanding the human psyche and as the symbolic fulfillment of repressed desire.

J. N. RHODES, *The Epistle of Barnabas and the Deuteronomic Tradition. Polemics, Paraenesis, and the Legacy of the Golden-Calf Incident*, Wissenschaftliche Untersuchungen zum Neuen Testament. 2. Reihe 188 (Tübingen: Mohr Siebeck. 2004, paper €54) xii and 261 pp., 9 tables. Bibliography. Indexed. ISBN: 3-16-148377-4.

The slightly revised version of a doctoral dissertation directed by F. J. Moloney and presented in 2003 to the Catholic University of America in Washington, DC, this volume argues that the author of *Epistle of Barnabas* has a notion of salvation history, that his emphasis on the debacle at Sinai is secondary to his interest in the destruction of Jerusalem, and that the significance of the golden calf incident is paradigmatic rather than temporal. It contends that Barnabas views Israel's national calamity as a result of its failure to live up to God's covenant (in general) and its rejection of Jesus (in particular). It develops these theses under the following headings: What really happened at Sinai?; the Temple question; Barnabas, Deuteronomy, and the Deuteronomistic tradition; the vitality of the Deuteronomistic tradition in contemporary Jewish texts and in early Christian texts, respectively; and "They were not found worthy." Rhodes concludes that Barnabas should not be dismissed as an "anti-Jewish hack" but rather should be recognized as standing within the Deuteronomistic tradition and as writing to spare his spiritual sons and daughters a fate similar to Israel's national calamity.

S. RICHARD (ED.), *Near Eastern Archaeology. A Reader* (Winona Lake, IN: Eisenbrauns, 2003, $45) xviii and 486 pp. Illustrated. Bibliographies. LCN: 2003012571. ISBN: 1-57506-083-3.

Intended as a basic reference work for students, scholars, and the general public, this handbook of Near Eastern archaeology focusing on the Levant presents sixty-two essays under two major headings: thirty-four on theory, method, and context; and twenty-eight on cultural phases and associated topics. The essays in the first section include contributions by

B. J. Beitzal on the geography of the Levant; J. S. Holladay on method and theory in Syro-Palestinian archaeology; W. E. Rast on the Bible and archaeology; G. A. Rendsburg on writing and scripts and on Semitic languages; D. C. Hopkins on agriculture; D. A. Dorsey on roads and highways; S. Ackerman on women in the ancient Near East; V. H. Matthews on everyday life—customs, manners, and laws; G. Philip on weapons and warfare in ancient Syria-Palestine; E. E. Platt on jewelry in the Levant; M. Piccirillo on the mosaics of Jordan; and E. B. Banning on computer applications in archaeology. Of the essays in the second part those most pertinent to the NT world are by C. E. Carter on Syria-Palestine in the Persian period; T. Giles on the Samaritans; A. M. Berlin on the Hellenistic period; D. F. Graf on the Nabataeans and on classical text sources in the Levant; R. Hachlili on Jewish art and iconography in the land of Israel; S. Fine on synagogues in the land of Israel; Z. U. Ma'oz on Golan synagogues; L. S. Galate on early Christian iconography; and J. Patrich on early Christian churches in Israel. W. G. Dever has provided a three-page foreword.

P. Richardson, *Building Jewish in the Roman East* (Waco, TX: Baylor University Press, 2004, paper $39.95) xxii and 413 pp., 32 plates, 6 figs., 7 tables. Bibliography. Indexed. LCN: 2004012382. ISBN: 1-932792-01-5.

Richardson, author of *Herod, King of the Jews and Friend of the Romans* (1996) and *City and Sanctuary. Religion and Architecture in the Roman Near East* (2002), contends that religion and architecture are symbiotically related and mutually informative, that archaeology and literature offer complementary insights into antiquity, that archaeology can pose questions and prompt answers that the literature sometimes cannot, and that literary texts can sometimes answer questions that the uncertainties of archaeological practice cannot. After an introductory essay on religion and architecture in the eastern Mediterranean, he presents five chapters on "towns and villages": Jesus and Palestinian social protest in archaeological and literary perspective; 3-D visualizations of a 1st–century Galilean town; Khirbet Qana (and other villages) as a context for Jesus; 1st-century houses and Q's setting; and what Cana has to do with Capernaum. Next there are six essays on "synagogues and churches": pre-70 synagogues as *collegia* in Rome, the Diaspora, and Judea; architectural transitions from synagogues and house churches to purpose-built churches; Philo and Eusebius on monasteries and monasticism—the Therapeutae and Kellia; Jewish voluntary associations in Egypt and the roles of women; building a "*synodos* . . . and a place of their own"; and an architectural case for synagogues as associations. Then there are six papers on "Judea and Jerusalem": law and piety in Herod's architecture; Jesus' protest in the Temple precincts; Josephus, Nicolas of Damascus, and Herod's building program; the origins, innovations, and significance of Herod's Temple; Herod's Temple architecture and Jerusalem's tombs; and the James ossuary's decoration and social setting. The volume concludes with reflections on "building Jewish" in the Roman east. Many of the chapters are revisions of articles previously published in scholarly journals and collections of essays. A four-page glossary is included. The cloth version is published by Brill as volume 92 of the Supplements to the Journal for the Study of Judaism series (ISBN: 90-04-14131-6).

I. L. Seeligmann, *The Septuagint Version of Isaiah and Cognate Studies*, ed. R. Hanhart and H. Spieckermann, Forschungen zum Alten Testament 40 (Tübingen: Mohr Siebeck, 2004, €69) ix and 313 pp., frontispiece. Indexed. ISBN: 3-16-148372-3.

After a thirteen-page introduction by Hanhart and the editors' two-page statement on the rules applied in the editing of Seeligmann's works, this volume first presents English versions of Seeligmann's essays on problems and perspectives in modern Septuagint research (1940) and on phases of Jewish historical consciousness (1947). Then it makes accessible (on pp. 119-294) once more Seeligmann's ground breaking work *The Septuagint Version of Isaiah* (1948), which treats the following topics: the text of the Septuagint of Isaiah and its transmission, the technique employed in the translation and its relation to the Hebrew text, the date and historical background of the translation, and the translation as a document of

Jewish-Alexandrian theology. Seeligmann (1907-82) was professor of biblical literature at the Hebrew University in Jerusalem from 1950 to 1977. A photograph of him is included.

*Sefer Moshe. The Moshe Weinfeld Jubilee Volume. Studies in the Bible and the Ancient Near East, Qumran, and Post-Biblical Judaism*, ed. C. Cohen, A. Hurvitz, and S. M. Paul (Winona Lake, IN: Eisenbrauns, 2004, $49.50) xlvi and 514 pp., frontispiece, 4 figs., map, table. Bibliography. Indexed. LCN: 2002156030. ISBN: 1-57506-074-4.

The thirty-five essays in this *Festschrift* honoring Professor Weinfeld appear under four major headings: exegetical and literary studies on the Bible (nineteen); studies on biblical Hebrew, history, and geography (six); ancient Near Eastern and Amarna studies (five); and studies on Qumran, postbiblical Judaism, and the Jewish medieval commentaries (five). The papers most pertinent to the NT world are by J. M. Baumgarten on some "Qumranic" observations on the *Aramaic Levi Document;* S. Japhet on the tension between rabbinic legal midrash and the "plain meaning" (*peshat*) of the biblical text—an unresolved problem?—in the wake of Rashbam's commentary on the Pentateuch; É. Puech on belief in the resurrection of the just in a Qumran wisdom text—4Q418 69 ii; E. Tov on the writing of ancient biblical texts, with special attention to the Judean Desert scrolls; and T. Veijola on the Deuteronomistic roots of Judaism. Other contributors include M. Cogan, J. A. Emerton, M. Fishbane, I. Knohl, A. Malamat, J. Milgrom, Paul, J. A. Soggin, J. H. Tigay, W. W. Hallo, A. Lemaire, E. L. Greenstein, and H. Tadmor. Also included are a photograph of the honoree, a professional profile of him by the editors, an appreciation of his contribution to biblical scholarship by Z. Weisman, and a list of his publications in English and Hebrew between 1961 and 2003 compiled by N. Mizrahi and U. Mizrachi.

D. Shepherd, *Targum and Translation. A Reconsideration of the Qumran Aramaic Version of Job*, Studia Semitica Neerlandica 45 (Assen: Van Gorcum, 2004, €79.50) ix and 317 pp., 2 figs. Bibliography. Indexed. ISBN: 90-232-4017-0.

Based on the author's doctoral research at the University of Edinburgh under the direction of T. Lim and P. Hayman, this volume undertakes a reconsideration of the nature of 11Q10 (commonly known as the Qumran *Targum of Job*) by comparing it with the Masoretic text and with the rabbinic *Targum of Job* and the Peshitta version of Job. It focuses on three phenomena: the respective Aramaic versions' willingness to omit or pass by elements in their Hebrew source text; their willingness to depart from the word order of their Hebrew source text; and their treatment of a "minor" element such as the *waw* conjunction in terms of its addition, omission, or substitution vis-à-vis the Hebrew source text. Shepherd concludes that if the targumist's approach is to be defined fundamentally in terms of his formal preservation of Hebrew elements in the order in which they appear in the MT, then the translators responsible for the Qumran and Syriac versions of Job should not be credited with the production of a "targum."

C. B. Smith, *No Longer Jews. The Search for Gnostic Origins* (Peabody, MA: Hendrickson, 2004, $29.95) xvii and 317 pp. Bibliography. Indexed. LCN: 2004005917. ISBN: 1-56563-944-8.

Smith, associate professor of history and religion at Palm Beach Atlantic University, contends that the evidence regarding the religious and intellectual milieu, geographical context, and chronological sequence of clearly gnostic teachers and documents points to an early 2nd-century rise of the gnostic religion in the Jewish intellectual centers of North Africa. The crisis out of which gnosticism arose was not that of the Jewish revolts of Judea but rather the lesser known revolt that originated in Cyrenaica and Egypt in A.D. 115-117 during the reign of the Roman emperor Trajan. After a six-page introduction, he treats the following topics: definitions of gnosticism and theories of gnostic origins; gnostic origins—Jewish social and political crises; the Jewish revolt under Trajan—a historical reconstruction and its implications; chronological and geographical considerations for gnostic origins; and Sethian gnosticism, the geography of heresy, and a proposal for gnostic origins.

A. SPERBER, *The Bible in Aramaic. Based on Old Manuscripts and Printed Texts* (3 vols. in 1; Leiden—Boston: Brill, 2004, paper €98 or $129) 1240 pp. LCN: 91-39374. ISBN: 90-04-14038-7.

This single volume contains the first three parts included in the 1992 paperback version [*NTA* 36, pp. 453-454] of Sperber's edition of the Targums (1959-73): the Pentateuch according to *Targum Onqelos*, the Former Prophets according to *Targum Jonathan*, and the Latter Prophets according to *Targum Jonathan*. R. P. Gordon's six-page foreword to the 1992 edition is included.

D. M. STEC, *The Targum of Psalms. Translated, with a Critical Introduction, Apparatus, and Notes*, Aramaic Bible 16 (Collegeville, MN: Liturgical Press, 2004, $89.95) xv and 254 pp. Bibliography. Indexed. LCN: 2003020023. ISBN: 0-8146-5491-6.

In his 24-page introduction to *Targum of Psalms*, Stec, author of *The Text of the Targum of Job. An Introduction and Critical Edition* (1994), discusses its date (4th to 6th century A.D.), character (fairly literal base translation plus explanatory expansions), midrashic and haggadic additions (prayer, the Law and instruction, prophecy, etc.), relationship to *Targum of Job*, translation techniques, relationship to the Masoretic text and the versions, language, manuscripts and printed editions, and this edition. Then he presents an English translation for each of the 150 psalms, gives an account of how the Targum relates to the Masoretic text, supplies explanatory notes, and provides a relatively detailed critical apparatus as a modest step toward a critical edition of this Targum.

K. R. SUOMALA, *Moses and God in Dialogue. Exodus 32–34 in Postbiblical Literature*, Studies in Biblical Literature 61 (New York—Bern: Lang, 2004, $65.95 or €55) viii and 256 pp. Bibliography. Indexed. LCN: 2003025253. ISBN: 0-8204-6905-X.

The dialogues in Exodus 32–34 highlight the unique relationship between God and Moses, showing their willingness to hear each other out, to negotiate, and even to concede to the demands and concerns of the other. Suomala, assistant professor of religion at Luther College in Decorah, Iowa, investigates how these dialogues were treated in postbiblical writings, with particular attention to the structure and organization of the dialogues and to the kind of speech assigned to each character within them (rhetorical strategies involving syntax, tone, imagery, repetition, citation, etc.). After a nineteen-page introduction, she deals with the dialogues as they appear in the Masoretic text of Exodus 32–34, ancient texts and translations (Septuagint, Dead Sea scrolls, Samaritan Pentateuch and Targum, Vulgate, Peshitta), examples of the rewritten Bible (Philo, Josephus, ps.-Philo), rabbinic literature, and the Targums. Suomala concludes that while the ancient interpreters agreed that something extraordinary occurred during these conversations between God and Moses, there was no consensus as to the roles that God and Moses played within the relationship or the extent of the control that each was able to exert.

J. TAYLOR, *Pythagoreans and Essenes. Structural Parallels*, Collection de la Revue des études juives 32 (Paris—Leuven: Peeters, 2004, paper €60) xii and 127 pp. Bibliography. Indexed. LCN: 2004040083. ISBN: 90-429-1482-3.

Taking his starting point from Josephus' remark that the Essenes follow a way of life taught to the Greeks by Pythagoras (*Ant.* 15:371; see also Acts 4:32-35), Taylor, co-author (with É. Nodet) of *The Origins of Christianity. An Exploration* (1998), discusses the problem of sources, the similarities and differences between the Pythagorean and Essene ways of life (with an excursus on the case of Egyptian cenobitical monasticism), the social groups implied by the texts, Greco-Roman voluntary associations, and oriental priesthoods and religious brotherhoods. Taylor concludes that the close structural parallels between the Pythagorean and the Essene ways of life are best explained by contacts between the two, especially by the influence of the former upon the latter, and with Alexandria as the channel of communication.

M. Tilly and G. Mayer, *Die Tosefta.* Band 2, *Seder Moëd.* Teil 5, *Moëd kaṭan – Re'ijja (Ḥagiga),* Rabbinische Texte. Erste Reihe (Stuttgart: Kohlhammer. 2004. €150) vii and 135 pp. Bibliography. Indexed. ISBN: 3-17-018125-4.

This volume first (on pp. 3-51) presents Tilly's three-page introduction to the Tosefta's version of the tractate *Moed Qatan* and his translation of it at the top of the pages along with extensive notes (textual and philological observations, parallel texts, explanations of problems, references to modern scholarship, etc.) below. Then following the same format, it provides (on pp. 55-99) Mayer's introduction, translation, and notes for the Tosefta version of tractate *Hagiga.* Various indexes are included on pp. 103-121.

A. Tropper, *Wisdom, Politics, and Historiography. Tractate Avot in the Context of the Graeco-Roman Near East,* Oxford Oriental Monographs (Oxford—New York: Oxford University Press, 2004, £63 or $99) xii and 302 pp. Bibliography. Indexed. ISBN: 0-19-926712-X.

The revised version of a doctoral dissertation directed by M. Goodman and submitted to the faculty of Oriental Studies at Oxford University in 2001, the volume aims to study the Mishnah tractate *Abot* as a literary work that was created within a specific historical setting, that is, Jewish life in the Greco-Roman Near East. After a sixteen-page introduction, it treats the following topics: the structure of *Abot; Abot,* wisdom, and artistic prose; the date and the editor of *Abot* (with an excursus on searching for the Hillel of *Abot* 2:4); the cultural horizons of the patriarchate in the early 3rd century; *Abot* and the Second Sophistic; the Greco-Roman literary context for *Abot; Abot* in the light of classical Roman jurisprudence; and *Abot*'s chain of transmission and early Christian parallels. The appendix provides the text and translation of *Abot.* Tropper concludes that *Abot* was constructed to justify the particular authority of Rabbi Judah ha-Nasi and his Mishnah, and that it comes across as a rhetorical treatise especially designed to endorse or legitimate the knowledge and representatives of the rabbinic order.

J. C. VanderKam, *From Joshua to Caiaphas. High Priests after the Exile* (Minneapolis, MN: Fortress, 2004, $35; Assen: Van Gorcum) xix and 548 pp. Bibliography. Indexed. LCN: 2004011406. ISBN: 0-8006-2617-6.

The primary purpose of this history of the Jewish high priests in the Second Temple period is to gather and assess all the available information about each one of them, from Joshua in the late 6th century B.C. to Phannias during the Jewish revolt against Rome in A.D. 66-70. A secondary aim is to investigate the status of these high-ranking officials, specifically whether they also wielded civic authority. After a six-page preface, VanderKam, professor of Hebrew Scriptures at the University of Notre Dame and author of *An Introduction to Early Judaism* (2001) and (with P. Flint) *The Meaning of the Dead Sea Scrolls* (2002), discusses the various Second Temple Jewish high priests under five headings: beginnings, high priests of the Persian period, high priests in the early Hellenistic period, the Hasmonean high priests (152-37 B.C.), and the high priests in the Herodian age (37 B.C. to A.D. 70). A list of the high priests is included as an appendix.

J. C. VanderKam and P. Flint, *The Meaning of the Dead Sea Scrolls. Their Significance for Understanding the Bible, Judaism, Jesus, and Christianity* (San Francisco: HarperSanFrancisco, 2004, paper $21.95) xii and 467 pp. Illustrated. Bibliographies. Indexed. LCN: 2002069730. ISBN: 0-06-068465-8.

The paperback edition of the work described in *NTA* 47, p. 414, this introduction to the study of the Dead Sea scrolls is divided into five sections: discoveries, dating, archaeology, and new methods; the Dead Sea scrolls and Scripture; the nonbiblical scrolls and their message; the scrolls and the NT; and controversies about the Dead Sea scrolls.

W. T. VAN PEURSEN, *The Verbal System in the Hebrew Text of Ben Sira*, Studies in Semitic Languages and Linguistics 41 (Leiden—Boston: Brill. 2004. €127 or $159) xix and 462 pp. Bibliography. Indexed. LCN: 2003065476. ISBN: 90-04-13667-3.

The revised version of a doctoral dissertation directed by T. Muraoka and defended in 1999 at Leiden University, this investigation of the Hebrew verbal system in the Wisdom of Ben Sira first treats preliminary questions: the history of the Hebrew language, Ben Sira's book and its textual transmission, the orthography of the Hebrew manuscripts, and earlier studies of Ben Sira's language. Next it treats the morphosyntax of the tenses: the perfect alone, the morphology of the imperfect, the imperfect alone, the consecutive perfect, the consecutive imperfect, the copulative perfect, the copulative imperfect, the volitives, the participle, the construct infinitive, and the absolute infinitive. Then it considers the use of tenses in various kinds of clauses: interrogative and exclamatory clauses, subordinate clauses, substantival clauses, relative clauses, temporal clauses, conditional clauses, final and consecutive clauses, causal and explicative clauses, and comparative clauses. Van Peursen concludes that not all the material fits the description of Ben Sira as a link between Biblical Hebrew and Mishnaic Hebrew, and that the Hebrew text has undergone so many alterations in the course of its transmission that it is impossible to describe the language of the "original" Hebrew Ben Sira.

E. R. VARNER, *Mutilation and Transformation.* Damnatio Memoriae *and Roman Imperial Portraiture,* Monumenta Graeca et Romana 10 (Leiden—Boston: Brill. 2004. €199 or $249) ix and 340 pp. and 120 plates. Bibliography. Indexed. ISBN: 90-04-13577-4.

The process known as *damnatio memoriae* is the first widespread example of the negation of artistic monuments for political and ideological reasons, and it has inexorably altered the material record of Roman culture. Beginning in the republican period, the legal sanctions that could be associated with *damnatio memoriae* provided the mechanisms by which an individual was simultaneously canceled and condemned. After a twenty-page introduction to developments, implications, and precedents pertaining to *damnatio memoriae,* this volume traces the history of the practice with reference to the following figures and periods: Caligula, Milonia Caesonia, and Julia Drusilla; Nero and Poppaea; other Julio-Claudians; A.D. 69—Galba, Otho, and Vitellius; Domitian; Commodus, Lucilla, Crispina, and Annia Fundania Faustina; the Severans—A.D. 193-235; the later 3rd century (A.D. 235-285); and the early 4th century. Also included is a catalogue of mutilated and altered portraits. Varner, associate professor of art history and classics at Emory University, is the author of *From Caligula to Constantine. Tyranny and Transformation in Roman Imperial Portraiture* (2000).

D. VIEWEGER, *Wenn Steine reden. Archäologie in Palästina* (Göttingen: Vandenhoeck & Ruprecht. 2004. €39.90) 480 pp. Illustrated. Bibliography. Indexed. ISBN: 3-525-53623-2.

This introduction to the archaeology of Palestine provides basic information about archaeological methods and discoveries, along with photographs, maps, sketches, chronological tables, and a glossary. After a four-page introduction, it presents the material under nine headings: What does archaeology have to do with the Bible? (beginnings, biblical archaeology and its present challenges); What does archaeology investigate? (the "classic" questions, the "new archaeology," related disciplines); Where does all this take place? (Palestine, local customs); What does one find?; How does one discover traces of the past? (pilgrimages, topography, etc.); How does one excavate? (setting goals, stratigraphy, field work, documentation, etc.); When did it happen? (various methods of dating); In what milieu did people live? (geology, soil analysis, climate and precipitation, flora and fauna, etc.); and How could it have been? (with nine case studies, including Gerasa). Many of the sketches were prepared by E. Brückelmann.

G. WALSER, *The Greek of the Ancient Synagogue. An Investigation on the Greek of the Septuagint, Pseudepigrapha and the New Testament.* Studia Graeca et Latina Lundensia 8

(Stockholm: Almqvist & Wiksell, 2001, paper 230 SKr) xxv and 197 pp., 2 figs., 41 tables. Bibliography. Indexed. ISBN: 91-22-01928-6.

Prepared as a doctoral dissertation under the direction of K. Hult and presented in 2001 to the University of Lund, this volume tests the hypothesis that there existed a peculiar variety of Greek that was used for certain purposes by Jewish and Christian writers in the context of the synagogue between 200 B.C. and A.D. 200. It argues that the origin of this kind of Greek was the translation Greek of the Pentateuch, and that the background was the polyglossic nature of the Greek language, that is, several varieties were used for different genres or situations of speech. After a seventeen-page introduction, it treats participles, conjunctions, particles, Hebrew influence on the Greek of the ancient synagogue, and the Greek of the ancient synagogue and diglossia. A three-page appendix concerns the position of the complement to the predicative aorist participles and the principal verb in *Letter of Aristeas*.

J. F. WILSON, *Caesarea Philippi. Banias, the Lost City of Pan* (London—New York: Tauris, 2004, $39.50) x and 262 pp., 32 plates, 2 maps. Bibliography. Indexed. ISBN: 1-85043-440-9. Distributed in the USA and Canada by Palgrave Macmillan.

Banias, or ancient Caesarea Philippi, is located at the sources of the Jordan River on the northern edge of the Golan Heights. Wilson, director of the Institute for the Study of Archaeology and Religion at Pepperdine University in California, was the administrative director for the excavations at Banias. In this volume he tries to introduce readers not only to the historical, geographical, social, and architectural aspects of Banias, but also to the story of the city and the stories of those who gave it life. The eleven chapters concern the beginnings; Herodian Banias; Roman Banias; religion in Roman Banias—paganism; Jews and Christians in pagan Banias; Christ versus Pan—Constantinian Banias; Pan versus Christ—Byzantine Banias; the Arab/Islamic conquest; Banias and the Crusades; Ayyubids, Mamluks, and Turks; and the European "rediscovery."

S. G. WILSON, *Leaving the Fold. Apostates and Defectors in Antiquity* (Minneapolis, MN: Fortress, 2004, $25) xvii and 158 pp., 3 figs. Bibliography. Indexed. LCN: 2004015485. ISBN: 0-8006-3675-9.

Wilson, professor of religion at Carleton University in Ottawa and author of *Related Strangers. Jews and Christians 70-170 CE* (1995), seeks to draw attention to the range of evidence for apostasy in antiquity up to and just beyond the time of Constantine. He uses the terms "defector" and "apostate" to describe those who considered themselves or were considered by others to have abandoned the main practices and/or beliefs of their religious community, in extreme cases even turning against it. After a 22-page introduction, he discusses Jewish apostates, Christian apostates, and pagan defectors, respectively. Wilson concludes that the range and variety of defectors are striking, and that in many cases defection is defined more by actions than by beliefs, even in the supposedly more belief-oriented Christian tradition.

R. H. W. WOLF, *Mysterium Wasser. Eine Religionsgeschichte zum Wasser in Antike und Christentum* (Göttingen: V&R unipress. 2004. paper €39.90) 367 pp. Bibliography. Indexed. ISBN: 3-89971-152-1.

After quoting some praises of water from antiquity, this volume discusses the *mysterium* of water in the Christian world of the present as the result of a long history (including water baptism in the NT and the early church); nature and *mysterium*—water in the faith and mythology of ancient peoples; water in the religious life of antiquity (before cultic actions, for abolishing religious miasmata, on entering a new sphere of existence); ritual gifts of water for the dead and for the gods; water as a marvelous medium (for the healing and warding off of sickness, at divine judgments and oracles, in diverse oath- and magic-rituals); and basic phenomena in the religious use of water in antiquity and Christianity.

A. YADIN, *Scripture as Logos. Rabbi Ishmael and the Origins of Midrash,* Divinations: Rereading Late Ancient Religion (Philadelphia: University of Pennsylvania Press, 2004, $55 or £36) xiii and 231 pp., fig. Bibliography. Indexed. LCN: 2003070539. ISBN: 0-8122-3791-9.

With particular attention to the halakic midrashim *Mekilta of Rabbi Ishmael* and *Sifre Numbers,* this volume contends that the terms *torah* and *ha-katuv* are not synonymous but rather serve as metonymies for Sinai and the rabbinic house of study, respectively. After a ten-page introduction to the hermeneutical dimension of midrash halakah, it treats the following topics: *torah* and *ha-katuv;* inaction and attention; freedom and restraint in midrash halakah—hermeneutic markedness; the role of the reader; the role of the reader—*middot;* presponsive *torah;* Rabbi Ishmael and the rabbis; and the nonrabbinic landscape. Yadin, who teaches in the department of Jewish studies at Rutgers University in New Jersey, argues that according to the Rabbi Ishmael midrashim, the interpreter's role is to listen attentively to the teachings of Scripture, learn its (interpretive) ways, and adopt them. The religious ideal is not to cleave to the *middot* (attributes) of God but to learn and then apply the *middot* of Scripture.

J. ZANGENBERG AND M. LABAHN (EDS.), *Christians as a Religious Minority in a Multicultural City. Modes of Interaction and Identity Formation in Early Imperial Rome. Studies on the Basis of a Seminar at the Second Conference of the European Association for Biblical Studies (EABS) from July 8-12, 2001, in Rome,* European Studies on Christian Origins, JSNT Supplement Series 243 (London—New York: T&T Clark International, 2004, £65 or $125) xiii and 202 pp., 7 figs., 2 tables. Indexed. ISBN: 0-8264-6670-2.

The first four essays in this volume concern minorities living in early imperial Rome: C. Kunst on living in the ancient city—the social topography of Rome in the early imperial period; P. Lampe on early Christians in the city of Rome—topographical and social-historical aspects of the first three centuries; M. H. Williams on the shaping of the identity of the Jewish community in Rome in antiquity; and D. Noy on being an Egyptian in Rome—strategies of identity formation. The remaining eight papers deal with Rome, Roman Christians, and their relationship in early Christian writings and archaeology: Labahn on Paul's proclamation in Rome (see Acts 28:31) as the finale of a shipwreck; C. J. Hodge on olive trees and ethnicities—Judeans and Gentiles in Rom 11:17-24; A. Pitta on the strong, the weak, and the Mosaic Law in the Christian communities of Rome (Rom 14:1–15:13); J. C. O'Neill on who buried Peter and Paul; Zangenberg on claims about early Christian graves beneath St. Peter's Basilica in Rome and about Peter's bones; M. Meiser on Christianity in Rome in light of *1 Clement;* I. Dunderberg on Valentinian teachers in Rome; and J. Wehnert on Peter versus Paul in ps.-Clementine *Homilies* 17.

## SOFTWARE

*QuickVerse 2005 Deluxe Edition* (Omaha, NE: QuickVerse, 2005, 2 CD-ROMs $299.95). For Windows 98 SE/2000/ME/XP (Pentium III 500 or greater, 128 MB RAM, 200 MB hard disk space, 2x CD-ROM drive or faster, 600x800 display with 64K color or greater). ISBN: 1-57264-394-3. Telephone: 888-459-0078. URL: www.QuickVerse.com.

The Deluxe Edition of the latest version of the *QuickVerse* Bible study software [see *NTA* 41, pp. 413-414; 43, p. 216; 44, pp. 215-216] includes eighteen Bible Versions (including the KJV, NASB, NRSV, RSV, and *Greek New Testament*) and 144 reference titles (commentaries, dictionaries, concordances, etc.). Two Bible versions included in this edition for the first time are: *The English Standard Version* and *The New Testament in Modern Speech.* New features for this version of the program include a search function for the "words of Jesus," segmented Bible reading plans, the ability to save tabbed and paned windows together, a parallel Gospels display, one thousand new photos (fully captioned and indexed), and fifty high-resolution maps (fully captioned, indexed, and ready for printing). Standard features include a search engine to perform word, phrase, biblical reference, Hebrew and Greek, book, and topical searches; an interactive user interface providing instant access to scriptural texts (including Hebrew and Greek texts), commentaries, dictionaries, etc.; audio pronunciations; interactive study workbooks; highlighting capabilities; the ability to attach personal notes to a book, chapter, or verse; and so on. A 44-page "QuickTrip Tutorial" booklet provides descriptions of the program's functions and instructions for utilizing its capabilities (e.g. selecting and opening books, highlighting text, multiple book syncing, daily reading plans, etc.). Other configurations of the *QuickVerse* program are also available: *QuickVerse 2005 Essentials* ($49.95), *QuickVerse 2005 Standard* ($99.95), and *QuickVerse 2005 Expanded* ($199.95). Descriptions of the contents and capabilities of each edition may be found at www.QuickVerse.com.—C.R.M.

## ADDITIONAL BOOKS RECEIVED

P. Allen and C. T. R. Hayward, *Severus of Antioch*, Early Church Fathers (London—New York: Routledge, 2004, cloth $87.95, paper $29.95) vii and 200 pp. Bibliography. Indexed. ISBN: 0-415-23401-8 (cloth), -23402-6 (paper).

C. C. Anderson, *Christian Eloquence. Contemporary Doctrinal Preaching* (Chicago: Hillenbrand Books, 2005, paper $25) xi and 237 pp. LCN: 2004113345. ISBN: 1-59525-005-0.

H. Blocher, *Evil and the Cross. An Analytical Look at the Problem of Pain*, trans. D. G. Preston (Grand Rapids: Kregel, 2004, paper $10.99) 154 pp. ISBN: 0-8254-2076-8.

B. Cooke, *Power and the Spirit of God. Toward an Experience-Based Pneumatology* (Oxford—New York: Oxford University Press, 2004, $37.50) viii and 209 pp. Indexed. ISBN: 0-19-517451-8.

N. Filippi, *Le voci del popolo di Dio. Tra teologia e letteratura*, ed. A. S. Wodka and A. V. Amarante, Quaestiones Morales 14 (Rome: Editiones Accademiae Alphonsianae, 2004, paper €22) 382 pp., plate.

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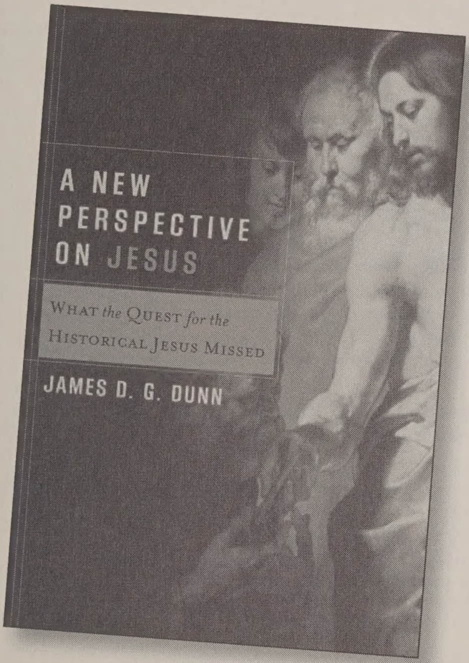
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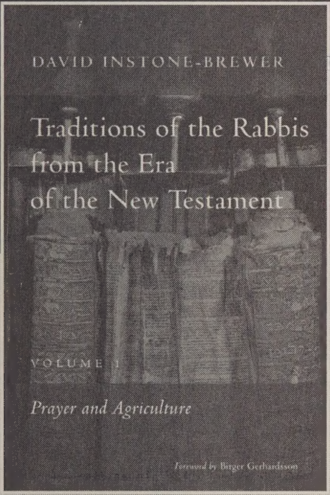

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# PERIODICAL ABSTRACTS

## THE NEW TESTAMENT: GENERAL

1501r. B. D. Ehrman, *The New Testament. A Historical Introduction to the Early Christian Writings* [*NTA* 48, p. 155]; *Lost Christianities* [*NTA* 48, p. 205]; *Lost Scriptures* [*NTA* 48, pp. 205-206].

R. L. Brawley, "Review Essay," *PrincetonSemBull* 25 (3, '04) 332-338.—Three things contribute especially to Ehrman's success in these volumes: he writes as spiritedly as he thinks, has his finger on the pulse of postmodernity, and covers a wide range without diluting the wealth of information. The essay considers some "simplifications" in Ehrman's historical account (e.g. the representation of religious tolerance in antiquity), discusses the interpretative methods he employs for reading the NT documents, and notes that *Lost Christianities* repeats without acknowledgment a lot that already appears in his NT introduction. It concludes by questioning the efficacy of a purely historical approach for the NT literature.—C.R.M.

### *Canon*

1502. B. S. Childs, "The Canon in Recent Biblical Studies. Reflections on an Era," *Pro Ecclesia* 14 (1, '05) 26-45.

One can make a case for the period from the late 1960s to the end of the 20th century as one in which large sections of the biblical discipline focused on issues related either directly or indirectly to the subject of canon. The article first notes the variety of stimuli leading to new attention to the canon in the English-speaking world and discusses characteristics of the new approach (the problem of terminology, the historical development of the Jewish and Christian canons, history-of-religions categories, etc.). Then it treats the German debate over canon with attention to various details of the debate (terminology, canon and the hermeneutical problem of exegesis, Jewish-Christian dialogue). It concludes with retrospective reflections on the canon debate.—C.R.M.

1503. J. Fontbona, "El cànon com a element constitutiu del poble," *RevistCatTeol* 29 (1, '04) 61-74.

The article treats the formation of the NT canon, the function of the canon, the canon as a constituent element of the people of God, and the appearance of ministers of communion in the shaping of the canon. The diversity inherent in the canon creates a people of God from many different places: a people of peoples. The Jesus event structures the rule of faith, the canon, and the communion ministry, and the three of these together constitute the church into a church of churches.—C.R.M.

1504r. L. M. McDonald and J. A. Sanders (eds.), *The Canon Debate* [*NTA* 47, p. 355].

F. Schutte, "The ongoing Canon debate," *HTSTeolStud* 60 (4, '04) 1513-1525.—After suggesting that one should approach the "canon debate" from the standpoint that the existence of a canon represents a process of "canonization" and "decanonization," the article discusses the content of the volume, drawing particular attention to the contribution by R. W. Funk. It concludes that the volume is a lucid and accessible account of the formation of the

Christian canon, but that it only provides the background and at most serves as an introduction to the canon debate.—C.R.M.

Canon, § 49-1608r.

## *Interpretation*

1505. O. ARTUS, "*Dei verbum.* L'exégèse catholique entre critique historique et renouveau des sciences bibliques," *Gregorianum* 86 (1, '05) 76-91.

The recent history of Catholic biblical exegesis has been much enriched by the human sciences and theological reflection. The article traces the main lines of this development from Pope Leo XIII's 1893 encyclical *Providentissimus Deus,* which recognized (timidly) the importance of the historical-critical viewpoint, to the 1993 document of the Pontifical Biblical Commission on the interpretation of the Bible in the church, which recognized the importance of the reader in the interpretation of the text. A decisive moment in this development came with Vatican II's *Dei verbum* (1965), which defined Scripture and tradition as the one sacred deposit of the word of God committed to the church.—D.J.H.

1506. D. F. ASAJU, "Africentric Biblical Hermeneutics Enroute: A Contextual Study of Chieftaincy Institution in Post-colonial Nigeria," *AsiaJournTheol* 19 (1, '05) 143-165.

The institution of the chieftaincy has been one of the cultural systems most resistant to colonial eradication of African culture and is a potent factor for an African perception of contextual biblical interpretation. The article seeks to discern new trends in the contemporary institution of the chieftaincy and compares them with the biblical portrait of kingship.—D.J.H.

1507. A. I. BAUMGARTEN, "Two Paradoxes: Reflections on History and Belief," *Judaism* 53 (3-4, '04) 220-229.

The study of the Bible as carried out in a university context raises awkward questions for committed believers. The paradox of living as a believer but with less certainty is not a blessing; neither is the tension between the need for freedom and the social benefits of coercion (the second paradox).—C.R.M.

1508. B. E. BENSON, "Text messages. Gadamer, Derrida and how we read," *ChristCent* 122 (6, '05) 30-32.

The work of J. Derrida and H.-G. Gadamer has so affected our ways of reading texts that we are no longer aware of it. Both stressed the role of "play" in reading texts and the way in which we are controlled by (rather than in control of) history. While they disagreed about the role of tradition, both viewed texts as constituted not by dead letters but by living words.—D.J.H.

1509. S. V. BETCHER, "Resurrecting Christianities: Critical Theories and Constructive Postcolonial, Postmodern Christianities," *AnglTheolRev* 87 (2, '05) 319-328.

The article considers where biblical and theological colleagues, working in the dimensions of poststructuralism and other critical theories, suggest that we plant or root postcolonial, postmodern conversations on Christology. It gives particular attention to R. Price's *Deconstructing Jesus* (2000), and M. Sawicki's *Seeing the Lord. Resurrection and Early Christian Practices* (1994).—D.J.H.

1510. R. Bieringer and D. Pollefeyt, "L'avenir de la Bible. L'enseignement de la Bible: Ses risques, ses défis," *Bijdragen* 65 (4, '04) 393-416.

This discussion of risks and challenges in teaching the Bible today first treats the difficulties caused by biblical fundamentalism, "scientific" fundamentalism, the use of the Bible as a recipe for ethics, and the opportunities and dangers that the computer age presents for the Bible. Then it proposes an understanding of the Bible and its genesis that witnesses to the ongoing dialogue between God and human beings in community.—C.R.M.

1511. B. Bramwell, "Hans Urs von Balthasar's Theology of Scripture," *NewBlackfr* 86 (1003, '05) 308-322.

The heart of von Balthasar's theology of Scripture is a formal argument for its unity based on the nature of God's revelation and the gracing of God's human dialogue partner. The body of the article discusses von Balthasar's views on the form of God's revelation, the Scriptures, the exegesis of Scripture, Scripture and tradition, the unity of Scripture, the new *argumentum ex prophetia,* the truth of the OT, and the truth of the NT. It concludes that von Balthasar's theory is a masterful attempt to bring Scripture back into the heart of theological reflection and to recover it as a unified self-expression of God who uses elements from the fabric of history and transforms them to be part of his self-expression.—D.J.H.

1512. D. A. Brondos, "Freedom, the 'Letter' and the 'Spirit': Interpreting Scripture with the 'Mind of Christ,'" *Trinity Seminary Review* [Columbus, OH] 26 (1, '05) 7-15.

We cannot simply apply directly to our own reality the commandments of the Mosaic Law or the NT to resolve contemporary ethical questions. Rather, we must first examine the principles maintained by Jesus and Paul in interpreting the OT Law, and then attempt to apply them to our present circumstances. Thus we let Scripture interpret Scripture, extracting the principles underlying our interpretations of Scripture from Scripture itself.—D.J.H.

1513. R. B. Bush, "A Tale of Two Scriptures: Jewish-Christian and Islamic Paradigms of Scripture and Their Impact on Culture," *ChristScholRev* 34 (3, '05) 309-326.

Jews and Christians stand closer together in their view of how the authority and inspiration of Holy Scripture are determined than Muslims do to either Jews or Christians. The article first considers how these religions contain an understanding of their respective Scriptures with regard to their content and to their form. Then it shows how differing paradigms of Scripture have affected the cultural realities in which they have been accepted.—D.J.H.

1514. P. P. Chia, "Biblical Hermeneutics and the Construction of Biblical Theology," [in Chinese] *CGSTJourn* 38 ('05) 123-142.

The essay explores the relation between the construction of a biblical theology and biblical hermeneutics with particular attention to the challenge posed by the current plurality of textual reading strategies to the traditional approach focusing on the "unity" and "system" of a biblical theology. It addresses the question whether a true biblical theology should have the potential of nullifying the differences among various theologies. It also offers suggestions toward the development of a new discourse on critical biblical theology.—C.R.M.

1515. E. Couteau, "*De la Bible à la littérature*. À propos d'un ouvrage récent," *ÉtudThéolRel* 80 (1, '05) 113-124.

The article discusses nine essays in J.-C. Attias and P. Gisel (eds.), *De la Bible à la littérature* (2003) by Attias, D. Banon, P. Bobichon, D. Frison, O. Millet, J. Kaempfer, J. Bollack, F. Saquer-Sabin, and Gisel. It concludes that in this volume Scripture and Judaism, the Bible and literature are treated by French and other specialists with learning, subtlety, and depth.—D.J.H.

1516. S. B. Dawes, "The Authority of the Bible," *EpworthRev* 31 (3, '04) 71-77.

After noting the apparent lack of interest today in the authority of the Bible, the article describes several recent publications that do treat the topic, though in ways different from how it was discussed in the past. The authors include A. Harvey, P. R. Davies, F. Watson, C. Bartholomew, D. R. Law, P. Achtemeier, W. Strange, R. Evans, R. Bauckham, R. Briggs, W. Brueggemann, R. B. Hays, C. Rodd, and J. Goldingay.—D.J.H.

1517. M. de Mowbray, "Philosophy as Handmaid of Theology: Biblical Exegesis in the Service of Scholarship," *Traditio* 59 ('04) 1-37.

The article seeks to elucidate the meaning of the idea of philosophy as the servant of religious wisdom or theology through an examination of its use by some of the most important writers from the 1st to the 17th century (when it was given the meaning it holds today). It contends that the original and principal meaning of the concept of philosophy as a servant of theology was that philosophy had a part to play in the development of a rational Christianity, and that it was mainly used to combat those who wished to reject all secular knowledge.—D.J.H.

1518. R. H. Dilday, "John Newport and Revelation," *PerspRelStud* 32 (1, '05) 11-24.

Newport's basic assumption on which a presuppositional biblical worldview is based is the faith claim that God has revealed himself, entering history in a series of particular actions, and then raising up persons to interpret the significance of those acts in the words of Scripture. One of the many strengths of Newport's view of revelation is his emphasis on the practical applications of our knowledge of God.—D.J.H.

1519. F. B. Doubell, "Die Bybel steeds in diskussie: 'n dekade later (The Bible still in discussion: A decade later)," *ActaTheol* Supplement 6 ('04) 31-48.

Taking as its starting point a 1991 essay by F. E. Deist [§ 36-1109] on South African discussion of the Bible, the article compares attitudes then and now about the nature of the Bible, the relation between its divine and human aspects, and the political and theological dimensions of biblical interpretation.—D.J.H.

1520. F. England, "Mapping Postcolonial Biblical Criticism in South Africa," *Neotestamentica* 38 (1, '04) 88-99.

The article discusses the focus of postcolonialism, the notion of an archaeological investigation of the formation of the objects of a discourse (M. Foucault), discourse and power, and mapping postcolonial biblical criticism in South Africa.—C.R.M.

1521. C. ETTL, "The Rediscovery of the Word of God. The Second Vatican Council and the *Dei Verbum*," *Dei Verbum* [Stuttgart] 72-73 ('04) 4-10.

After a brief overview of the origin and central theses of Vatican II's *Dei verbum* (1965), the article highlights some important developments and results that were inspired by that document in the decades that followed. Then it offers a survey of what lies ahead.—D.J.H.

1522. R. W. FUNK, "The Mythical Matrix and God as Metaphor," *Forum* 3 (2, '00) 381-399.

Scientific and historical knowledge acquired over the past four centuries has eroded traditional Christian dogmas. We have been stripped of the symbolic universe that furnished our mythical home for more than two millennia. A faith for the future will regard God as a metaphor and a symbol that unites and encompasses all spheres of our reality. Jesus' vision can help us move from our present of unfulfilled promises to a future of partially realized hopes within a horizon of trust.—D.J.H.

1523. H. GABEL, "Ignatian Contemplation and Modern Biblical Studies," *Way* 44 (2, '05) 37-49.

After giving an account of the Ignatian method of scriptural interpretation, the article looks at Ignatius' use of Scripture from the standpoint of modern biblical scholarship, and considers how Ignatian spirituality might help in understanding what is currently happening in academic biblical exegesis. It concludes that we need to appreciate and use the different ways of dealing with Scripture, and let them come into dialogue.—D.J.H.

1524. D. J. HARRINGTON, "The Bible and History," *America* 192 (9, '05) 26-30.

The six recent books discussed in this article [see § 48-1587] illustrate how in biblical studies today the word "history" can refer to the development of an idea or theme (A. F. Segal, *Life After Death*), how the Bible came to be (W. M. Schniedewind, *How the Bible Became a Book*), the nature of biblical history (B. E. Organ, *Is the Bible Fact or Fiction?*), the concrete setting of a specific biblical writing (T. H. Tobin, *Paul's Rhetoric in Its Contexts*), the social and religious milieu in which biblical people lived (S. G. Wilson, *Leaving the Fold*), and the effects that certain biblical texts have exercised (D. W. Kling, *The Bible in History*).—D.J.H.

1525. H. JUNGHANS, "Bibelhumanistische Anstösse in Luthers Entwicklung zum Reformator," *RevHistPhilRel* 85 (1, '05) 17-42.

During his studies at Erfurt, Luther was in touch with humanism and its criticism of scholasticism and the late medieval church. Luther adopted the humanistic way of working, and he concentrated his learning on the original languages of the Bible, philology, and rhetoric. By means of these disciplines he overcame his spiritual crisis, made a series of exegetical discoveries, and developed his reforming theology. In turn, this theology allowed a reform of academic studies in a humanistic sense.—D.J.H.

1526. A. KABASELE MUKENGE, "Nouveaux paradigmes dans l'approche contextuelle de la Bible en Afrique," *Telema* 117-118 ('04) 5-20.

After noting calls by J.-M. Ela and G. West for an African contextual reading of the Bible, the article discusses African culture as a resource in interpreting the Bible (with particular attention to Gen 4:1-16), discusses transactions between the biblical text and the African context, and concludes with a brief reflection on reading the Bible with an African heart.—D.J.H.

1527. N. King, "The New Testament as Holy Ground," *Way* 44 (2, '05) 57-69.

After noting some limitations of the historical-critical method, the article looks at ways in which some contemporary theologians and readers of the Bible are trying to read the text today. It concludes that the NT is most appropriately read from within the believing community, or at least from a standpoint of openness to being changed by the text.—D.J.H.

1528. D. Kosch, "'Um unseres Heiles willen.' Eine relecture von 'Dei Verbum' nach 40 Jahren," *BibKirch* 60 (1, '05) 45-51.

As a way of marking the 40th anniversary of Vatican II's *Dei verbum,* the article discusses some of its key theological orientations: the primacy of God's self-revelation, revelation for the sake of our salvation, the task of the exegetes and the judgment of the church, and wide open access to Holy Scripture.—D.J.H.

1529. J. A. Loubser, "Possession and Sacrifice in the NT and African Traditional Religion: The Oral Forms and Conventions behind the Literary Genres," *Neotestamentica* 37 (2, '03) 221-245.

No one can claim to have understood the literary texts in the NT without considering the pragmatics implied by their oral performances. For example, a close reading of the NT about the activity of the Spirit (Mk 1:9-12 parr.; the "Spirit of truth" in John; the Lord's table and the experience of the Spirit in 1 Corinthians 10–12; Spirit and crucifixion in Galatians 3) shows a remarkable combination of three elements: oral performance, participation in a sacrifice, and spiritual experiences through an altered state of consciousness (trance-like state). Comparison with rituals of sacrifice and possession in Haiti and West Africa suggests that the rhetorical function of such NT texts was to enable the same primary experience as that of the sacrificial ritual, namely, the communication with the Spirit/world of the spirits.—D.J.H.

1530. S. P. Mathew, "Indian Biblical Hermeneutics: Methods and Principles," *Neotestamentica* 38 (1, '04) 100-126.

Indian biblical hermeneutics is primarily concerned with developing a proper Indian perspective and effectively using resources available from the Indian context as well as selected critical tools and insights from the history of biblical interpretation for making the biblical message relevant to the Indian people. This includes a commitment to the poor and the oppressed exhibited through solidarity with their struggles and in reading with them. The goal of Indian interpretations of the Bible is liberation of the individual and transformation of society, leading to communal harmony.—C.R.M.

1531. R. Mazza, "Per un commentario al Nuovo Testamento sulla base dei papiri documentari," *AnnStorEseg* 21 (1, '04) 373-378.

The article discusses the history of the Papyrologische Kommentare zum Neuen Testament (PKNT) project and its scholarly antecedents, its methodology and goal, and work on the commentary on Mark for the series being prepared by the author and scheduled to appear in 2008.—C.R.M.

1532. M. McDill, "B. B. Warfield and the Inspiration of Scripture," *Faith & Mission* [Wake Forest, NC] 21 (3, '04) 77-91.

The article treats Warfield's definition of the inspiration of the Bible, his arguments and proofs for inspiration (from the history and nature of the Bible, the church doctrine of inspiration, and inductive reason), and his place in the history of the study of inspiration.—C.R.M.

1533. W. A. Meeks, "Why Study the New Testament?" *NTStud* 51 (2, '05) 155-170.

The essay first outlines three assumptions that have been fundamental to the practice of NT studies for the last fifty years: the reliability of history, the stability of the text, and a receptive audience for the discipline's work. Next it suggests ways in which each of these assumptions has become problematic in the present situation. Then it offers a few propositions concerning the way forward.—C.R.M.

1534. J. D. Morrison, "Barth, Barthians, and Evangelicals: Reassessing the Question of the Relation of Holy Scripture and the Word of God," *TrinJourn* 25 (2, '04) 187-213.

The article treats K. Barth's ontology of Holy Scripture; "Barthian" misinterpretations of Barth's understanding of the nature of Scripture—D. Mueller, O. Weber, A. Come, T. F. Torrance, D. L Migliore; "evangelical" misinterpretations—C. Van Til, G. H. Clark, C. F. H. Henry; and formative "Barthian" influence on evangelical views of Scripture—the case of B. Ramm. Barth and "Barthian" theology have both been understood to demand the separation of Word of God from Scripture text, influencing much evangelical understanding of the nature of Scripture. But while Barth did clearly and rightly distinguished the incarnate Word from the textual Word, unlike the "Barthians" he did not finally separate "Word of God" from Scripture.—C.R.M.

1535. S. Olyott, "La prédication biblique: une prédication 'ciblée,'" *RevRéf* 56 (232, '05) 78-87.

After discussing "targeted" preaching according to the Bible, the article describes this kind of preaching in terms of affirming, illustrating, and applying. Then it offers some practical advice for preparing "targeted" preaching.—D.J.H.

1536. P. G. Paolini, "La ricezione culturale della Scrittura," *Vivens Homo* [Bologna] 15 (2, '04) 287-317.

Approaching the Scriptures in their human dimension allows us to reach their deepest theological levels. After outlining the characteristic features of reception from a cultural viewpoint, the article applies this perspective to the Scriptures with particular attention to three basic aspects: the identity of the Scriptures from a cultural viewpoint, their reception through interpretation, and the identity that comes out of reception. Then with reference to Jn 17:20-23 it shows how reading a text from the perspective of cultural reception can enrich our appreciation of specific biblical texts.—D.J.H.

1537r. J. Pelikan, *Whose Bible Is It? A History of the Scriptures Through the Ages* (New York: Viking, 2005).

J. Kugel, "God Speaks; Man Translates," *New York Times Book Review* [New York] March 27 ('05) 22.—Pelikan contends that the Bible belongs to Jews, Christians, and skeptical modern scholars. Like a tourist in a hurry, his book seems ambitious sometimes merely to be able to say it has been there. Nevertheless, there is no denying that his excellent overview will introduce readers to everything that happened to the Bible since it was written.—D.J.H.

1538r. IBID.

P. PERKINS, "In the Beginning," *Commonweal* 132 (10, '05) 23-25.—This book explains where the Scriptures come from and how they entered the cultural heritage of the west. But Pelikan lacks sufficient command of contemporary biblical scholarship to provide accurate generalizations about many important topics. And he does not address some of the basic convictions of religious communities that recur in his book. So whose Bible is it? On Pelikan's account, that of those Jews and Christians one is likely to meet in ecumenical gatherings.—D.J.H.

1539. J. PUNT, "Postcolonial biblical criticism in South Africa: Some mind and road mapping," *Neotestamentica* 37 (1, '03) 59-85.

After introductory considerations on the focus and purpose of postcolonial biblical criticism and the special attention it gives to ideology criticism and suspicion hermeneutics, the article discusses the criteria and characteristics of postcolonial biblical criticism. Then it focuses on several important elements of postcolonial biblical hermeneutics in the South African context: the status of the texts, texts and their interpretative traditions, strategies for rereading the Bible (proficient rediscovery and subversive rereading), and "colonial mimicry"—using the master's tools. The question before postcolonial biblical hermeneutics is how to minimize and eventually eradicate the epistemological violence of the colonial encounter.—C.R.M.

1540. S. J. P. K. RIEKERT, "Voorveronderstellings in die hantering van die verhouding tussen Ou en Nuwe Testament. 'n Beskrywing na aanleiding van Friedrich Baumgärtel (Presuppositions in the treatment of the relationship between the Old and the New Testament. A description according to Friedrich Baumgärtel)," *ActaTheol* Supplement 6 ('04) 67-79.

The article discusses six presuppositions as statements for describing the relationship between the OT and the NT. (1) The Bible as canon has authority for the Christian believer. (2) The Bible or canon comprises two Testaments. (3) Both the OT and the NT convey the powerful word of God. (4) Once the believer is touched by the gospel, the OT is experienced as a witness about Christ. (5) This presupposition paves the way for a theological understanding. (6) The OT should be respected as the revelation before Christ.—C.R.M.

1541. J. ROGERSON, "Authority without Infallibility: The Bible Today," *ModBelieving* 46 (1, '05) 6-15.

With reference to Mt 25:31-46 and various OT texts, the article contends that (1) the most important thing about the Bible is how we use it in practice, (2) the different ways in which it has been interpreted is an indication that it has been found to meet needs in many different situations, (3) the Bible contains material that has led to radical and far-reaching reforms in the church and the world, and (4) a fundamental criterion of evaluating interpretations is whether they are consistent with what we know about Jesus and whether they result in lives opened in love toward God and humankind.—D.J.H.

1542. C. Rowland, “Blake and the Bible: Biblical Exegesis in the Work of William Blake,” *International Journal of Systematic Theology* [Oxford—Malden, MA] 7 (2, ’05) 142-154.

Blake’s biblical interpretation relied on allusive, imaginative, and even prophetic modes. The article first compares his vision of the divine in *Europe: A Prophecy* with the book of Revelation and notes similarities in their imaginative attempts to subvert ingrained religious assumptions. Then it discusses Blake’s ambiguous attitude toward the OT colored by his sustained polemic against religion and law, and offers observations on the continued relevance of Blake’s imaginative exegesis.—D.J.H.

1543. A. Runesson, “Particularistic Judaism and Universalistic Christianity? Some Critical Remarks on Terminology and Theology,” *Journal of Greco-Roman Christianity and Judaism* [Sheffield, UK] 1 (’00) 120-144.

After indicating problems with the terms “universalism” and “particularism,” the article proposes new terms that are adapted to the present state of research with its emphasis on the diversity within ancient Judaism and Christianity. Then it gives examples of how the new terms can be applied to a selection of texts. The terms concern three main aspects of a theology of religions: ethnic (closed, open, or non), salvation (inclusive or exclusive), and mission (proselytizing, ethical-religious, inward). These three aspects may relate to each other in different more or less complex ways in different religious traditions.—C.R.M.

1544. D. P. Scaer, “Biblical Inspiration in Trinitarian Perspective,” *ProEccl* 14 (2, ’05) 143-160.

Inspiration is the belief that the Scriptures are divine in origin and so possess a quality that other documents do not. The early Lutheran theologians used Mt 10:20 to show that the Spirit spoke through the apostles’ spoken and written words. A christological view of inspiration would require that the words inspired by the Spirit are those of Jesus and ultimately of the Father. Even if the Lutheran theologians did not pursue the trinitarian dimensions of inspiration, there is no shortage of biblical clues. The Spirit records the words that Christ spoke, but in the documents Christ is present as the speaker.—D.J.H.

1545. H. Schmitt, “Schrift und Leben. Zur moralpraktischen Bedeutung der Bibel,” *Orientierung* 69 (9, ’05) 99-104.

After reflecting on the public relevance of the Bible today regarding ethical matters, the article considers the need for a contextual and hermeneutical-critical approach, the relationships between understanding and normativity and between assimilating and transcending, the Bible and moral praxis, the biblical tradition and other religious approaches, the real contribution of Scripture (interaction with the living word of God), and the communication of God and the enabling of humans.—D.J.H.

1546. S. Scholz, “The Christian Right’s Discourse on Gender and the Bible,” *JournFem StudRel* 21 (1, ’05) 81-100.

Within the context of conservative American Christianity, three major positions characterize the Christian evangelical discourse on gender and the Bible: the complementarian, or traditionalist, position; the egalitarian position; and the moderate evangelical position. The article contends that when evangelicals present interpretations that assume an essentialist gender view and engage neither mainstream biblical scholarship nor feminist theories on gender, we need to be clear on the cultural, historical, political, and religious contexts of biblical interpretation. It also observes that the evangelical argumentation quickly turns exegetically tiresome and theologically predictable.—D.J.H.

1547. J.-L. Ska, "A Plea on Behalf of the Biblical Redactors," *StudTheol* 59 (1, '05) 4-18.

After reviewing J. Van Seters's recent charge [§§ 48-69, 799] that those who use the term "redactor" do so anachronistically, the article contends that (1) there are "redactors" in biblical texts, and they are to be distinguished from both ancient "authors" and later "editors"; (2) these redactors intervene to "actualize" the texts; and (3) they also preserve the tradition(s) and the sources at their disposal, because they interpret ancient texts through corrective additions, not through suppressions and substitutions.—C.R.M.

1548. L. Spies, "Die Bybel in die geding: Teks versus dogma (The Bible at stake: Text versus dogma)," *HTSTeolStud* 60 (4, '04) 1065-1083.

The language of belief is not the language of dogma but that of poetry, and the language of poetry is figurative language. The article pleads for the liberation of the Bible from dogmatic constraints so that it may again begin to tell stories through which the reader may learn to comprehend something about God. The case is illustrated with a reading of the story of Samson and attention to the Jewishness of Jesus.—C.R.M.

1549. B. Thurston, "Words and the Word. Reflections on Scripture, Prayer and Poetry," *Way* 44 (2, '05) 7-20.

The article explores how the Bible talks about the Word, words, and God, in order to outline a biblical theology of language. It suggests that Scripture, prayer, and poetry are, if not always simply identical, certainly closely related.—D.J.H.

1550. D. F. Tolmie, "Die impak van metodologie op die verstaan van de Nuwe Testament (The effect of methodology on the interpretation of the New Testament)," *ActaTheol* Supplement 6 ('04) 157-182.

In light of the many new methods for interpreting the NT that were developed in the last century, the article inquires whether such new methods always enable better insight into the text. It argues that the correct application of new methods does facilitate new insights into the NT and illustrates this claim with examples from the narratological analysis of the Fourth Gospel and the rhetorical analysis of Galatians.—C.R.M.

1551. J. Topel, "Faith, Exegesis, and Theology," *IrTheolQuart* 69 (4, '04) 337-348.

The article reflects on the Bible as a document of faith, exegetical method, hermeneutics, and theology. It concludes that the eye of faith in exegesis is to be found in pushing beyond present exegetical methods to collaboration with theologians, and that the dialogue between exegetes and foundational theologians will lead to a more holistic and realistic meaning of the word of God and a revitalization of theology itself.—D.J.H.

1552. A. G. van Aarde, "Postmoderne epistemologie en postkoloniale hermeneutiek (Postmodern epistemology and postcolonial hermeneutics)," *HTSTeolStud* 60 (3, '04) 1105-1125.

Within the framework of biblical studies postcolonial hermeneutics explores strategies of interpreting texts from the situation of previously colonized people who are accommodated in a new liberated context but find themselves both included and excluded. After an introduction to postmodern epistemology, the article discusses postcolonial hermeneutics, postcolonial biblical studies, and unlocking potential biblical research in South Africa.—C.R.M.

1553. K. J. VANHOOZER, "Lost in Interpretation? Truth, Scripture, and Hermeneutics," *JournEvangTheolSoc* 48 (1, '05) 89-114.

The essay focuses on doctrine as the main product of theology's interpretation of Scripture and hence the linchpin between biblical interpretation and theological truth. It discusses truth and interpretation under the following subheadings: the current situation, the standard picture, a proposal, the process, and the next step.—C.R.M.

1554. R. VODERHOLZER, "'Die Heilige Schrift wächst irgendwie mit den Lesern' (Gregor der Grosse). Dogmatik und Rezeptionsästhetik," *MünchTheolZeit* 56 (2, '05) 162-175.

The hermeneutical insights made possible by attention to the reception of scriptural texts are now being adopted in theology. The exegetical notion of *relecture* as well as the concept of *Wirkungsgeschichte* illustrate what the aesthetics of reception (*Rezeptionsästhetik*) means. The article reflects on the role of the aesthetics of reception in the christological interpretation of Scripture.—C.R.M.

1555. B. WATSON, "Digesting Scripture? Towards a more wholesome approach," *Epworth Rev* 31 (2, '04) 25-33.

After showing why biblicist, positivist, humanist, dualist, and postmodernist assumptions about Scripture are unhelpful for reading the Bible with real perception, the article proposes as an alternative the approach of critical affirmation and its assumption of partial and provisional certainty. Then it discusses the resurrection of Jesus as an example of the critically affirming approach, and suggests some possible benefits from this approach.—D.J.H.

1556. E. R. WENDLAND, "Mwini-Chuma ('Owner-of-Wealth'): A Dramatic Radio Contextualisation of the Lukan 'Rich Man' Parable in Nyanja," *Neotestamentica* 37 (2, '03) 312-345.

With reference to Lk 16:19-31, the article discusses an imaginative radio adaptation of the parable in the Nyanja language, and shows how it may serve as a model for similar efforts at contextualizing the message of Scripture for contemporary African audiences and at developing "practical" theologies to meet pastoral exigencies. It concludes with several proposals about using radio drama to promote biblical studies and Christian communication in Africa and abroad.—D.J.H.

1557. G. WEST, "The Historicity of Myth and the Myth of Historicity: Locating the Ordinary African 'Reader' of the Bible in the Debate," *Neotestamentica* 38 (1, '04) 127-144.

History is fashioned and not found, and socially engaged biblical scholars who work with ordinary "readers" of the Bible ought to be honest about their lack of direct access to "what really happened." While biblical narratives may function mythically for many Bible "readers," historical questions may not be far away. The task of the socially engaged biblical scholar is to respond with critical responsibility to the academy and with social accountability to our context.—C.R.M.

1558. A. K. WHEELOCK WITH P. C. SUTTON AND A. T. WOOLLETT, "Saints as Men. Rembrandt's New Testament Portraits," *BibRev* 21 (2, '05) 26-31.

Near the end of his life, especially in the late 1650s and early 1660s, Rembrandt van Rijn created an extraordinary group of portraits of NT and later religious figures. He depicted them as real people who walked the earth with passion and belief, with fear and anxiety. The article presents photographs and discussions of Rembrandt's portraits of the apostle Paul (ca. 1657), the apostle Bartholomew (1657), Christ (ca. 1657-61), and the self-portrait of Paul (1661).—D.J.H.

1559. R. L. WILKEN, "Interpreting the New Testament," *Pro Ecclesia* 14 (1, '05) 15-25.

In interpreting the NT early Christians began with the risen Christ. Long before there was a book, the faith was handed on orally. Early Christian commentators on the NT believed that the Bible spoke with a single (though nuanced) voice and took apparent inconsistencies between biblical authors as an invitation to probe beneath the surface of the inspired words, that is, to penetrate the spiritual reality about which the text spoke and to discern the bearing of the text on the present.—D.J.H.

1560. M. WOLTER, "Apokalyptik als Redeform im Neuen Testament," *NTStud* 51 (2, '05) 171-191.

After discussing the term "apocalyptic" (presuppositions and consequences), the article considers apocalyptic as a concept that denotes a certain characteristic of texts, and focuses on some apocalyptic texts in the NT: Rom 11:25-26a; 1 Cor 15:51-52; 1 Thess 4:13-18; and Revelation. It concludes with observations on the relationship between apocalyptic and eschatology and on the reception of apocalyptic in early Christianity.—D.J.H.

1561. F. YOUNG, "The 'Mind' of Scripture: Theological Readings of the Bible in the Fathers," *International Journal of Systematic Theology* [Oxford—Malden, MA] 7 (2, '05) 126-141.

The article first considers the patristic appeal to the overall sense, intent, or mind of Scripture when confronted with debate about particular texts in doctrinal disputes. Then it looks at Cyril of Alexandria's "more dogmatic" exegesis of John's Gospel, reflects on the differences between patristic and modern approaches to the relation between the Bible and theology, and offers suggestions about learning from the past and improving on it.—D.J.H.

Interpretation, §§ 49-1619–1620.

## *Textual Criticism*

1562. P. COMFORT, "Scribes as Readers: Looking at New Testament Textual Variants according to Reader Reception Analysis," *Neotestamentica* 38 (1, '04) 28-53.

There is another way besides looking at what the scribe did in the transcriptional process to look at the origin of textual variants, namely, from the perspective of reader-reception analysis. After theoretical reflections in support of considering the aspect of scribal reception when evaluating textual variants, the article examines the singular readings of three early Gospel papyri in an effort to ascertain their reception tendencies. Thus it treats the scribe of P$^{45}$ (quite free), the scribe of P$^{66}$ (displaying freedom followed by restraint in corrections), and the scribe of P$^{75}$ (very strict control), respectively. It concludes that reader-reception analysis can make its most significant contribution to the task of internal criticism.—C.R.M.

1563. J. K. ELLIOTT, "The Aorist Middle of ἀποκρίνομαι," *ZeitNTWiss* 96 (1-2, '05) 126-128.

The aorist "answered" in the NT is nearly always ἀπεκρίθην etc., but readers of the Nestle text will be surprised to come across a few exceptions where the majority of our manuscripts read ἀπεκρίνατο. By using textual variation wisely, further examples of the aorist passive of ἀποκρίνομαι may well be restored by readers to the NT text as the original readings.—C.R.M.

1564. T. NICKLAS, "Fragmente christlicher Apokryphen und die Textgeschichte des Neuen Testaments," *ZeitNTWiss* 96 (1-2, '05) 129-142.

The investigation of the literary relations between Christian apocryphal texts and those that would become canonical should include attention to their textual histories. The article considers the following issues: whether Christian apocrypha have influenced the textual history of the NT; Christian apocrypha as witnesses for variants in the text of the NT; ancient texts as dynamic "entities" and the problem of literary dependence; and Christian apocrypha and "narrative" textual criticism. It concludes that at best Christian apocryphal texts appear to have had only a very slight influence on the textual history of the NT.—C.R.M.

1565. A. PUIG I TÀRRECH, "La Bíblia llatína en els països de llengua catalana fins al segle XIII," *RevistCatTeol* 28 (1, '03) 103-134.

The Catalan-speaking regions offer a singular tradition with regard to the text of the Latin Vulgate. This "Catalan-Lenguadoc" tradition emerged from purer textual traditions and evolved into a more eclectic type of text that includes elements of the neighboring traditions (Hispanic and Alcuí). The study notes the wealth of local manuscripts between the 10th and 11th centuries (before the Parisian text).—D.J.H.

1566. T. WASSERMAN, "Papyrus 72 and the *Bodmer Miscellaneous Codex,*" *NTStud* 51 (1, '05) 137-154.

The Bodmer Miscellaneous Codex contains not only P$^{72}$ (Jude and 1–2 Peter) but also eight other biblical and Christian writings. This article first examines the context of the codex, its contents, and its production. Then it focuses on the production of P$^{72}$: the hand of the scribe, orthography, errors and corrections, *nomina sacra* and non-Greek proper names, etc. It concludes that there are strong connections between the first and third sections and they probably followed in sequence. It also argues that one single scribe was responsible for the copying of P$^{72}$, and that this scribe displays clear liturgical and theological interests.—D.J.H.

Textual Criticism, §§ 49-1704, 1758, 1848.

## *Biblical Linguistics and Philology*

1567. R. Bieringer, "Open, vrijmoedig, onverschrokken. Die betekenis van *parrēsia* in de Septuaginta en in het Nieuwe Testament" [Open, outspoken, undaunted. The meaning of *parrēsia* in the Septuagint and in the New Testament], *Collationes* 35 (1, '05) 59-74.

The Greek word παρρησία has a wide range of meanings: openness, outspokenness or boldness, bravery or fearlessness, etc. After tracing the history of the terms παρρησία and παρρησιάζομαι in the Greek-Hellenistic world, the article discusses their various occurrences and meanings in the Septuagint and in the NT (Gospels, Acts, Paul's letters, etc.), respectively, with particular attention to the specific contexts in which they appear.—D.J.H.

1568. R. Good, "Γίνομαι and Christ's 'Becomings,'" *Affirmation & Critique* [Anaheim, CA] 10 (1, '05) 41-46.

In at least twenty-seven NT passages that refer to the process that Christ went through, the verb γίνομαι is used. All of these "becomings" are intimately linked with the two becomings of most significance: his becoming flesh in incarnation, and his becoming the life-giving Spirit in resurrection.—D.J.H.

1569. P. Hire, "The Cambridge New Greek Lexicon Project," *ClassWorld* 98 (2, '05) 179-185.

The article reports on a project housed in the classics faculty of Cambridge University to design a new dictionary for contemporary students of ancient Greek that will include the most commonly read literary authors from Homer to the Koine period (see www.classics.cam.ac.uk/glp/). It discusses the need for a new lexicon, the lexicographic approach, sample entries, the electronic dimension, and the organization of the project. It is hoped that the lexicon will be published in four or five years' time.—C.R.M.

1570. M. Reiser, "Die Quellen des neutestamentliche Griechisch und die Frage des Judengriechischen in der Forschungsgeschichte von 1689-1989," *BibZeit* 49 (1, '05) 46-59.

This sketch of the history of research on NT Greek in connection with the question of "Jewish Greek" between 1689-1989 proceeds with attention to the following figures: R. Simon—the Greek of the synagogue; G. B. Winer—a judaizing Greek; F. Blass—a threefold style; F.-M. Abel—the Septuagint as the key to the NT's Greek style; A. D. Nock—a cultural and linguistic ghetto; A. Wifstrand—the stylistic homeland of the authors; and G. H. R. Horsley—a ghost language ("Jewish Greek" as a fiction).—C.R.M.

Biblical Linguistics and Philology, § 49-2046.

## *Biblical Translation*

1571. G. L. Jones, "People of the Book: King James' Men," *ScriptBull* 35 (1, '05) 31-41.

After a brief biographical sketch of James I, the article discusses the motive behind the appearance of the King James Bible, the process of making it, the translators of the version, opposition to the version, and its legacy.—C.R.M.

1572. P. Poy, "We are not a Country without a Bible: The Catalan Translations of the Holy Scripture through History," *Angelicum* 81 (4, '04) 891-911.

The presence of the Holy Scriptures in Catalan has in practice been excellent and wide-ranging at those times in history when Catalan culture has enjoyed a healthy flexibility and vitality. The article describes the history and main characteristics of the Catalan translations of the Bible under three headings: the medieval Bible, the Bible in a time of decadence (16th-18th centuries), and the Bible in the 20th century.—D.J.H.

1573. F. Sieberhagen, "Understanding the role the Bible Society of South Africa played in the development of missions in South Africa," *VerbEccl* 25 (2, '04) 676-690.

From its founding in 1820 the Bible Society of South Africa has played an immense role in missionary activity. After discussing missionary activities in South Africa, the article describes the Bible Society of South Africa, provides a brief overview of its history, and explains its role in making the Bible available in various African languages. It concludes that education and the Bible have been "partners" from the beginning of missionary activity in South Africa.—D.J.H.

1574. M. Wojciechowski, "Biblical Phraseology in Polish and English," *PolishJourn BibRes* 4 (1, '04) 65-77.

The article presents a list of 333 biblical terms, expressions, and the most popular quotations that are used in Polish, along with English translations. While it is basically a lexicographical study, the material can also illustrate some cultural parallels between the two languages, formed in the context of Christian civilization.—D.J.H.

Biblical Translation, §§ 49-1588–1589, 1593–1594, 1715.

## *Scholars*

1575. G. Borgonovo and A. Passoni Dell'Acqua, "Mons. Rodolfo Enrico Galbiati (1914-2004). In memoriam," *ScuolCatt* 132 (4, '04) 637-700.

The article first presents a biography of the late Professor Galbiati, with particular attention to his involvements in biblical studies as a student, professor, and writer. Then on pp. 654-688 it provides bibliographical information for his many publications, and on pp. 689-700 it supplies various indexes to the bibliography.—D.J.H.

1576. J. Brown, "Publication and Publicity: John Marco Allegro and the Dead Sea Scrolls," *QumChron* 12 (2-4, '04) 145-160.

Soon after joining the Dead Sea scrolls editorial team in 1953, Allegro realized that one of his major contributions could be to bring the scrolls to the general public through writing, lecturing, and broadcasting. Soon after the rest of the team realized that his activities brought risks as well as benefits. In publicly challenging his colleagues, he sometimes seemed rash and they seemed reactionary. Using Allegro's own letters and articles from the 1950s and 1960s, the article presents his own perspective on events in Jerusalem and Manchester, and how publicity provided a double-edged sword in the campaign for the publication of the scrolls. Three photographs of Allegro appear on pp. 158-160.—D.J.H.

1577. J. Buitendag, "Huldigingswoord en Curriculum Vitae (A Tribute and Curriculum Vitae)," *HTSTeolStud* 60 (3, '04) 659-664.

The article offers a personal appreciation of A. P. B. Breytenbach and provides his *curriculum vitae* and a list of his publications. A photograph of Breytenbach is included (p. 658) in this issue compiled in his honor.—C.R.M.

1578. R. Dolman, "Profile: Ivor Harold Jones," *EpworthRev* 32 (1, '05) 16-26.

The article describes the contributions that Jones (1934- ) has made to theological training and ministerial formation, as well as to the wider life of the church. It gives particular attention to *The Matthean Parables. A Literary and Historical Commentary* (1994), his *magnum opus*. Also included are a photograph of Jones (p. 16) and a list of his publications (pp. 24-26).—D.J.H.

1579. J. Ernst, "Gedanken über Otto Kuss, den Hundertjährigen," *MünchTheolZeit* 56 (2, '05) 176-183.

Written by a former student of Kuss and his successor at the theological faculty in Paderborn, the article considers on the occasion of the 100th anniversary of Kuss's birth his life (1905-91) and work as a NT scholar, with particular attention to his service as professor of NT at the Ludwig-Maximilians-Universität in Munich.—D.J.H.

1580. R. W. Funk, "The Westar Recipe," *Forum* 4 (2, '01) 297-301.

After describing what factors led to the founding of the Westar Institute, the article discusses the problems that it sought to remedy, and the ethos that governs the group's behavior.—D.J.H.

1581. H. Rack, "A.S. Peake — Liberal Evangelical," *EpworthRev* 31 (3, '04) 48-53.

Peake was a conspicuous example of "liberal evangelicalism," that is, an approach that combined moderate biblical criticism with restatements of doctrines that centered on salvation from sin through the atonement of Christ, justification by faith, personal conversion, revised versions of the future life, and with only a subordinate role for the church, ministry, and sacraments. It could be argued that the center of Peake's revised authority for Christianity was the "arch" formed by history with religious experience.—D.J.H.

1582. K. Hammann, "Rudolf Bultmanns Begegnung mit dem Judentum," *ZeitTheolKirch* 102 (1, '05) 35-72.

The article documents Bultmann's friendships and scholarly relations with Jews and Christians of Jewish descent. Although Bultmann was criticized for making statements that contributed to racial discrimination against Jews in National Socialism and for interpreting NT texts in ways that stirred up opinion against Jews, the study suggests that this criticism was unfounded and that Bultmann both supported his Jewish friends in various ways during the Third Reich and was strongly opposed to anti-Jewish interpretations of NT texts.—C.R.M.

1583. M. Knapp, "Franz Overbeck als Kritiker des Christentums," *StimmZeit* 223 (1, '05) 37-50.

After sketching Overbeck's life (1837-1905), the article discusses his views on the historical essence of Christianity, myth as the core of every religion, the Christianity of his own time, and the end of Christendom and its history. It concludes with an attempt at a critical evaluation of Overbeck's critique.—D.J.H.

1584. C. Llinàs i Puente, "Erik Peterson: política escatològica," *RevistCatTeol* 28 (2, '03) 407-455.

After raising the problem of political theology, the article discusses Peterson's life (1890-1960) and work, with particular attention to the main theological themes of his thought. Then it shows how his ideas can help in sketching a Christian response to the controversial question of political theology.—D.J.H.

1585. D. Macpherson, "Rev. Professor Michael Prior, CM. An Appreciation," *ScriptBull* 35 (1, '05) 1-4.

The article first presents a personal appreciation of Prior (died 2004) and his dedication to committed biblical scholarship. Then it describes his contributions to NT scholarship and to the work of the Catholic Biblical Association of Great Britain.—D.J.H.

1586. J. Murphy-O'Connor, "Marie-Émile (Claude) Boismard O.P. (1916-2004)," *Revist Bib* 66 (3-4, '04) 237-244.

A Spanish version of the memorial note concerning Boismard's life and contributions to NT scholarship that was abstracted in § 48-1578.—D.J.H.

1587. L. Panier, "Pierre Geoltrain," *SémiotBib* 116 ('04) 3-4.

This memorial note concerning the late Professor Geoltrain (1929-2004) gives particular attention to his contributions to the encounter between semiotics and biblical studies.—D.J.H.

1588. S. E. Porter, "Eugene Nida and Translation," *BibTrans* 56 (1, '05) 8-19.

Nida's theories still constitute the foundation for much translational practice as well as recent developments in translation theory. The article discusses Nida's translation theory—dynamic or functional equivalence; four criticisms of his approach (e.g. the notion of a common language translation); and Nida's legacy. It concludes that as a result of Nida's work most modern translators are far more aware of a greater range of issues in Bible translation.—C.R.M.

1589. W. J. Porter, "A Brief Look at the Life and Works of Eugene Albert Nida," *Bib Trans* 56 (1, '05) 1-7.

This brief review of Nida's life and works identifies a few personal characteristics of the man, and in a largely chronological order highlights his publications and related works and accomplishments in the fields of linguistics and biblical translation.—C.R.M.

1590. F. Raurell, "Duchesne i la crítica bíblica en temps del Modernisme," *RevistCatTeol* 27 (2, '02) 361-396.

L. Duchesne (1843-1922), a distinguished historian of the early church and archaeologist, possessed a sharp critical sense combined with lucid and at times ironic exposition. During the Modernist crisis his *Histoire ancienne de l'Église chrétienne* (3 vols., 1906-10) was put on the Roman index of forbidden books. Even though this conscientious historian suffered much from the suspicions of the anti-Modernists, he appeared to be very reticent about the adoption of a historical-critical approach in the field of biblical studies.—D.J.H.

1591. M. E. J. RICHARDSON, "The First Fifty Years: Background and History," *JournSem Stud* 50 (1, '05) 1-22.

To mark the golden jubilee of the *Journal of Semitic Studies,* the article provides information about its predecessors, publication record, minutes of the advisory committee, and recent history. The appendix lists volumes published in the monograph (seventeen) and supplement (fourteen) series.—D.J.H.

1592. F. S. ROSSITER, "Forty Years Less One. An Historical Sketch of the C.B.A. (1936-1975)," *CathBibQuart* 66 Supplement ('04) 1-13.

The article describes the beginnings of the Catholic Biblical Association of America, its goals and prospects, the founding of the *Catholic Biblical Quarterly,* work on the New American Bible, ecumenical developments, the monograph series, and other matters pertaining to the organization between 1936 and 1975. [Also included in this supplement are J. Jensen's updating of Rossiter's essay (pp. 14-16), the constitution and by-laws of the CBA (pp. 17-26), various lists (pp. 27-32), the association's current membership roll with addresses and biographical information (pp. 33-252), and membership and subscription statistics (p. 253).]—D.J.H.

1593. N. STATHAM, "Nida and 'Functional Equivalence': The Evolution of a Concept, Some Problems, and Some Possible Ways Forward," *BibTrans* 56 (1, '05) 29-43.

The article traces the development of the concept of "functional equivalence" in Nida's writings from 1947 onward, and notes some problems that this evolution has caused. It concludes that many writers on Bible translation get along very well without using the term "functional equivalent," by simply using "natural equivalent," "closest natural equivalent," or even "meaning based." These terms are more generic than "functional equivalent" and less liable to hermeneutical misunderstanding.—D.J.H.

1594. J. M. WATT, "The Contributions of Eugene A. Nida to Sociolinguistics," *BibTrans* 56 (1, '05) 19-29.

The article discusses Nida's contributions to sociolinguistics with reference to his thoughts on culture and communication, language and culture, and language and religion, and to his more formal publications on sociolinguistics. His basic insight is that since language is a part of culture, we have to understand the culture(s) if we are going to understand what the writers were trying to say.—D.J.H.

## *Bulletins*

1595. D. SENIOR, "The Bible in Review. The New Testament and Related Topics," *Bib Today* 43 (2, '05) 131-136.

Descriptions and evaluations of twenty-two recently published books, all in English, on the NT and related matters.—D.J.H.

1596. D. SENIOR, "The Bible in Review. The New Testament and Related Topics," *Bib Today* 43 (3, '05) 200-204.

Descriptions and evaluations of twenty recently published books, all in English, on the NT and related matters.—D.J.H.

1597. J. VERHEYDEN, "Scriptura Sacra Novi Testamenti," *EphTheolLov* 80 (3, '04) 298*-392*.

Bibliographical information for 1937 recent books and articles [see § 48-865] appears under these general headings: introduction (nos. 5937-6356), NT theology (6357-6503), NT books (6504-7786), and early Christian writings (7787-7873 ). [The same fascicle contains as part of J. M. Auwers's bibliography of OT studies sections on Scripture in general (pp. 156*-175*) and on Judaism (pp. 267*-298*).].—D.J.H.

## GOSPELS—ACTS

### *Gospels (General)*

1598. J.-N. ALETTI, "Les finales des récits évangéliques et le statut du livre et des lecteurs," *RevSciRel* 79 (1, '05) 23-37.

This consideration of how the NT writings provide information about their own status and that of their readers considers the cases of the endings of the Gospels and Acts. It treats the Johannine postscripts (Jn 20:30-31; 21:24-25), the Matthean ending (Mt 28:18-20), the Lukan works (Lk 24; Acts), and the Markan enigma (Mk 16:1-8). The Gospels aim to put their readers into personal contact with the one who is more than ever alive.—C.R.M.

1599. M. FIGURA, "Die Taufe Jesu als Offenbarung des dreifaltigen Gottes," *IntKathZeit/Communio* 34 (1, '05) 33-46.

The article discusses Jesus' baptism by John the Baptist as the beginning of the mysteries of his public life; the Synoptic accounts of the event; John's witness according to Jn 1:29-34; Jesus' baptism in patristic theology; Jesus' baptism in theology, piety, and mysticism; the great secret of the Jordan; and revelation as sending.—C.R.M.

1600. B. GERHARDSSON, "The Secret of the Transmission of the Unwritten Jesus Tradition," *NTStud* 51 (1, '05) 1-18.

After summarizing the "folkloristic orality approach" to clarifying the problems of early Christian tradition (e.g. W. H. Kelber, K. E. Bailey), the article offers a thorough discussion of J. D. G. Dunn's *Jesus Remembered* (2003) and the model offered there to explain the making of the Gospel tradition and its transmission before the oldest extant written version. Against the orality model it argues that (1) the Israel of NT times cannot be characterized as an "oral society," (2) evidence for Bailey's "celebrations and other performances" is difficult to find, (3) evidence showing that Jesus or his disciples were "tellers" of the orality type is difficult to produce, (4) the Gospel "material" cannot have been narrative material with the character of orality, and (5) the orality model cannot explain the clear differences between "different text types" within the Gospel tradition. It concludes that the most important carriers of this text material were early, well informed adherents of Jesus who handled and transmitted an oral tradition that in principle was memorized.—C.R.M.

1601. J. B. Green, "Narrative and New Testament Interpretation: Reflections on the State of the Art," *LexTheolQuart* 39 (3, '04) 153-166.

The article takes stock of current narrative approaches to the Gospels and Acts. It first characterizes the present as a propitious time for narrative study of NT texts. Then it suggests six areas in which narrative study, sometimes caricatured as ahistorical, is in need of supplementation. It concludes that narrative study today does not deny that narratives represent events taken from "the real world" but insists that events are necessarily read interpretatively within some web of causation.—C.R.M.

1602. S. P. Kealy, "Change and the Gospels," *BibTheolBull* 35 (1, '05) 13-19.

With reference to the observations of numerous scholars (e.g. B. S. Childs, J. P. Meier, L. Ryken, N. Lash) the article reflects on the changing approaches to Gospel and NT interpretation. It characterizes developments up to and including the 1970s, and notes the recent trend of integrating 19th- and 20th-century critical methods with the notion that the fundamental form of the Christian interpretation of Scripture is the performance of the biblical text.—C.R.M.

1603. É. Lamirande, "Marie-Madeleine disciple, témoin et apôtre, d'après l'ancienne littérature chrétienne. II. L'exégèse patristique," *SciEsp* 56 (3, '04) 265-283.

This installment [see § 49-104] of a review of the evidence for Mary Magdalene between the 2nd century and the time of Gregory the Great examines representative ways in which the Church Fathers perceived her role. It focuses on three topics that occupy their attention: the *noli me tangere* text in Jn 20:17 from the perspective of Mary Magdalene's progression in the faith; her function as an apostle to the apostles; and her identification as a new Eve. It notes that the contrast between eastern and western Christians on these matters is not as great as is sometimes suggested.—C.R.M.

1604. M. Milazzo, "Culto dei morti o speranza di risurrezione? L'atteggiamento di Gesù verso le onoranze funebri," *RivistBib* 53 (1, '05) 71-90.

The study examines passages in the Gospels in which terms relating to graves and burying occur (especially the roots μνημ- and θαπ-) in an attempt to ascertain Jesus' attitude toward funeral rituals and the cult of the dead. It groups the texts in three categories (pagan, polemical, victory of life over death) and analyzes the most significant passages with particular attention to controversies with the Pharisees, the miracles of resurrection, and Jesus' empty tomb. It concludes that funeral rituals are downgraded in the Gospels in light of the fundamental message of resurrection.—C.R.M.

1605. M. M. Mitchell, "Patristic Counter-Evidence to the Claim that 'The Gospels Were Written for All Christians,'" *NTStud* 51 (1, '05) 36-79.

The study engages R. Bauckham's claim in *The Gospels for All Christians* (1998) that all four Gospels from their inception were intended for "all Christians" from the point of view of its consonance with and representation of patristic interpretation of the Gospels. It first offers an assessment of the precise formulation and methodological components of Bauckham's argument ("Gospels" and "the Gospels," "Christians" and "the Christian movement," reading Gospels and reading letters, etc.). Then it assesses Bauckham's premises by examining a range of evidence in patristic literature that appears to contradict or at least complicate his assertion that readings of the Gospels by reference to specific, local communities of intended readers were unheard of before the mid-20th century. It suggests that we would do well to move beyond any simple dichotomy between "specific" and "indefinite" readers, and recognize that the hermeneutical implications of the Gospel narratives were such that these texts by their very nature were open to a wider readership, whether or not that was their authors' intentions.—C.R.M.

1606. A. NAFFZIGER, "Meeting Jesus Again," *America* 192 (8, '05) 14-17.

The article describes the responses of participants in an introductory course on the Four Gospels in a U.S. Catholic parish. It notes some questions raised, as well as reactions to what is present (and absent) in the Gospels.—D.J.H.

1607. H. RIGGER, "Johannes der Täufer und die Frucht der Umkehr," *IntKathZeit/Communio* 34 (1, '05) 23-32.

After discussing the person of John the Baptist, the article considers his message about the nearness of the kingdom of heaven, the place of his activity, his call for repentance, and his baptism with water.—D.J.H.

1608r. G. N. STANTON, *Jesus and Gospel* [*NTA* 49, p. 181].

P. FOSTER, "Jesus and Gospel: How the Oral Gospel became a Fourfold Canon," *ExpTimes* 116 (5, '05) 160-161.—This work addresses issues surrounding the emergence of the fourfold Gospel canon in a refreshing and insightful manner. The book deserves wide attention since it both breaks new ground and summarizes recent research into the development of the Gospel canon.—C.R.M.

## *Jesus*

1609. ANON., "Voting Records. Fellows Voting," *Forum* 3 (2, '00) 401-405.

The article records votes taken at the spring 2000 meeting of the Jesus Seminar on the historical reliability of various propositions put forward in connection with papers presented by members of the Seminar and included in the same issue.—C.R.M.

1610. G. BARBAGLIO, "L'attuale ricerca storica su Gesù: un'opera monumentale," *CristStor* 25 (3, '04) 877-896.

With reference to the three volumes published so far in the Italian edition (2001-3) of J. P. Meier's *A Marginal Jew,* the article discusses the historical method as understood by Meier, his dossier and evaluation of the ancient evidence, and his global interpretation of Jesus and his activities. It concludes with general observations on the many good points and some defects (relatively few) of this monumental and as yet unfinished work.—D.J.H.

1611. A. BATTEN, "Studying the Historical Jesus Through Service," *TeachTheolRel* 8 (2, '05) 107-113.

Service learning experiences can provide a way for students who uphold biblical inerrancy to reflect more neutrally on what they perceive to be threatening ideas about the Bible and Jesus, while it can engage suspicious and even antireligious students so that they are willing to consider the study of the historical Jesus as a worthwhile endeavor.—D.J.H.

1612. C. Beed and C. Beed, "Jesus and equity in material distribution," *EvangQuart* 77 (2, '05) 99-118.

After introductory considerations the article first reviews a series of Jesus' sayings that might be construed as relating to issues of equity or principles of fairness in material distribution. Then it asks whether Jesus' ethical teachings can be interpreted as upholding the intentions of the Mosaic Law. It concludes that Jesus did advocate greater material equality and that there is a solid consistency between Jesus' teaching and the intention of the Law.—C.R.M.

1613. J. Bessler-Northcutt, "The Theological Risks of Taking Jesus Seriously," *Forum* 4 (2, '01) 183-209.

After explaining why theology turned away from the historical Jesus in the 1980s and 1990s, the article discusses and critiques the theological methodologies of D. Tracy and G. Lindbeck, whose proposals for "public" theology have dominated the North American landscape for a decade. Then it shows how the Jesus Seminar responds to that same postmodern form of skepticism, and describes the method and ethos of a public, rhetorical theology that takes Jesus seriously.—D.J.H.

1614. R. E. Coleman, "The Jesus Way to Win the World," *EvangRevTheol* 29 (1, '05) 77-81.

According to Mt 28:19-20 the end result of Jesus' mission was to make disciples, not converts. Taking the form of a servant, Jesus developed the following missionary strategy: Look for servant workers; stay with them as much as possible; show them how to live the gospel; involve them in ministry; keep them growing and going; expect them to reproduce; and trust them to the Holy Spirit.—D.J.H.

1615. A. Escallada Tijero, "Peculiaridades en el *Shemá* recitado por Jesús," *Ciencia Tomista* [Salamanca] 131 (3, '04) 493-521.

After discussing the origin of the Shema (see Deut 6:4-5) and its place in Jewish prayer, the article considers the redactional variants of Deut 6:5 in the Synoptic Gospels (Mt 22:37; Mk 12:30, 33; Lk 10:27) and their contexts, how Jesus explains and interprets the terms of this confession of faith, the place of the parable of the Good Samaritan (Lk 10:30-37) in relation to the Shema, theological implications and applications, and the Shema in human existence.—D.J.H.

1616. E. Eve, "Meier, Miracle and Multiple Attestation," *JournStudHistJesus* 3 (1, '05) 23-45.

The essay considers the argument that the historicity of Jesus' miracles (at least the healings and exorcisms) is assured by the criterion of multiple attestation with attention to the argument presented by J. P. Meier. It treats multiple attestation and its role in Meier's global argument, criticisms of the criterion of multiple attestation, and the value of the sources to which Meier appeals (Mark, Q, M and L, John, Josephus). It concludes that it is potentially misleading to call multiple attestation a "criterion" at all, since this may disguise the fact that several assumptions need to be made before it can have any significant evidential value for establishing historical authenticity.—C.R.M.

1617. M. Helm, "Jesusfilme in Geschichte und Gegenwart," *StimmZeit* 223 (3, '05) 161-170.

The article first traces the development of Jesus films over the past hundred years, distinguishes their basic types, and offers criteria for evaluating them. Then it focuses on Mel Gibson's *Passion of the Christ,* and discusses it in terms of those criteria (intention, aesthetic impression, sources, theological impression, originality, and effect).—D.J.H.

1618r. R. W. Hoover et al., *The Historical Jesus Goes to Church* [*NTA* 49, p. 172].
R. H. Van Harn (ed.), *Exploring and Proclaiming the Apostles' Creed* (Grand Rapids: Eerdmans, 2004).

O. C. Edwards, "The Credibility of the Creed," *SewaneeTheolRev* 48 (3, '05) 341-347.—What makes reading these two collections together a disorienting experience is that both use the historical-critical method of biblical interpretation. The article first gives an overview of each book and then reflects on both their disagreements and the implications of those differences for the church. It concludes that the real scandal of the Apostles' Creed is its claim that Jesus is unique because he is God come to earth as a human being. The Jesus imagined by members of the Jesus Seminar (as seen in the volume by Hoover and others) is not the result of historical scholarship but instead the product of its members' presuppositions about what is possible.—D.J.H.

1619. R. Ingram, "Objektivisme en relativisme: Die wetenskap-filosofiese problematiek met betrekking tot historiese Jesus-studies (Objectivism and relativism: Historical Jesus studies with regard to philosophy of science)," *HTSTeolStud* 60 (4, '04) 1333-1354.

The article considers some contemporary studies of the historical Jesus from the perspective of the philosophy of science and of the philosophical hermeneutics inaugurated by M. Heidegger's reflection on fundamental ontology. It critiques both an objective view about knowledge which holds that data can be known in ways that correspond to actual objective existence and a relativistic mentality that undermines the value of seeking after truth.—C.R.M.

1620. R. Ingram, "Verby objektivisme en relativisme: Op weg na nuwe fondamente vir historiese Jesus-studies (Beyond objectivism and relativism: Towards new foundations for historical Jesus studies)," *HTSTeolStud* 60 (3, '04) 1007-1028.

In light of contemporary epistemological discussions with regard to historical Jesus studies and historiography in general, recent scholarship has proposed that historical criticism and creativity be combined to form a relevant picture of Jesus as a historical figure. The current focus upon the "truth" regarding Jesus' life seems to be related to the western preoccupation with the essence of things to the neglect of the idea that people are ethical beings in need of wisdom. These issues are elaborated in connection with the thought of M. Heidegger, R. Bernstein, and H.-G. Gadamer.—C.R.M.

1621. P. V. Kea, "The Road to the Jesus Seminar," *The Fourth R* [Santa Rosa, CA] 18 (1, '05) 9-11, 14-16.

The essay recounts the developments in scholarship that prepared the way for the formation of the Jesus Seminar under the following headings: born of the Enlightenment, the early quest, between the world wars, the new quest, new manuscripts (the Dead Sea scrolls and Nag Hammadi), parables and aphorisms, archaeology and the social sciences, and the time was ripe.—C.R.M.

1622. G. KEIZER, "Slow to answer. The reticence of Jesus," *ChristCent* 122 (7, '05) 26-27.

One of the paradoxes of Jesus as he is portrayed in the Gospels is his way of combining candor with reticence. The idea of a reticent Jesus stands in stark contrast to our image of the wordy Word with an answer to everything or our own volubility on the subject of Jesus.—C.R.M.

1623. R. KRYGIER, "Le Chabbat de Jésus," *RechSciRel* 93 (1, '05) 9-25.

Since patristic times it has been a commonplace of exegesis to show how "the fulfillment of the Law" by Jesus amounted to abolishing its rites, especially the Sabbath, which is replaced by the "eighth day" (Sunday). But no such position was ever explicitly put forth by Jesus, who regularly went to the synagogue on the Sabbath, taught there, and "went up to the Torah." For the Evangelists, Jesus did not break the Sabbath to show the futility of its observance but rather to subvert the order of priorities to give preference to the salvation of people.—C.R.M.

1624. J. D. LOTTES, "Jesus as Mentor: Biblical Reflections for Ministry with Young Adults," *CurrTheolMiss* 32 (2, '05) 128-138.

With reference to various Gospel texts, the article offers seventeen reflections on Jesus as a mentor figure in light of S. D. Parks's *Big Questions, Worthy Dreams. Mentoring Young Adults in Their Search for Meaning, Purpose, and Faith* (2000).—D.J.H.

1625. R. MORGAN, "Christian Faith and Historical Jesus Research: a Reply to James Dunn," *ExpTimes* 116 (7, '05) 217-223.

This reply to Dunn's response to the author's review of Dunn's *Jesus Remembered* [§ 49-123r] discusses how different standpoints adopted by historians yield different perspectives that can affect their historical constructions of Jesus. While agreeing with most of Dunn's book, it seeks to show how his way of relating faith and history conflates two differently angled historical accounts of Jesus and so satisfies the requirements of neither critical history nor traditional Christianity.—C.R.M.

1626. S. J. PATTERSON, "History and Theology. A Reflection on the Work of the Jesus Seminar," *Forum* 3 (2, '00) 357-379.

Historical research can be pursued meaningfully, though not with the modernist goal of establishing once and for all the real truth about what was said and done. To pursue historical research on Jesus of Nazareth, one must embrace the subjectivity of human existence and realize that this will always be part of any historical work. The historical-theological method involves establishing as much as possible the significant historical experiences that people had of Jesus, and examining the words and deeds of Jesus for their theological content.—D.J.H.

1627. B. A. PEARSON, "Did Jesus Marry?" *BibRev* 21 (2, '05) 32-39, 47.

Although Jesus' marital status has become a hot topic again as a result of D. Brown's best-selling *The Da Vinci Code,* there is not the slightest hint in the NT that Jesus ever married. There is no support in either *Gospel of Philip* or *Gospel of Mary* for suggestions that Jesus married Mary Magdalene.—C.R.M.

1628. J. J. PILCH, "The Middle Eastern Jesus," *BibToday* 43 (2, '05) 119-122.

From a cultural viewpoint Jesus was a typical Middle Eastern male very concerned about his honor and sharing the values of his contemporaries. Knowledge of Jesus' Middle Eastern cultural context is essential for understanding him correctly.—D.J.H.

1629. P. PIOVANELLI, "Jesus' Charismatic Authority: On the Historical Applicability of a Sociological Model," *JournAmAcadRel* 73 (2, '05) 395-427.

The study critically retraces the history of research on Jesus' charismatic versus reputational authority and surveys some of the most interesting recent research on charismatic leadership in order to assess the validity of these sociological categories for the study of the historical Jesus. It concludes that a new appreciation of the original Weberian model of the charismatic ideal type (from a rather simplistic "great man" to a much more sophisticated "transformational" approach of charismatic leadership) enables us to get not only a new picture of the modalities of Jesus' appeal to share his vision but also a better understanding of the effects produced on his followers as well as on his opponents.—C.R.M.

1630. C. L. QUARLES, "Jesus as *Merkabah* Mystic," *JournStudHistJesus* 3 (1, '05) 5-22.

B. Chilton's contention in *Rabbi Jesus. An Intimate Biography* (2000) that Jesus was a Merkabah mystic is not convincing. His portrayal depends on the use of late Jewish sources that may not accurately describe spiritual phenomena in 1st-century Palestine. Furthermore, the alleged parallels between Jesus' spiritual practice and that of the later Merkabah mystics fail to withstand close scrutiny. Indeed, the differences are far more numerous than the similarities.—D.J.H.

1631. F. REILLY, "Jane Schaberg, Raymond E. Brown, and the Problem of the Illegitimacy of Jesus," *JournFemStudRel* 21 (1, '05) 57-80.

Schaberg in *The Illegitimacy of Jesus* (1987) has established the high probability that Matthew and Luke were writing about the seduction or, more likely, rape of Mary. In doing so she severely undermined the probability of Brown's argument [§ 16-787] that they were writing about a virginal conception. She did so with knowledge and exegetical expertise, but most of all with fierce determination, unrestrained by ecclesiastical loyalty, to get inside the text. Schaberg's work should become at last what Brown's once was: the necessary reference for all who would study the problem of the virginal conception.—D.J.H.

1632. R. RIESEN, "'Jesus the Logician': A (Very) Modest Proposal," *ChristScholRev* 34 (3, '05) 341-351.

Contrary to D. Willard's claims about Jesus' use of logic and his powers of logical thinking [see § 44-146], what is remarkable about Jesus in the Gospels is not his IQ or erudition but something akin to what C. S. Lewis called "homely, peasant shrewdness." The people of Jesus' day called this "wisdom" and "authority," and recognized it as of a different order than mere intellect.—D.J.H.

1633. A. RUBERTI, "Gesú e il suo agire profetico in Heinz Schürmann," *StudPat* 52 (1, '05) 215-231.

Schürmann's exegesis can be helpful in understanding the Christ-event with particular attention to the *ipsissima facta* and *ipsissima intentio* of the pre-Easter Jesus. The article first considers Schürmann's views on the theological relevance of Jesus' activity, with regard to his victory over Satan and his *Proexistenz*. Then it focuses on Schürmann's prophetic interpretation of Jesus' actions.—D.J.H.

1634. J. SCHLOSSER, "Jésus de Nazareth, un juif enraciné et libre," *EspVie* 115 (120, '05) 1-8.

After sketching the history of the quest of the historical Jesus, the article discusses what can be said confidently about Jesus and the Jewish Law, the forgiveness of sins, the Temple, and God, respectively. It concludes that while Christianity began with the resurrection, it would not exist without Jesus the Jew; and that there are continuities and discontinuities between Jesus and common Judaism and between Jesus and Christianity. An annotated, graded bibliography is included on pp. 7-8.—D.J.H.

1635. D. D. SCHMIDT, "Finding a Non-Apocalyptic Jesus. Issues and Reconsiderations," *Forum* 3 (2, '00) 247-275.

In reply to D. C. Allison's *Jesus of Nazareth. Millenarian Prophet* (1998), the article first responds to Allison's way of dismissing the very notion of layering the Jesus tradition materials, and explains how and why it is meaningful to distinguish between apocalyptic and non-apocalyptic layers in the tradition. Then it critiques the way certain crucial texts are treated in the apocalyptic argument, and concludes that the model of apocalyptic prophet leaves out much more unexplained material than its proponents ever acknowledge.—D.J.H.

1636. M. SILVER, "Mbṭ yhwdy ʿl yšw: ṣṭybn wyyz, ywsp qlwznr whdywn ʿl yšw hyhwdy byn šty mlḥmwt hʿwlm (A Jew's View of Jesus: Stephen Wise, Joseph Klausner, and Discourse about the Jewish Jesus in the Inter-War Period)," *Zion* [Jerusalem] 70 (1, '05) 31-62.

Wise's controversial 1925 sermon on Jesus as "the Jew of Jews" emphasized the Jewish aspect of Jesus in an effort to counter a contemporary racist trend that was attempting to "Aryan-ize" Jesus. Wise's address was prompted to a large extent by his reading of Klausner's sustained study on the life of Jesus.—D.J.H.

1637. H. TAUSSIG, "Transfiguring Jesus. Spiritual Dimensions of Contemporary Historical Jesus Portraits," *Forum* 4 (2, '01) 211-228.

The article first distinguishes three approaches to the historical Jesus in recent scholarship: the apocalyptic Jesus, the Jesus of the church, and the Jesus of socially innovative wisdom. Then it focuses on the spiritual significance and shortcomings in the Jesus of socially innovative wisdom, and reflects on the relationships among the myth of the historical Jesus, spirituality, and historical Jesus scholarship.—D.J.H.

1638. W. THIEDE, "Buddha und Jesus. Gemeinsamkeiten und Differenzen," *KerDog* 51 (1, '05) 33-51.

The article first notes that in both scholarly and popular comparisons of Jesus and Buddha the two figures are not so much contrasted against each other as they are studied in such a way that correspondences between them are emphasized. Then it engages in a systematic-theological analysis that discusses the similarities and differences between Buddha and Jesus in ten points with particular attention to the different religious paradigms that apply in the analysis of the character and teachings of each figure.—C.R.M.

1639. A. van Aarde, "Jesus and the Son of Man. A Shift from the 'Little Tradition' to the 'Great Tradition,'" *EphTheolLov* 80 (4, '04) 423-438.

The growth of the Jesus tradition with regard to the Son of Man sayings reflects a development of the "little tradition" of peasants into the "great tradition" of scribes. This development, which the article illustrates by means of the Q saying at Lk 9:58/Mt 8:20, allows for a historical explanation of the difference in the meaning of the expression "Son of Man" as it was used by Jesus and by his followers after Jesus' death. These two contexts reflect the sapientially colored Jesus tradition and the apocalyptically colored Jesus tradition, respectively. The latter originated within the environment of written scribal activity in the region of northern Galilee and southern Syria.—C.R.M.

1640. T. Vegge, "The Literacy of Jesus the Carpenter's Son. On the literary style in the words of Jesus," *StudTheol* 59 (1, '05) 19-37.

Jesus' discourse as it is presented in the Gospels does not represent popular wisdom rendered in the everyday language of the people of Galilee. The words of Jesus in the Gospels have a literary form that presupposes literacy for both intended speaker and intended reader. Some of the passages in the words of the literate Jesus of the Gospels would have been incomprehensible for those ordinary and marginalized people who according to the same Gospels were attracted to Jesus and his teaching.—D.J.H.

1641. J. Willitts, "Presuppositions and Procedures in the Study of the 'Historical Jesus': Or, Why I Decided Not to be a 'Historical Jesus' Scholar," *JournStudHistJesus* 3 (1, '05) 61-108.

The article provides detailed descriptions and assessments of the presuppositions and procedures of six scholars currently contributing to the study of the "historical Jesus": E. P. Sanders, J. D. Crossan, J. P. Meier, N. T. Wright, G. Theissen (and D. Winter), and D. C. Allison. It concludes that an approach that deals seriously with the complex but complementary portraits of the canonical Jesus (without discounting out of hand information from non-canonical sources) and places that construct plausibly within its 1st-century Jewish context is as close to the "historical Jesus" as we will ever come.—D.J.H.

Jesus, §§ 49-1604, 1664, 1667, 1803, 2031.

## ***Passion and Death***

1642. K. Backhaus, "Die Passion Christi und ihr Publikum. Ein Film, vier Evangelien und das Schauspiel eines Sterbenden," *MünchTheolZeit* 56 (2, '05) 98-112.

The Gospels "enact" the passion of Jesus as a drama that opens out to the world of their addressees. There is an interaction between the crucified one and those who look on. The Evangelists localize the crucifixion between Jesus' life and his resurrection, thereby illustrating its inner significance. Thus the readers find themselves integrated into a process that makes them participate in the dynamics of redemption.—D.J.H.

1643. S. De Bleeckere, P. C. Chatelion Counet, and H. Häring, "'The Passion of The Christ.' Commentaren op Mel Gibson's film," *TijdTheol* 44 (4, '04) 361-385.

De Bleeckere (pp. 361-368) focuses on the relation between Gibson's cinematography and his theology, with particular attention to the apologetic character of the film's Christology. Chatelion Counet (pp. 368-377) observes that compared with other films about Jesus, Gibson's film appears anti-Semitic because the appearance of Satan is continually associated with the Jews and their Temple (on the basis of Jn 8:44). Häring (pp. 377-385) notes that Gibson's portrayal of Jesus' death as a cultic sacrificial ritual stands in the "satisfaction" theory proposed by Anselm, and that Gibson confronts us with a tradition heavily oriented toward suffering and death (that is, the greater the suffering, the greater the redemption).—D.J.H.

1644. A. J. Dewey, "The Death of Jesus. The Fact of Fiction & the Fiction of Fact," *Forum* 4 (2, '01) 229-245.

After reviewing the various consensus statements of the Jesus Seminar about the death of Jesus, the article raises questions about their approach to the Temple incident (Mk 11:15-19 parr.) and the source/s of the passion narrative. It also presents on pp. 239-244 the consensus positions of the Jesus Seminar on the passion narratives.—D.J.H.

1645. P. Edmonds, "The 'History' in Ignatian Contemplation: From the Last Supper to the Garden," *Way* 44 (2, '05) 21-36.

To illustrate the value of taking each Gospel individually in making the Spiritual Exercises today, the article examines Mk 14:26-52 parr. to show how each of the Gospel narratives reflects the light thrown on history as particular early Christians pondered the traditions that they inherited. Modern biblical awareness enables us to develop a much richer account than the conventional summary that Ignatius presented.—D.J.H.

1646. S. M. Heim, "Cross purposes. Rethinking the death of Jesus," *ChristCent* 122 (6, '05) 20-25.

The article discusses seven recently published books on the theological significance of Jesus' death, with particular attention to the validity of the substitutionary view of the atonement. S. J. Patterson's *Beyond the Passion. Rethinking the Death and Life of Jesus* (2004) is included.—D.J.H.

1647. L. Hurtado, "Jesus' death as paradigmatic in the New Testament," *ScotJournTheol* 57 (4, '04) 413-433.

When considered collectively, the various paradigmatic functions of Jesus' death are referred to impressively widely in the NT. These NT treatments of Jesus' death offer powerful resources for Christian self-understanding and ethical effort. This thesis is developed with reference to various NT texts under five headings: cross-bearing as a criterion of discipleship, Jesus' death as an inspiring model of service for disciples, Jesus' sufferings/death and persecuted Christians, Jesus' death and Christian sufferings more broadly, and Jesus' death as paradigmatic for Christian existence.—D.J.H.

1648. D. J. LASKER, "The Date of the Death of Jesus: Further Reflections," *JournAmOrSoc* 124 (1, '04) 95-99.

The article seeks to strengthen L. Depuydt's argumentation [see § 47-1536] for the traditional date for the crucifixion of Jesus as reflected in the Gospel narrative (namely, March 18, A.D. 29), while correcting some inaccuracies (at least in terms of the Jewish material) that have crept into his discussion.—D.J.H.

1649. J. NEUNER, "Why Had Jesus to Suffer? One More Reflection on Mel Gibson's 'The Passion of the Christ,'" *Vidyajyoti* 68 (10, '04) 774-778.

It is the undoubted merit of Gibson's *Passion of the Christ* to confront us with the cruel darkness of the passion. But to make the film more fruitful for Christian life it would be important to make the audience conscious of the solidarity of Jesus with the world.—C.R.M.

1650. J. VALENTIN, "Christus coupiert. Mel Gibsons 'The Passion of the Christ' im theologischen Rückblick," *IntKathZeit/Communio* 33 (6, '04) 600-610.

This discussion of *The Passion of the Christ* gives particular attention to Gibson's overall dramatic conception, his literary sources, his claim to historical authenticity, and the charges of anti-Judaism leveled against the film.—D.J.H.

## *The Resurrection*

1651. J. D. CROSSAN, "The Resurrection of Jesus in Its Jewish Context," *Neotestamentica* 37 (1, '03) 29-57.

After suggesting that the bodily resurrection of Jesus can only be understood correctly within the faith and theology about resurrection in certain circles of 1st-century Judaism, the article first reflects on the permanent possibility of the miraculous in the pre-Enlightenment world. Then it discusses the meaning of bodily resurrection for 1st-century Jews, the meaning of Jesus' bodily resurrection for 1st-century Christian Jews, and two major options for understanding bodily resurrection (Jesus' resurrection as personal or communal, and bodily resurrection as literal or metaphorical).—C.R.M.

1652. R. W. HOOVER, "Realities and Illusions. Resurrection and Life after Death," *Forum* 3 (2, '00) 277-306.

As the example of ancient Egypt shows, no belief in life after death stands on its own. It is likely that the claim that God raised Jesus from the dead had its origin not in the discovery of an empty tomb or in a vision of the risen Jesus, but rather in an affirmation of faith in the gospel that Jesus had preached and by which he lived. Paul's remarks about the gospel he preached to the Corinthians and about the "appearances" of the risen Jesus in 1 Cor 15:1-11 seem to reflect such a logical sequence and perhaps a chronological sequence as well.—D.J.H.

1653. J. F. KEATING, "N. T. Wright and the Necessity of a Historical Apologetic of the Resurrection," *Josephinum Journal of Theology* [Columbus, OH] 12 (1, '05) 43-56.

Wright's exegetically-based defense of the resurrection provides a model for Catholic theologians interested in reintegrating historical apologetics into Christology. The essay introduces Wright's overall project, explains his defense of the resurrection, and reflects on the contributions that his work makes to a contemporary, historical apologetics of the resurrection of Jesus Christ.—C.R.M.

1654. J. MEACHAM, "From Jesus to Christ," *Newsweek* [New York] March 28 ('05) 40-48.

From the passion to the resurrection to the nature of salvation, the basic tenets of Christianity were in flux from generation to generation as believers struggled to understand the nature of Jesus' mission. But the uniqueness—one could say oddity or implausibility—of the story of Jesus' resurrection argues that the tradition is more likely historical than theological.—C.R.M.

1655. P. TRUDINGER, "*The* Christ, *The* Resurrection, Jesus and Christianity," *ExpTimes* 116 (6, '05) 190-192.

After noting that there is no real messianic expectation in the OT, the article contends that in Jesus' time *the* resurrection would never have been thought of by any apocalyptic Jew as applying to one person, least of all to *the* Christ.—D.J.H.

1656. E. VAN ECK, "Die opstanding van Jesus Christus as historiese gebeure (The resurrection as historical event)," *HTSTeolStud* 60 (3, '04) 1173-1200.

The article first presents the views of G. Lüdemann, J. D. Crossan, and W. L. Craig on the resurrection of Jesus. Next it discusses with respect to the resurrection of Jesus the relation between presuppositions and results in a theological enterprise, and the nature of the texts in the NT as either theology or history. Then it postulates a thesis of the resurrection of Jesus as being historically probable.—C.R.M.

1657r. N. T. WRIGHT, *The Resurrection of the Son of God* [*NTA* 47, p. 571; §§ 49-923r–924r].

C. C. NEWMAN, "Resurrection as Re-Embodiment: N. T. Wright's Resurrection of the Son of God," *ExpTimes* 116 (7, '05) 228-233.—After placing this volume in the context of Wright's earlier works, the article describes the volume, notes its major conclusions, and offers some possible reactions. It concludes that Wright, like R. Bultmann, has given us a serious history of the development of early Christianity that is as theologically rich as it is internally consistent. Whether readers will be willing to say either "Hallelujah" or even "Amen" after reading it, remains to be seen.—D.J.H.

1658r. IBID.

J. H. TIETJEN, "A Book Worth Discussing: *The Resurrection of the Son of God,*" *CurrTheolMiss* 32 (2, '05) 95-98.—Wright's masterful work argues cogently and persuasively that the unanimous witness of the NT is that God raised Jesus from the dead and that, because God did, the followers of Jesus will also be raised. In direct opposition to the claims of the Enlightenment Wright affirms that the resurrection of Jesus was historical. He is consistent and insistent in affirming that Christian hope is in two stages, as it was in the case of Jesus: Resurrection is life after life after death.—D.J.H.

## *Synoptics*

1659. F. G. DOWNING, "Disagreements of Each Evangelist with the Minor Close Agreements of the Other Two," *EphTheolLov* 80 (4, '04) 445-469.

With respect to the Synoptic Gospels the article considers how the Griesbach-Farmer model of Mark writing third and the Farrer-Goulder model of Luke writing third can account for the difficulties involved in comparing and collating texts in Greek majuscules in *scriptio continua* on springy scrolls etc. It focuses on the very frequent though not entirely consistent refusals of the imagined third author to copy his sources when they agree verbatim or very closely, while happy to copy precisely one or the other in the same immediate context. Neither the hypothesis of Mark writing third with Matthew and Luke as sources nor that of Luke writing third using the other two as sources is even coherent, let alone credible. The only viable alternative is the Q hypothesis, which involves no fastidious refusal of common witness by any of those involved. Luke then uses Mark and Q with no "unpicking" and minimal "to-ing" and "fro-ing," and Matthew does the same, although he does run to and fro rather more than we might expect. It may even seem surprising that Matthew and Luke do concur significantly "against Mark in Markan contexts" as infrequently as they do, rather than surprising that they do at all.—C.R.M.

1660. D. Fricker, "La femme, la famille et la communauté dans la source des *logia,*" *Rev SciRel* 79 (1, '05) 97-116.

The article draws attention to the correspondence between three basic structures of all forms of society as defined by C. Lévi-Strauss (marriage, gender-based division of labor, prohibition of incest) and eight passages in Q that evoke a feminine figure or condition. It examines the latter passages insofar as they relate to the present of the Q community (Q 16:18; 14:26; 12:53; 12:24, 27-28; 13:18-21) and its eschatological conceptions (17:34-35; 17:26-27; 11:31-32), respectively. It observes that in the Q passages marriage loses its necessity, the gender-based division of labor is relativized, and the prohibition of incest is extended to divorce. It concludes with some hypotheses on the communitarian form of life represented by Q.—C.R.M.

1661. M. Labahn, "Der Gottessohn, die Versuchung und das Kreuz. Überlegungen zum Jesusporträt der Versuchungsgeschichte in Q 4,1-13," *EphTheolLov* 80 (4, '04) 402-422.

The study contends that the exceptional obedience of Jesus in the passion and the cross is a key for those who still have difficulty decoding the story of the temptation of Jesus (Lk 4:1-13; Mt 4:1-11). Even as one takes Q seriously as an independent theological and christological project with its own literary form of presentation, the possibility of a genuine and original reception and representation of passion and cross arises. The temptation story presents Jesus as the main character of the document Q. The OT background of the account and its focus on the obedience of the Son of God to God points to Jesus' willingness to accept humiliation and his final way to the cross.—C.R.M.

1662. L. López de las Heras, "Cristología de los sinópticos," *Ciencia Tomista* [Salamanca] 131 (3, '04) 473-492.

The article first considers the Christology of the Synoptic Gospels under three headings: the titles and names of Christ; his holiness; and his authority, demands, and person. Then after sketching attempts at separating the Jesus of history from the Christ of faith, it discusses the real Jesus Christ as the symbiosis of the Jesus of history and the Christ of faith in the Synoptic Gospels.—D.J.H.

1663. J. Miler, "Bulletin d'exégèse des synoptiques," *RechSciRel* 93 (1, '05) 83-106.

Descriptions and evaluations of seventeen recent books in various languages on the Gospels of Matthew (eight) and Mark (nine), respectively.—D.J.H.

1664. R. J. MILLER, "Q and the Non-Apocalyptic Jesus. Assessing the Evidence," *Forum* 3 (2, '00) 223-245.

Drawing on the work of A. Jacobson, J. Kloppenborg, and D. Seeley, the article presents several different categories of evidence in Q and argues that each one independently contributes to a certain reconstruction of the development of the Q community that is best explained by the hypothesis that Jesus was not an apocalypticist.—D.J.H.

1665. F. S. SPENCER, "'Follow Me.' The Imperious Call of Jesus in the Synoptic Gospels," *Interpretation* 59 (2, '05) 142-153.

The article examines three of the five "follow me" scenes in the Synoptic Gospels (Mk 1:16-20 par.; 2:13-17 parr.; Mt 8:18-22 par.) and explores both the persuasive imperious style of Jesus' calls to discipleship and their subversive imperial substance. Various activities linked with Jesus' "follow me" commissions (fishing, eating, burying the dead) pack more political punch than is often assumed. It may be that Jesus and/or the Evangelists intended that punch to level a knockout blow against exploitative Roman domination.—C.R.M.

1666. N. H. TAYLOR, "Q and Galilee?" *Neotestamentica* 37 (2, '03) 283-311.

The essay questions the common scholarly view that Q was a single document written in Galilee that reflects a continuing Jesus movement there during the middle decades of the 1st century. It treats the nature and definition of Q, its language, village scribes in rural Galilee, the purpose in committing Q to writing, geographical allusions in Q, the nature of itinerancy in the mission charge, Israelite traditions in Q, and the relation of Q to primitive Christian kerygma. It argues that Q should be located in an urban, Greek-speaking, missionary context beyond Palestine during the middle decades of the 1st century.—C.R.M.

1667. C. TUCKETT, "Q, Jesus and Aramaic. Some methodological reflections," *ProcIr BibAssoc* 26 ('03) 29-45.

M. Casey in *An Aramaic Approach to Q* (2002) aims not only to recover the Aramaic Q tradition underlying the Gospels but also to see how far this approach takes us back to the historical Jesus. He challenges the usual assumptions that Q was a single source and that Q was a Greek text. The article provides critical methodological evaluations of Casey's approach to Q and of his suggestion that in reaching the Aramaic *Vorlagen* of Q he has reached the historical Jesus. Since Casey generally seems unwilling to see much distinction between the theology and ideas of Q and those of the historical Jesus, he ignores what for others is a potentially powerful argument for the existence of Q as a longer, more unified "text" with its own distinctive characteristic features and/or "theology."—D.J.H.

Synoptics, §§ 49-1697, 1702, 1743.

## *Matthew*

1668. R. G. BRANCH, "The Messianic Dimensions of Kingship in Deuteronomy 17:14-20 as fulfilled by Jesus in Matthew," *VerbEccl* 25 (2, '04) 378-401.

The job description for an upcoming earthly king in Deut 17:14-20 carries messianic dimensions. Matthew's Gospel resonates with passages showing that Jesus answered the advertisement, met the job description, and fulfilled the qualifications for kingship outlined prophetically by Moses in Deuteronomy. This thesis is developed in terms of Jesus' lineage, God's choice of Jesus and his obedience, his knowledge of the Law, military matters, Jesus' careful following of the Law, and humility.—D.J.H.

1669. J. K. Brown, "Direct Engagement of the Reader in Matthew's Discourses: Rhetorical Techniques and Scholarly Consensus," *NTStud* 51 (1, '05) 19-35.

Matthew's five great discourses move from addressing the story's audience to direct engagement with the reader. The article first shows that this rhetorical function of the discourses has found agreement among scholars employing such diverse approaches as redaction, narrative, rhetorical, reader-response, feminist, structuralist, and poststructuralist methodologies. Then it examines the rhetorical means by which Matthew's reader is more directly addressed in the discourses than in the narrative portions of the Gospel. These means include plot devices in the narrative surrounding the discourses; structural and formal devices used in the discourses; and linguistic, topical, or generic devices within the discourses.—D.J.H.

1670. E. T. Charry, "The Law of Christ All the Way Down," *International Journal of Systematic Theology* [Oxford—Malden, MA] 7 (2, '05) 155-168.

A reading of Matthew and Paul on Christian obedience suggests that the polemic against "law" was directed not to all forms of religious practice but to a particular set of religious practices developed by Israel's sages. Therefore law should not be opposed to grace. Instead the correct opposition is between the "law" as the proper way of living before God as taught by the rabbis and the law of Christ as taught by Matthew, Paul, and others.—D.J.H.

1671. C. Kelly, "The Messiah: Whose Son Is He? Another Look at the Son of David and Son of God Titles in Matthew," *Trinity Seminary Review* [Columbus, OH] 26 (1, '05) 17-28.

Matthew developed the "Son of David" title parallel to the "Son of God" title, thus giving it considerably more status than it has in Mark's Gospel. The two titles are so thoroughly interwoven as to be inseparable. Jesus is both the Son of David and the Son of God.—D.J.H.

1672. M. Konradt, "Die Sendung zu Israel und zu den Völkern im Matthäusevangelium im Lichte seiner narrativen Christologie," *ZeitTheolKirch* 101 (4, '04) 397-425.

The sequence of divergent missionary commands in Mt 10:5-6 and 28:19 need not be understood in such a manner that the mission to the nations is interpreted as the consequence of the rejection of Jesus in Israel. Rather, this sequence is better viewed as an integral moment of the narrative concept in which Matthew gradually unfolds the identity and relevance of Jesus as Son of David and Son of God.—D.J.H.

Mt, §§ 49-1663, 1697.

1673. M. Warner, "Uncertain Women: Sexual Irregularity and the Greater Righteousness in Matthew 1," *Pacifica* 18 (1, '05) 18-32.

The Matthean theme of the "greater righteousness" is foreshadowed in Matthew 1. Joseph is called "righteous" because he is more concerned with Mary's reputation and well-being than with his own rights at law (see Mt 1:19). The theme of the greater righteousness offers a new horizon for understanding the surprising presence of Tamar, Rahab, Ruth, Bathsheba, and Mary in the genealogy of Jesus. These "uncertain women" are models or types of the greater righteousness that the Gospel proclaims, and stand in antithesis to the scribes and Pharisees as models or types of the lesser righteousness.—D.J.H.

1674. [Mt 1–2] G. KEERANKERI, "The Gospel of Matthew. The Infancy Story," *Vidyajyoti* 69 (1, '05) 64-70.

After general observations about the NT infancy narratives, the article calls attention to three of Matthew's major theological concerns in his infancy narrative: the relevance of Jesus for Jews and Gentiles, Jesus as "Emmanuel," and righteousness as the defining quality of discipleship.—D.J.H.

1675. [Mt 1:1-17] M. ELOFF, "Exile, Restoration and Matthew's Genealogy of Jesus ὁ χριστός," *Neotestamentica* 38 (1, '04) 75-87.

The essay reflects on the precise nature of the connection between Matthew's story of Jesus and the history of Israel. It does this by focusing attention on the significance of the references to the exile that occur in Mt 1:1-17, especially the triadic formula of v. 17. It suggests that one major aim of Matthew's Gospel was to present in Jesus of Nazareth, the son of Abraham and Davidic Messiah, a solution to the problem of exile not only for the lost sheep of Israel (10:6) but also for all nations (28:19-20).—C.R.M.

Mt 3:4, § 49-1700.

1676. [Mt 3:15] G. KEERANKERI, "The Gospel of Matthew. Fulfilling All Righteousness: The Baptism of Jesus," *Vidyajyoti* 69 (2, '05) 144-151.

The reason that Jesus gives to justify his reception of John's baptism in Mt 3:15—the fulfillment of all righteousness—provides the key to the specificity of Matthew's account of Jesus' baptism. An examination of the development of the theme of righteousness in Matthew's Gospel reveals that Jesus both teaches all righteousness and lives out his teaching on it. Jesus is thus presented by Matthew as the messianic teacher of righteousness of the kingdom of God and its supreme practitioner and model.—D.J.H.

Mt 4:1-11, § 49-1661.

1677. [Mt 5–7] G. KEERANKERI, "The Gospel of Matthew. The Sermon on the Mount: Task of Discipleship and Project of Mission," *Vidyajyoti* 69 (3, '05) 206-216.

As an integral part of the Gospel of Matthew, the Sermon on the Mount demands that we interpret it within the totality of the Gospel's narrative and the relationships that it has with this totality. The article discusses the content and import of the Sermon on the Mount with attention to such topics as the task of the world mission, the core of discipleship, the nature of the kingdom proclaimed by Jesus, etc.—C.R.M.

1678. [Mt 5:3] F. MANZI, "Memoria, imitazione e testimonianza della beatitudine sulla povertà," *EphLiturg* 119 (1, '05) 53-82.

After discussing the theme of the imitation of Christ in prayers in the *Missale Romanum,* the article considers Christian identity as the creative and original memory of Christ in NT and other texts. Then it focuses on the beatitudes about poverty in Mt 5:3 and Lk 6:20 and their significance at various levels in the Gospel tradition (Jesus, early church, Gospels), and concludes with observations on Christian holiness.—D.J.H.

1679. [Mt 5:38-42] R. M. CHENNATTU, "A Creative Approach to Violence: A Biblical Perspective," *Jnanadeepa* [Pune] 8 (1, '05) 5-19.

This consideration of Jesus' interpretation of the *lex talionis* in Mt 5:38-42 offers a reading of the text that employs the experience of the oppressed and marginalized, including women, in light of the Gandian concept of nonviolence and noncooperation as the hermeneutical key for interpreting Jesus' teaching on retaliation. It works through the text verse-by-verse and concludes that Jesus evokes imaginative and nonviolent strategies to break the cycle of violence.—C.R.M.

1680. [Mt 6:9-13] K. W. STEVENSON, "The Lord's Prayer in Tradition," *Ecclesia Orans* [Rome] 21 (3, '04) 301-322.

The article approaches the theme of the Lord's Prayer (Matt 6:9-13; Lk 11:2-4) in tradition by looking at seven areas: the text; its use, focusing on baptism and Eucharist; its structure according to different authors; the way the number "seven" has been applied in the west to its shape; different ways of interpreting the prayer; its ownership (To whom does it belong?); and its textuality, the relationship between the text and its context.—D.J.H.

1681. [Mt 6:9-13] S. L. VALLEE, "The Lord's Prayer as Preparation for Communion," *Theoforum* 35 (3, '04) 279-300.

The article first analyzes the content of each petition in Mt 6:9-13 with particular attention to its implications for the theology of the Eucharist and to the degree to which the content is paralleled elsewhere in the eucharistic celebration. Then it comments on three areas in which Vatican II changed the liturgical usage of the prayer in the Mass, and suggests that the Lord's Prayer should be moved after the sign of peace and closer to the reception of communion.—D.J.H.

1682. M. KNOWLES, "'Wide Is the Gate and Spacious the Road that Leads to Destruction': Matthew 7.13 in Light of Archaeological Evidence," *Journal of Greco-Roman Christianity and Judaism* [Sheffield, UK] 1 ('00) 176-213.

After reviewing the Matthean redaction of Mt 7:13-14, the article examines archaeological evidence concerning gates and roads in Herodian and early Roman Palestine, and seeks to locate 7:13-14 thematically within the wider context of Matthew's Gospel, in order to demonstrate that the references to "wide" gates and "spacious" roads convey specifically Roman (or more properly, anti-Roman) overtones. Defined by negation, the faithful community consists of those who in terms of political and ideological engagement avoid all that is "non-Israel," all that is represented by broad gates and spacious roads, even though "many" in their day have chosen the latter alternative and paid the price for doing so.—D.J.H.

Mt 10:5-6, § 49-1672.

Mt 11:19, § 49-1722.

1683. [Mt 13:24-30] P. Bühler, "Le blé et l'ivraie. Réception de la parabole dans la période de la Réforme," *RevHistPhilRel* 85 (1, '05) 89-101.

Examination of the ecclesiological interests of interpreters of the parable of the wheat and the tares (Mt 13:24-30) in the 16th century shows fluctuations between the parable itself and its interpretation in 13:36-43, and between God's patience and the last judgment. The Reformers disputed ecclesiological perfectionism and defended a lack of precision regarding church boundaries.—D.J.H.

Mt 13:36-43, § 49-1683.

1684. M. J. Goodwin, "Hosea and 'the Son of the Living God' in Matthew 16:16b," *Cath BibQuart* 67 (2, '05) 265-283.

The expression "the Son of the living God" in Mt 16:16b constitutes a biblical allusion to Hos 2:1 LXX and its formulation "sons of the living God." The latter expression designates God's promise of a renewed future Israel, a promise that was remembered and reinterpreted in a variety of texts from the Second Temple period. After surveying recent approaches to the interpretation of the confession of sonship, the article examines the evidence in favor of viewing Peter's confession as a biblical allusion modeled on Hos 2:1 LXX, and explores the christological implications of interpreting the confession in connection with Hos 2:1 LXX.—D.J.H.

1685. [Mt 19:13-15] A. G. van Aarde, "Jesus' affection towards children and Matthew's tale of two kings," *ActaTheol* 24 (2, '04) 127-146.

The article interprets the episode of Jesus defending the cause of "fatherless children" (Mt 19:13-15 parr.) from the perspective of Matthew's version of Jesus' affection toward children. The aim is to demonstrate that Matthew situates the beginning (3:15) and end (21:1-17) of Jesus' public ministry within the context of Jesus' relationship to children. The Matthean Jesus' affection toward children represents the deliberate breaking down of hierarchical boundaries.—C.R.M.

1686. P. Auffret, "Jusqu'a ce que vous disiez. . . . Étude structurelle de Mt 23," *Polish JournBibRes* 4 (1, '04) 31-55.

A detailed structural analysis of Mt 23:1-39 shows how the various units are bound together into a literary unity, and leads to the conclusion that no part can be excluded and that each part must be understood with reference to the other parts.—D.J.H.

1687. [Mt 27:25] M. Marissen, "Blood, People, and Crowds in Matthew, Luther, and Bach," *LuthQuart* 19 (1, '05) 1-22.

Luther's Bible intensified whatever anti-Jewish tendencies (that is, hatred of or unreasonable prejudice against Jews or Judaisms) there may be in the Greek text of Matthew, thereby significantly affecting the interpretation of the expression "his blood" in Mt 27:25. However, the commentary offered by the other texts in Bach's *St. Matthew Passion* appears to work in the opposite direction, mitigating the anti-Jewish sentiments amplified by Luther's translation of the Bible. Two appendixes list (1) the uses of ὄχλος and λαός in Matthew, and (2) the relevant verses from Luther's rendering of Matthew's passion narrative.—D.J.H.

1688. [Mt 27:62–28:20] G. CLAUDEL, "À la recherche du disciple modèle de Matthieu," *RevSciRel* 79 (1, '05) 77-95.

This examination of Mt 27:62–28:20 suggests that the Gospel's target community lived under strong tensions within the Jewish community that rejected them but would not leave them alone. Study of Mt 28:9 ("they took hold of his feet") and 28:17 ("but some doubted") indicates that Matthew's exemplary disciple needed to revive desire for Jesus and to be helped to overcome doubts and hesitations in the face of changes occurring in the Christian community.—D.J.H.

1689. K. L. WATERS, "Matthew 28:1-6 as Temporally Conflated Text: Temporal-Spatial Collapse in the Gospel of Matthew," *ExpTimes* 116 (9, '05) 295-301.

The article contends that in Mt 28:1-6 the author collapses the time before the women arrive at the tomb of Jesus (vv. 2-4) into the time after the women arrive (vv. 1, 5), making it appear that the women were there at the opening of the tomb (v. 2). In actuality the author has eliminated that part of the narrative that indicates the arrival of the women after the swooning of the guards (v. 4). The contemporaneous events of the women's arrival (v. 1) and their encounter with the angel (v. 5) serve as an envelope for the past event of the opening of the tomb (vv. 2-4). The temporal-spatial collapse backward in time here may be compared to the leap forward in 27:51-54 [see § 48-205]. Matthew thus agrees with the other Evangelists that the tomb was already opened when Mary Magdalene and one or more other women arrived.—C.R.M.

Mt 28:19, § 49-1672.

## *Mark*

1690. A. BEDENBENDER, "Das 'Messiasgeheimnis' im Markusevangelium," *Texte & Kontexte* [Berlin] 27 (103-104, '04) 1-96.

This treatment of the "messianic secret" in Mark presents a solution to the problem in connection with an explanation of the Markan parables. After a brief introduction to Mark as a strange text, it first presents an overview of commands to silence in the Gospel, its "parable theory" (Mk 4:10-11), and passages indicating the misunderstanding of the disciples. Next it reviews previous attempts to explain this evidence (W. Wrede, M. Dibelius, H. J. Ebeling, J. Schreiber, T. Weeden, etc.). Then it endeavors to provide a coherent interpretation of the individual scenes under the following headings: the messianic secret in the proper sense, commands to silence given to demons, and commands to silence given to those who are healed. An appendix treats the pericope of the stilling of the storm in Mk 4:35-41/Mt 8:18-27.—C.R.M.

1691. M. BIRD, "'Jesus is the Christ': Messianic Apologetics in the Gospel of Mark," *Reformed Theological Review* [Doncaster, Australia] 64 (1, '05) 1-14.

Mark's Gospel is an attempt to persuade readers (especially Jews of the Diaspora) that Jesus is the Christ: (1) The story culminates in the cross as a redemptive event. (2) The Jewish hope for the arrival of God's kingdom is fulfilled in Jesus' death and resurrection. (3) Jesus epitomizes the servant-king. (4) Jesus' crucifixion does not count him as cursed; rather, he is honored by being resurrected. (5) Israel's Messiah is the Son of Man, a mysterious figure who represents Israel and triumphs over the pagan beasts by suffering at their hands.—D.J.H.

1692. B. Cosgrove, "'It is Requir'd you do Awake your Faith.' Reader-Response and the Gospel of St Mark," *ProcIrBibAssoc* 27 ('04) 33-39.

In responding to indeterminacies in Mark's Gospel (e.g. the messianic secret, the ending, Jesus' last words), the reader may be tempted to fill in the gaps and supplement the given text by imagining various features, and so enter the text on a deeper level of existential identification.—D.J.H.

1693. A. E. Gardner, "Reading between the Texts: Minor Characters Who Prepare the Way for Jesus," *Encounter* 66 (1, '05) 45-66.

Taking its starting point from Mk 1:2-3, the article shows how various minor characters (such as Bartimaeus, the Gerasene demoniac, the centurion, the women at the tomb, etc.) by faith in Jesus help to remove obstacles from his way and carry out the purpose of God. Conversely, there are minor characters (e.g. Herod, Herodias and her daughter, Pilate) who present obstacles to the saving purpose of God.—D.J.H.

1694. A. Malina, "Dobra Nowina nieupiększona. Obraz Piotra w Ewangelii Marka (The Picture of Peter in the Gospel of Mark)," *CollTheol* 74 (1, '05) 21-38.

The article first reviews three moments in studies of Peter over the last decades: (1) the Peter of history and relating facts in the Gospels to him; (2) the role assigned to Peter by the final redactor of a given scene or in an entire Gospel; and (3) reader response, or how the reader understands and interprets the Evangelist's narrative. Then it considers the picture of Peter in Mark where Peter is the first (1:16) and last (16:6) disciple mentioned (an *inclusio*), and is named first whenever a group is identified. The selection of Peter is due solely to God's decision. Peter's presence throughout Jesus' ministry has a christocentric significance, and his positive and negative reactions serve to highlight Jesus' identity.—J.J.P.

1695. A. Malina, "Świętość ziemi, Jerozolimy i świątyni w czasach Nowego Testamentu (*Kelim* 1,6-9) (Sanctity of the Land, Jerusalem and the Temple in New Testament Times [*Kelim* 1,6-9])," *CollTheol* 74 (2, '04) 63-81.

Mishnah tractate *Kelim* spells out degrees of holiness beginning with the land, Jerusalem, and then segments of the Temple, ending with the Holy of Holies. Jesus' activity in Mark seems to pass through three similar degrees: open activity in the land of Israel, his journey to Jerusalem, and his activity in the Temple. In each stage, Jesus frees people from ritual uncleanness, ending with his passion, death, and resurrection. These final moments of his life attain the goal that was to be achieved in the Holy of Holies: forgiveness of sins (Mark 1:4; 2:10; 10:45).—J.J.P.

1696. A. Mpevo Mpolo, "Découpage global du deuxième évangile selon la critique structurelle," *Theoforum* 35 (3, '04) 343-373.

The article first explains the approach to the structural analysis of biblical texts developed by H. V. D. Parunak and M. Girard. Then after discussing Mk 16:8 as the structural finale of the Gospel, it considers the global partition of the Gospel with reference to Mk 11:1–16:8; 1:1–6:29; and 6:30–10:52, respectively. Finally it presents a more detailed outline of the

Gospel as a whole, and concludes that Mark's Gospel is more concerned with initiation and ecclesiology than with Christology.—D.J.H.

1697. S. O'CONNELL, "Towards the First Gospel. Redactional Development in the Gospel of Mark," *ProcIrBibAssoc* 26 ('03) 66-88.

Rather than simply assuming Markan priority, it is more helpful to maintain that canonical Mark is a related but parallel development to canonical Matthew. Mark was written elsewhere and at another time, and presents a highly redacted form of the tradition that the Evangelist received. In passages that are parallel between Mark and Matthew, the historical critic must seriously ask whether Matthew offers a less redacted text.—D.J.H.

1698. Z. PAWŁOWSKI, "Ojczyzna Jezusa: Ziemia i jej znaczenie w Ewangelii wg św. Marka (The Fatherland of Jesus: The Land and Her Meaning in the Gospel of Mark)," *CollTheol* 74 (2, '04) 83-95.

Sparse though the information about Palestine may be in the NT, it is important to remember that it was and is Jesus' country. For Christians, Jesus is their country (homeland) yet with deep human rootedness in that Judaic land.—J.J.P.

Mk §§ 49-1531, 1663.

1699. [Mk 1:1] C. A. EVANS, "Mark's Incipit and the Priene Calendar Inscription: From Jewish Gospel to Greco-Roman Gospel," *Journal of Greco-Roman Christianity and Judaism* [Sheffield, UK] 1 ('00) 67-81.

Comparison of Mark's incipit (1:1) and lines 30-41 of the Priene Calendar inscription honoring Caesar Augustus seems fully warranted. Mark appears deliberately to highlight parallels between Jesus' behavior and his treatment at the hands of the Romans, and Roman traditions and practices concerning the ruler cult. Several intriguing parallels quickly come to mind: the "gospel," omens and prophecies, the Roman triumph, hailed in divine terms, healing, seated or standing at God's right hand, libations in honor of Caesar, the emperor's "advent" and the promise of a new world order, and postmortem deification. The parallels may reflect Mark's response to the political turmoil in the Roman empire during the mid- to late-60s A.D.—D.J.H.

1700. [Mk 1:6] J. A. KELHOFFER, "John the Baptist's 'Wild Honey' and 'Honey' in Antiquity," *GkRomByzStud* 45 (1, '05) 59-73.

The article examines ancient studies on apiculture (beekeeping) and various kinds of "honey" in order to ascertain the referent and significance attached to the "wild honey" that John the Baptist is said to eat in Mk 1:6/Mt 3:4. Since neither NT text specifies either bees or honey as a sweet product of trees, it is not possible to determine what kind of "honey" is in view. At least in Mk 1:6 the reference to John's honey has more to do with where John was rather than what he ate. It is possible that the Baptist's "wild honey" was honey-water derived from the gum or sap of trees, but this is by no means certain.—C.R.M.

1701. [Mk 2] J. J. VINCENT, "Outworkings: The Practice of Disciples," *ExpTimes* 116 (5, '05) 155-159.

A good place to try out the theory of "outworkings" or "Gospel practice criticism" [see

§§ 46-743; 47-70], which pushes the personal and theological "effective history" of U. Luz into the direction of discipleship and practice, is the five stories in Mark 2. The stories achieve their present form, and their implied or explicit theological elements, as ways of supporting or explaining the practice of disciples during Mark's time, which they perceive as extending and reincarnating the practice of Jesus. The outworkings perspective opens a new door to Christian communities today seeking Gospel authenticity in their own contexts. [In the same issue (pp. 153-154), J. Riches offers a two-page introduction to Vincent's essay in reception history.]—C.R.M.

1702. T. A. FRIEDRICHSEN, "What Is Hidden Will Be Revealed. A Note on the Independence of Mk 4,22 and Q 12,2," *EphTheolLov* 80 (4, '04) 439-444.

On the hypothesis that Mark knew and used Q, H. Fleddermann's presentation of the supposed Markan redaction of Q 12:2 demonstrates nothing that is particularly Markan. It seems more likely that Mk 4:22 represents an independent version of the saying on "what is hidden," which Mark has combined with his independent version of the "lamp saying" (Mk 4:21).—D.J.H.

1703. A. REICHERT, "Zwischen Exegese und Didaktik. Die markinische Erzählung von der Sturmstillung (Mk 4,35-41)," *ZeitTheolKirch* 101 (4, '04) 489-505.

The article considers the historical, literary, and hermeneutical problems involved in interpreting the account of the stilling of the storm in Mk 4:35-41 in the context of exegesis and religious education. In order to dissociate itself from uncertainty in dealing with the issue of historicity, it proposes that the text be read primarily from the perspectives of the person reading the text at that time and of the possibilities of understanding the passage today.—D.J.H.

1704. J. RIUS-CAMPS, "Les variants del text occidental de l'Évangeli de Marc (XI) (Mc 6,32-52)," *RevistCatTeol* 27 (2, '02) 451-464; "(XII) (Mc 6,53–7,23)," 28 (1, '03) 197-212; "(XIII) (Mc 7,24–8,9)," 28 (2, '03) 471-488; "(XIV) (Mc 8,10–9,1)," 29 (1, '04) 157-178.

These four installments [see § 47-1590] compare cases of textual variation in Mk 6:32-52; 6:53–7:23; 7:24–8:9; and 8:10–9:1, respectively, especially as they are found in the Western text represented by Codex Bezae (D05) and the Alexandrian text represented by Codex Vaticanus (B03).—D.J.H.

1705. [Mk 7:1-23] E. REGEV, "Moral Impurity and the Temple in Early Christianity in Light of Ancient Greek Practice and Qumranic Ideology," *HarvTheolRev* 97 (4, '04) 383-411.

The study is concerned to demonstrate that the stress on moral impurity in early Christian traditions does not necessarily imply a rejection of either the traditional Jewish Temple cult or the ritual purity laws, and to attempt to recover some of the social and religious implications of the concept of moral impurity as they may be reflected in early Christian traditions. It first presents a brief analysis of early Christian traditions regarding moral impurity, with special attention to handwashing in Mk 7:1-23. Next it considers the social and religious implications of moral impurity in ancient Greece and Qumran. Then it examines two problematic topics: Jesus' "cleansing of the Temple" (Mk 11:15-19 parr.), and the acceptance of sinners and later on Gentiles, within early Christianity. It observes that an attitude of acceptance toward sinners who are willing to repent is hard to reconcile with Jesus' violent action in the cultic center of Judea.—C.R.M.

1706. T. R. HATINA, "Who Will See 'The Kingdom of God Coming with Power' in Mark 9,1 — Protagonists or Antagonists?" *Biblica* 86 (1, '05) 20-34.

When the apocalyptic language of Mk 9:1 is read in connection with the group(s) that will experience ("see") "the kingdom of God coming with power" (9:1 + 13:26 and 14:62), the bystanders emerge as antagonists with whom the audience would not have identified, and the prediction of "the kingdom coming with power" as a threat of divine judgment. In support of this interpretation the paper argues that (1) the bystanders in 9:1 are in a synonymous relationship with those who are threatened by Jesus in 8:38, (2) the only other apocalyptic manifestations of divine power (13:26; 14:62) are expected to be "seen" by the story's antagonists, and (3) similar apocalyptic events in early Judaism were expected to be "seen" by antagonists.—C.R.M.

Mk 11:15-19, § 49-1705.

1707. [Mk 14:3-9] J.-C. VERRECCHIA, "Narratology and the Bible: the French Experience," *ScriptBull* 35 (1, '05) 18-30.

After sketching the history of narratology, the article discusses narrative keys to interpreting the Gospels, provides a sample narratological analysis of Mk 14:3-9 in the context of Mark 14, and shows how Mark's narrative functions according to deconstruction categories.—D.J.H.

Mk 14:22-25, § 49-2087.

Mk 14:26-52, § 49-1645.

1708. [Mk 15:1-15] J. J. KILGALLEN, "Pontius Pilate and the 'Jews,'" *BibToday* 43 (2, '05) 102-110.

Comparison of Mk 15:1-15 and Lk 23:1-25 shows that Luke wants a Pilate who is concerned with legalities and juridical bases for condemning or freeing Jesus, whereas Mark wants a conflict story with strong emphasis on the silence of Jesus. We should not say that Luke, when compared with Mark, has a Pilate less responsible for the death of Jesus and a Jewish group more responsible for it.—D.J.H.

## *Luke*

1709. M. DE BURGOS NÚÑEZ, "La radicalidad y las opciones del reino en el Evangelio de Lucas," *Ciencia Tomista* [Salamanca] 131 (3, '04) 455-471.

After reflecting on the beatitudes in Lk 6:20-26 as expressing the fundamental values of the kingdom of God, the article considers various passages in the Lukan journey narrative (9:51–19:27) that mark out an authentic itinerary of spiritual and religious identity: following Jesus—renouncing violence and the ideologies of death (9:51-62); the joy of proclaiming the gospel (10:1-12, 17-20); God's hope for our salvation (13:22-30); the radical character of the kingdom (14:25-33); and so forth.—D.J.H.

1710. B. FISCHER, "The Lord has Remembered: Dialogic Use of the Book of Zechariah in the Discourse of the Gospel of Luke," *Neotestamentica* 37 (2, '03) 199-220.

After describing how according to M. Bakhtin the text or voice of another may be present in a "host text" in various ways, the essay shows how the Lukan narrative appropriates and engages with the Hebrew book of Zechariah to advance its own discourse. It first comments on the relation of the Gospel of Luke and the Hebrew Bible. Then it examines five instances of Luke's intertextual engagement with Zechariah to see how the discourse of the latter is used to reinforce the validity of the Lukan narrative.—C.R.M.

1711. A. LINDEMANN, "Literatur zu den Synoptischen Evangelien 1992-2000 (IV). Das Lukasevangelium," *TheolRund* 70 (1, '05) 44-80.

This installment [see § 49-968] on research on the Synoptic Gospels from 1992 to 2000 treats work on the Gospel of Luke under three major headings: general presentations and commentaries, individual themes, and individual texts.—C.R.M.

1712. P. M. MEAGHER, "The Gospel of Luke. He Spent the Night in Prayer to God," *Vidyajyoti* 68 (11, '04) 858-864.

Luke's Gospel is a tapestry of women and men at prayer, with the figure of Jesus at its center. There is also the dark side—the absence of prayer, or inadequate or inappropriate prayer. The article considers the critique of prayer, types of prayer, prayer of praise, prayer models, Jesus' teachings about prayer, and Jesus at prayer.—D.J.H.

1713. P. M. MEAGHER, "The Gospel of Luke. The Lucan Mary in Jesus' Ministry," *Vidyajyoti* 68 (10, '04) 782-788.

The article considers how Luke integrated Jesus' mother into his faith narrative. As Jesus worked for a new vision of human society and life, so Luke's Mary shares this vision. Though Luke does not trace the faith journey of Mary, her presence with the disciples in prayer after the resurrection (Acts 1:14) implies a great journey.—C.R.M.

1714. P. M. MEAGHER, "The Gospel of Luke. Power from on High," *Vidyajyoti* 68 (12, '04) 924-929.

The article traces the story of the Holy Spirit in the narrative of Luke's Gospel with attention to the preparation of John the Baptist; Jesus' baptism, temptation, and initial commission in Nazareth (Lk 4:18); the relation of Spirit and power in the whole of Jesus' ministry; and so forth.—C.R.M.

1715. W. WEREN, "Lucas in de Nieuwe Bijbelvertaling. Een beoordeling van de gekozen vertaalprincipes en hun toepassing (Luke's Gospel in the New Dutch Translation of the Bible. An Evaluation of Translation Principles and Their Impact)," *TijdTheol* 45 (1, '05) 75-87.

The recently published Dutch interconfessional translation of the Bible seeks to be faithful to the original languages while also respecting the language into which the original text is translated. The article examines the exegetical choices in various passages of Luke's Gospel (e.g. 10: 25-37; 14:21-24; 23:20-24) and concludes that on the whole the translation retains a proper balance between faithfulness to the source text and respect for the target language, and that it represents an exceptional achievement.—C.R.M.

Lk, §§ 49-1760, 1765–1766, 1770.

1716. N. SIFFER-WIEDERHOLD, "Le projet littéraire de Luc d'après le prologue de l'évangile (Lc 1, 1-4)," *RevSciRel* 79 (1, '05) 39-54.

After introductory observations on prefaces in the world of antiquity, the article first considers the role of Lk 1:1-4 in relation to the Gospel and Acts, and draws attention to the main literary aspects of the Gospel prologue. Then it engages in a more detailed examination of the text (circumstances, vv. 1-2—predecessors, the phenomenon of transmission; Luke's intention, vv. 3-4—the decision to write, project and methodology, the aim of the work) in order to highlight those elements that are significant for understanding Luke's literary project and the implications that they hold for reading his works.—C.R.M.

1717. R. STRELAN, "Elizabeth, Are You Hiding? (Luke 1:24)," *Neotestamentica* 37 (1, '03) 87-95.

Rather than understanding the expression περικρύπτειν ἑαυτήν in Lk 1:24 to indicate that Elizabeth "hid herself" or "went into seclusion," it should be taken to mean that "she veiled herself." Granted her desire to have the status of a procreative woman, Elizabeth exhibited this status by covering her face, since she was now publicly a sexually fertile woman.—C.R.M.

1718. [Lk 1:46-55] C. TURIOT, "La louange du Magnificat," *SémiotBib* 116 ('04) 44-53.

After identifying the Magnificat as a poem and a hymn, the article reflects on the content of individual phrases in Lk 1:46-55, and considers various steps in the reception and appropriation of Mary's prayer of praise.—D.J.H.

1719. M. KOEHNE, "Jesus the Torah. An exegesis of *The Presentation* (Luke 2:22-35)," *ScriptBull* 35 (1, '05) 5-17.

The article first presents an exegesis focused on the literal/historical sense of Lk 2:22-35 in six steps (vv. 22-24, 25a, 25b-29, 30-32, 32, 33-35) informed by intratextual and intertextual observations. Then it considers the spiritual senses of the scene of the Presentation with respect to the significance of Israel and its Torah.—C.R.M.

Lk 4:1-13, § 49-1661.

Lk 4:16-30, § 49-1769.

1720. R. MEYNET, "Le vin de la nouvelle alliance. La parabole du vieux et du neuf (Lc 5,36-39) dans son contexte," *Gregorianum* 86 (1, '05) 5-27.

The parable of the old and the new in Lk 5:36-39 is a distinct pericope, and its context is the entire set of controversies with the Pharisees in 5:17–6:11. The newness is that of the "new covenant" announced by Jeremiah, which is associated with the forgiveness of sins. Its figure is that of the wedding, with Jesus as the bridegroom. The issue is the Law represented by its teachers and crystallized in the Sabbath.—D.J.H.

Lk 6:20, § 49-1678.

1721. [Lk 6:29] R. DAYE, "Cheek Turning is Not Submission - Jesus' Ethic of Non-Violent Resistance," *Pacific Journal of Theology* [Suva, Fiji] 32 ('04) 94-100.

Jesus did not teach an ethic of nonresistance, at least not for those faced with real abuse or oppression. Jesus taught an ethic of resistance—but nonviolent resistance. This is what he was teaching when he told us to "turn the other cheek" (Lk 6:29/Mt 5:39).—C.R.M.

1722. [Lk 7:34] M. J. MARSHALL, "Jesus: Glutton and Drunkard?" *JournStudHistJesus* 3 (1, '05) 47-60.

The article focuses on Jesus' table fellowship with toll collectors and sinners (Lk 7:34/Mt 11:19), with attention to ancient hospitality traditions, guided by the premise that the historical Jesus typically arrived at meals uninvited (ἄκλητος) and the discernment of a difference in the characterization of the groups (toll collectors and sinners) who are portrayed as being at table with him. It concludes that while sinners gain entry to the kingdom "in Jesus' name," the toll collectors' hospitality to Jesus demonstrates their reformation and is salvific.—C.R.M.

1723. [Lk 8:3] B. WITHERINGTON, "Joanna. Apostle of the Lord—or Jailbait?" *BibRev* 21 (2, '05) 12, 14, 46-47.

Luke presents Joanna as a bold and prominent apostle (Lk 8:3; 24:10). In Rom 16:7 Paul writes about a Jewish woman called Junia, but presumably named Joanna in Hebrew, who was an early, close, and prominent follower of Jesus, who witnessed Jesus' resurrection and who then boldly spread the gospel. He seems to be referring to the Joanna of Luke's Gospel.—C.R.M.

1724. [Lk 10:1-20] C. K. ROBERTSON, "The Limits of Leadership: Challenges to Apostolic Homeostasis in Luke-Acts," *AnglTheolRev* 87 (2, '05) 273-290.

The article explores the notion that the Seventy (see Lk 10:1-20) and the Seven (see Acts 6–8), far from being peripheral to Luke's narrative, are marked out by the Evangelist as persons who fulfill Jesus' commission to preach, heal, and exorcize (Lk 9:1) precisely at those points when the Twelve appear unwilling or unable to do so. A systematic examination of the relational connections between the Twelve and these other numbered sets in Luke-Acts may suggest the necessity for a reconsideration of the roles of all three groups in Luke's account.—C.R.M.

Lk 11:2-4, § 49-1680.

Lk 12:2, § 49-1702.

1725. [Lk 16:19-31] A. DAGRON, "La parabole du riche et du pauvre Lazare (Luc 16, 19-31)," *SémiotBib* 117 ('05) 46-55.

Dagron offers a semiotic interpretation of the parable of the rich man and Lazarus (Lk 16:19-31) in response to questions put by F. Ladoues. The parable serves as a lesson on reading Moses and the prophets—if they are correctly heard, they show the way that allows one to avoid the abyss.—C.R.M.

Lk 16:19-31, § 49-1556.

1726. [Lk 18:9-14] S. HARRISON, "The Case of the Pharisee and the Tax Collector: Justification and Social Location in Luke's Gospel," *CurrTheolMiss* 32 (2, '05) 99-111.

Luke's view of justification in the story of the Pharisee and the tax collector (Lk 18:9-14) has as much to do with one's social location and willingness to show mercy as it does with an inner attitude of humility. The tax collector is justified because he occupies a marginal position within society and recognizes his own need before God. The Pharisee remains unjustified because his central position in society gives him power and authority to show mercy to others, which he fails to do with respect to the tax collector.—C.R.M.

1727. [Lk 19:9-27] L. PANIER, "Récit et figure dans la paraboles des mines (Luc 19): Un modèle pour une sémiotique du discours," *SémiotBib* 117 ('05) 30-45

After reflecting on the semiotic challenge of the parables, the article proposes a semiotic reading of the parable of the pounds (Lk 19:9-27) and reflects on the parable as a kind of intransitive "metadiscourse." By involving a theory of the word, a theory and practice of reading, and the reader as subject, the parable provides a model for a semiotics of discourse.—D.J.H.

Lk 23:1-25, § 49-1708.

1728. O. MAINVILLE, "De Jésus à l'Église: Étude rédactionnelle de Luc 24," *NTStud* 51 (2, '05) 192-211.

This reading of Luke 24 divides the chapter into six units and shows how they are organized as constituent parts of a theological whole. The author arranged each of the units with attention to its place in the development of the plot and its specific function in the forging of the essential theological, ethical, and missionary continuity between Luke and Acts. The six units are the revelation at the tomb (vv. 1-11), Peter's visit to the tomb (v. 12), the instruction of the Emmaus disciples (vv. 13-32), the authentication of the testimony of the Emmaus disciples (vv. 33-35), the mission of the disciples (vv. 36-49), and the blessing of the disciples and the departure of Jesus (vv. 50-53). By linking these passages together in a calculated progression, Luke 24 provides the bridge necessary for the perpetuation of the message of Jesus through the early church.—C.R.M.

1729. [Lk 24:13-35] J. MAXEY, "The Road to Emmaus: Changing Expectations. A Narrative-Critical Study," *CurrTheolMiss* 32 (2, '05) 112-123.

A narrative-critical examination of Lk 24:13-35 reveals the purpose of God's work in Jesus to be a plan to liberate Israel. Luke presents two critical notions of Jesus the Messiah: the role of one who must suffer; and the role of the servant, as revealed in the sharing of a meal.—C.R.M.

## *John*

1730. J. BADDELEY, "Two Witnesses and a Discourse: The Gospel of John on Christian Joy," *Reformed Theological Review* [Doncaster, Australia] 64 (1, '05) 35-47.

After discussing the joy about Jesus shown by John the Baptist (Jn 3:29) and Abraham (8:56), the article focuses on references to joy in Jesus' farewell discourse. For John's Gospel, Jesus is the source and focus of Christian joy. Belief in him leads to joy, but this joy is Jesus' own joy, given to those who believe him as the eschatological Lord. Furthermore, it is a joy realized through the presence of Jesus by the Holy Spirit, who guarantees its endurance in spite of the world's hatred.—D.J.H.

1731. C. BENNEMA, "The Sword of the Messiah and the Concept of Liberation in the Fourth Gospel," *Biblica* 86 (1, '05) 35-58.

The article seeks to elucidate how the Johannine Messiah will liberate God's people and establish a new age of justice and peace. It first treats the sword of the Messiah in Palestinian Jewish apocalypticism (*Psalms of Solomon,* Qumran, *1 Enoch* 37–71, *4 Ezra*). Then it discusses oppression, liberation, and the "sword" of the Messiah in the Fourth Gospel. It argues that within the historical-political context of revolutionary Judaism and the literary context of Palestinian messianic apocalypticism, the Fourth Gospel presents Jesus as a Messiah who liberates the world at large by means of his Spirit-imbued word and who hands over this "sword" to his followers to continue his mission in the world.—C.R.M.

1732r. C. E. HILL, *The Johannine Corpus in the Early Church* [*NTA* 48, p. 626].

A. GREGORY, "On rescuing John from scholarly orthodoxy," *ExpTimes* 116 (8, '05) 263-266.—This is an important book that offers a major challenge to what its author dubs "orthodox Johannophobia," the scholarly commonplace that the reception of the Fourth Gospel by heterodox groups was swift and enthusiastic, while among the orthodox it endured a long struggle for acceptance until about the time of Irenaeus. Based on rigorous historical research and a patient close-reading of a wide range of ancient texts, it is a volume that no one working on John or 2nd-century Christianity can ignore.—C.R.M.

1733. R. KANGAS, "Word, Breath, Flesh: The Processed God in the Gospel of John," *Affirmation & Critique* [Anaheim, CA] 10 (1, '05) 3-13.

Without jeopardizing the eternal, immutable triune God essentially, John's Gospel unveils the glorious fact that, economically, God in Christ the Son has passed through the processes of incarnation, human living, crucifixion, and resurrection to become the processed God for our experience and enjoyment of him that we may become his corporate expression. In this Gospel we have the Word, the flesh, and the breath.—D.J.H.

1734. E. MARKS, "The Revelation and Experience of the 'Journeying' Triune God," *Affirmation & Critique* [Anaheim, CA] 10 (1, '05) 14-25.

The entire Bible is the autobiography and history of the "journeying" triune God, and the destination of the journeying triune God is the human spirit of his chosen and redeemed people. In John's Gospel (as seen especially in Jn 1:1-51) this process is summed up in three words: the Word (God), the flesh (man), and the breath (the Spirit).—D.J.H.

1735. P. MÜLLER, "'Der Jünger, den Jesus liebte': Ideale Nachfolge im Johannesevangelium," *GeistLeb* 78 (2, '05) 81-91.

Without denying that the beloved disciple was a historical figure, the article characterizes his role in the Fourth Gospel as the preeminent interpreter of the post-Easter Christ and an ideal disciple. It concludes with reflections on following Jesus as the beloved disciple did: giving priority to a christocentric spirituality, going along the way with Jesus, building a special relationship to the mother of Jesus, interpreting the sacraments with reference to Christ, and seeing and understanding things and events more deeply.—D.J.H.

1736. G. Reim, “Die Sondersprache des Evangelisten Johannes — oder: Warum spricht er so, wie er spricht?” *BibZeit* 49 (1, ’05) 93-102.

The distinctive way in which Jesus speaks in the Fourth Gospel can be attributed in part to the Paraclete, early Christian prophets, and the new situations addressed in these words. But attention must also be given to the influence of God’s words in certain OT texts (e.g. Isaiah 6; 28:16; Psalm 39 LXX; Psalm 45; Isa 52:13).—D.J.H.

1737. J. W. Romanowsky, “‘When the Son of Man is Lifted Up’: The Redemptive Power of the Crucifixion in the Gospel of John,” *Horizons* 32 (1, ’05) 100-116.

In light of Jn 1:14 as the hermeneutical key to the entire Gospel, it becomes clear that the three “lifting up sayings” of 3:14, 8:28, and 12:32 primarily concern the historical event of the crucifixion, even if in the Johannine context the crucifixion is also symbolic and thus multifaceted. The article first discusses how the “lifting up sayings” work in context, whether Jesus’ death makes a difference in John’s Gospel, and the meaning of ὑψόω. Then it examines each of the three “lifting up sayings” in turn. It concludes that the sayings refer to the crucifixion in such a way that it is in itself at the same time the saving revelation of the Son of Man.—C.R.M.

1738. D. Rusam, “Das ‘Lamm Gottes’ (Joh 1,29.36) und die Deutung des Todes Jesu im Johannesevangelium,” *BibZeit* 49 (1, ’05) 60-80.

The study first considers the meaning of the designation of Jesus as “the Lamb of God who takes away the sin of the world” (Jn 1:29; see 1:36) with respect to its context, tradition-historical background, and integration into Johannine theology. Then it engages in a synchronic analysis of Jn 1:29-35 that identifies the Baptist’s speech as a programmatic interpretation of the title “Lamb of God.” It concludes that although the designation “Lamb of God” probably alludes to the death of Jesus, its primary referent is to the taking away of the sin of the world through the earthly work of the Lamb.—C.R.M.

1739. G. Sánchez Mielgo, “Imágenes eclesiales en el evangelio joánico,” *Ciencia Tomista* [Salamanca] 131 (3, ’04) 523-544.

The article first considers the literary aspects and interpretation of the Johannine passage about the gate and the shepherd (Jn 10:1-18), with particular attention to their significance as ecclesial images. Then it treats the christological and ecclesial dimensions of the passage about Christ as the true vine in Jn 15:1-17.—D.J.H.

1740. P. E. Spencer, “Eucharistic Reconciliation in the Gospel of John: Theological Appropriation for Today,” *Stone-Campbell Journal* [Joplin, MO] 8 (1, ’05) 73-83.

A reading of the Fourth Gospel through the lens of its eucharistic connotations evinces meaning that supplements and even transforms the ways in which holy communion is enacted today. The article focuses on the feeding of the five thousand and the discourse in John 6, and the characterizations of the disciples and Peter in the Fourth Gospel, especially chapter 21. It concludes with reflections on the implications of the eucharistic connotations that emanate from the Gospel of John for worship and communion today.—C.R.M.

1741. M. Volf, “Johannine Dualism and Contemporary Pluralism,” *ModTheol* 21 (2, ’05) 189-217.

With attention to the text of the Fourth Gospel as we have it, the essay first shows that

John's Gospel is not dualistic and that the oppositional dualities that we actually do find in it may be more salutary than the facile celebration of plurality characteristic of contemporary culture. Then it explores the extent to which there are shades of gray and not just black and white on either side of John's oppositional dualities with attention to three interconnected but distinct issues about John's community: (1) its relation to outsiders, (2) the nature of its boundaries, and (3) the character of its identity.—C.R.M.

1742r. K. WENGST, *Das Johannesevangelium,* 1. Teilband [*NTA* 45, pp. 593-594]; 2. Teilband [*NTA* 46, p. 381].

M. KARRER, "Auslegung im Hören auf Israel. Klaus Wengsts Kommentar zum Johannesevangelium," *EvangTheol* 65 (1, '05) 73-78.—In keeping with the goals of the series, Wengst seeks to present a Christian reading of the Fourth Gospel always with an eye toward Israel. He regards John's Gospel as historically the product of a failed dialogue, and seeks to listen to the argumentation of the lost partner in his exposition. Thus the limit of his commentary is also its strength. The article illustrates his approach with reference to Johannine Christology and to the theology of Israel.—D.J.H.

Jn, §§ 49-1550, 1924.

Jn 1:29, § 49-1738.

Jn 1:36, § 49-1738.

1743. T. NICKLAS, "Die johanneische 'Tempelreinigung' (Joh 2,12-22) für Leser der Synoptiker," *TheolPhil* 80 (1, '05) 1-16.

The article suggests a new approach to the intertextual relation of the Fourth Gospel to the Synoptics. Instead of focusing on the question of which hypothetical sources may have been used by John, it asks what difference would the "model reader" (U. Eco) of the biblical text perceive between a reading of the Fourth Gospel against the background of the Synoptics as opposed to a reading without knowledge of these texts. By way of illustration it presents a "procedural interpretation" of Jn 2:12-22 that focuses upon the meaning that two different model readers, with and without knowledge of the Synoptics, respectively, would derive from the Johannine account.—C.R.M.

1744. [Jn 3:1-10] M. BORG, "Reclaiming a Metaphor: 'Born Again,'" *Search* 28 (1, '05) 13-26.

The need to be "born again" is the theme of the story of Nicodemus and Jesus in Jn 3:1-10. Rightly understood, the notion of being born again is at the very center of the NT and the Christian life. The article discusses the relation of being born again to the language of dying and rising/death and resurrection (in the Synoptic Gospels, Paul, and John), and reflects on being born again into a different kind of life.—C.R.M.

Jn 3:14, § 49-1737.

Jn 8:28, § 49-1737.

1745. G. Van Belle, "L'usage proleptique du pronom αὐτός en Jn 9:13, 18," *NovTest* 47 (1, '05) 1-18.

The proleptic uses of αὐτός with τόν ποτε τυφλόν in Jn 9:13 and with τοῦ ἀναβλέψαντος in 19:18 need not be explained as an Aramaic construction. Rather, they correspond to the Greek style of the Fourth Gospel, and the additional phrases may be accurately described as parentheses.—D.J.H.

Jn 10:1-18, § 49-1739.

1746. [Jn 10:34-35] C. Mosser, "The Earliest Patristic Interpretations of Psalm 82, Jewish Antecedents, and the Origin of Christian Deification," *JournTheolStud* 56 (1, '05) 30-74.

Close examination of the earliest extant interpretations of Psalm 82 in Justin Martyr, Irenaeus, and Clement of Alexandria demonstrates that the chief significance of the psalm was its declaration of divine sonship. The psalm was understood to predict distinctive aspects of Pauline and Johannine soteriology. Moreover, patristic interpretations adapted antecedent traditions that read Ps 82:1, 6-7 as summarizing salvation history from Adam's fall to the eschatological restoration of the immortality and glory he lost. Elements of this tradition are attested in 11QMelchizedek, John's Gospel, and other Second Temple and rabbinic texts. Rather than being the climax of the Hellenization of Christianity as A. von Harnack asserted, the doctrine of deification expressed in the earliest patristic interpretations of Psalm 82 represents a remarkable instance of fidelity to the Second Temple Jewish roots of Christian belief.—D.J.H.

1747. O. Hofius, "Die Auferweckung des Lazarus. Joh 11,1-44 als Zeugnis narrativer Christologie," *ZeitTheolKirch* 102 (1, '05) 17-34.

The story of the raising of Lazarus in Jn 11:1-44 is a central passage for Johannine Christology and of the soteriology that is based upon it. In this carefully formulated text there are two closely connected levels that continuously refer to one another: the narrative level of the miracle story, and the theological level that expresses the true meaning of the event. While the narrative high point is found in vv. 38b-44, the theological high point occurs in vv. 23-27. In Jn 11:1-44 one finds described in the form of a narrative exactly those circumstances that previously appeared as words of Jesus in 5:19-30 in the form of a theological statement.—C.R.M.

Jn 12:32, § 49-1737.

1748. P. A. Holloway, "Left Behind: Jesus' Consolation of His Disciples in John 13,31–17,26," *ZeitNTWiss* 96 (1-2, '05) 1-34.

The article first shows how various Greco-Roman texts treated separation, whether caused by death or physical departure, as an acknowledged source of grief that regularly invited consolation, and that they drew freely from a supply of well established consolatory arguments and exhortations. Then in light of such texts and conventions, it discusses Jesus' three final consolatory discourses in the Fourth Gospel (Jn 13:31–14:31; 15:1-16:4a; 16:4b-33) as well as his departure prayer (17:1-26). It concludes that attention to the relevant Greco-Roman materials accounts for the more obviously consolatory elements of these discourses, and also helps in identifying new consolatory features, both structural and thematic, that have yet to be recognized or fully appreciated.—D.J.H.

Jn 15:1-17, § 49-1739.

1749. [Jn 18–19] J. A. Glancy, "Torture: Flesh, Truth, and the Fourth Gospel," *BibInt* 13 (2, '05) 107-136.

In the Roman world torture, conceived as a mechanism to extract truth from flesh, was used in judicial interrogation. The flogging of Jesus in Jn 19:1-3 is best read as an instance of such judicial torture. The article presents a "carnal reading" of the Johannine passion narrative as an account of torture under five headings: flesh, truth, torture, passion, and witness. In the Fourth Gospel the truth-ful flesh that is tortured defies inscription by an occupying empire.—C.R.M.

1750. [Jn 18:28–19:16] A. J. Köstenberger, "'What is Truth?' Pilate's Question in its Johannine and Larger Biblical Context," *JournEvangTheolSoc* 48 (1, '05) 33-62.

The article explores the ramifications of Pilate's question, "What is truth?" in Jn 18:38 in the immediate context of John's account of Jesus' Roman trial (18:28–19:16a) and the larger context of the Johannine passion narrative (18–19) and the farewell discourse (13–17) and ultimately the entire Gospel. After brief remarks on the concept of truth, it discusses the historicity of 18:33-38a, probes the relation between the passage and major themes in the Fourth Gospel, considers the three major characters in 18:28–19:16a (the Jewish leaders, Pilate, Jesus), and offers six observations on John's account of Jesus' trial before Pilate.—C.R.M.

Jn 19:18, § 49-1745.

1751. K. S. O'Brien, "Written That You May Believe: John 20 and Narrative Rhetoric," *CathBibQuart* 67 (2, '05) 284-302.

Contending that the narrative strategies of John's Gospel show rather than merely tell the reader what believing is, the article first considers how misunderstanding is related to believing in the Fourth Gospel. Then it explores how three key characters—Mary Magdalene, Thomas, and the Beloved Disciple—play important roles in this process. It concludes that through their own errors and weaknesses along with their persistence and subsequent correction, Mary Magdalene, Thomas, and the Beloved Disciple all contribute to this scheme and further the author's purpose that readers may believe that Jesus is the Christ.—C.R.M.

1752. A. Denaux and H. Mardaga, "Johannes' verrijzenisverhaal (Joh 20-21) (John's Resurrection Account [Jn 20-21])," *Collationes* 35 (1, '05) 5-39.

After reviewing the arguments for and against the unity of John 20–21, the article offers a reading of both chapters as a narrative unity in three episodes (further subdivided into twelve scenes): the appearance to Mary Magdalene at the tomb (20:1-18), the appearance to the eleven disciples in the house (20:19-31), and the appearance to the seven disciples by the Sea of Tiberias (21:1-25). It shows that the confession of Thomas (20:26-29) forms the climax of chapter 20, while chapter 21 can be considered an "afterword" describing the ecclesial and missionary implications of the presence of the living Lord among his disciples.—C.R.M.

1753. M. Rosik, "Interpretacja Janowej narracji o otwartym grobie (J 20,1-18) w świetle mitu o rajskim ogrodzie (The Interpretation of John 20,1-18 in the Light of the Myth about the Garden of Eden)," *CollTheol* 74 (1, '04) 39-63.

Genesis 2:4b–3:24 and Jn 20:1-18 share some common motifs including a garden, knowledge (recognition), searching, and angels. Further research can determine whether the Evangelist was influenced by the Yahwist, or whether these motifs were part and parcel of an ancient Near Eastern mindset.—J.J.P.

1754. J. G. van der Watt, "The Cross/Resurrection Events in the Gospel of John with Special Emphasis on the Confession of Thomas (20:28)," *Neotestamentica* 37 (1, '03) 127-145.

In supplying reasons for the cross/resurrection-events, the Fourth Gospel presents two clearly distinguishable perspectives: the limited human perspective of unbelief, and the "spiritual perspective" of the cross through the eyes of faith. Thomas' confession at Jn 20:28 not only forms the climax of the Gospel narrative but also binds together important preceding arguments in it related to the identity of Jesus. As such it supplies an important reason for the necessity of the cross/resurrection-events.—C.R.M.

## *Acts of the Apostles*

1755. Anon., "Voting Records," *Forum* 3 (1, '00) 207-215.

The article reports on the voting at the spring 2000 meeting of the Acts Seminar on the historical reliability of various propositions put forward in connection with papers presented by members of the Seminar and included in the same issue.—C.R.M.

1756. Anon., "Voting Records. Fall 2002," *Forum* 5 (1, '02) 117-120.

The article reports on the voting at the fall 2002 meeting of the Acts Seminar on the historical reliability of various propositions put forward in connection with papers presented by members of the Seminar and included in the same issue.—C.R.M.

1757. E. Hensell, "Reading the Acts of the Apostles," *RevRel* 64 (2, '05) 201-205.

In reading Acts it is important to attend to its place within the NT, the kind of writing it is, the structure of the book, some of the author's specific emphases, and its relevance for church life today. An annotated bibliography is included.—D.J.H.

1758. A. Kyrychenko, "The Old Slavonic Acts in *Apparatus critici* of the Greek NT: Observations and Suggestions," *NovTest* 47 (1, '05) 69-74.

The United Bible Societies' *Greek New Testament* (4th edition) cites the Old Slavonic evidence for virtually every instance of variation in Acts. However, the scarcity of the Slavonic witnesses, the obscurity of the presentation of the data in the apparatus, and the incorrect usage of the Slavonic sources undermine the effort. Nestle-Aland$^{27}$ uses four Old Slavonic manuscripts but it cites none in Acts, even though there are instances of variation in Acts where the cited material is scarce indeed and the Old Slavonic manuscripts could have supplied additional evidence (examples from Acts 12 serve as illustrations).—C.R.M.

1759. R. I. Pervo, "Dating Acts," *Forum* 5 (1, '02) 53-72.

This reconsideration of the date of Acts treats the letters of Paul as a source of Acts, Luke's use of Josephus, and Acts and the Apostolic Fathers. It proposes that the range for the date of Acts may be set at ca. A.D. 100-130. Of these two the *terminus ad quem* is the less certain. It suggests that 110-120 is rather more likely than 100-110 and somewhat more probable than 120-130, and settles upon ca. 115.—C.R.M.

1760. D. E. Smith, "The Acts of the Apostles and the Rewriting of Christian History. On the Critical Study of Acts," *Forum* 5 (1, '02) 7-32.

After observing that critical examination of Acts has shown that it is unable to support the high level of trust that Christian interpreters have traditionally placed in the accuracy of its story, the essay discusses the authorship of Acts, the relation of Luke and Acts, "literary fiction" and theology in Luke-Acts, the sources of Acts, Acts and the genre of history, Acts and the genre of the ancient novel, Acts as interpreted history, and emerging new perspectives on Christian origins.—C.R.M.

1761. D. E. Smith, "Was There a Jerusalem Church? Christian Origins according to Acts and Paul," *Forum* 3 (1, '00) 57-74.

Given the weight attached to the Jerusalem church in Luke's overall theological scheme, it is appropriate that we question the entire hypothesis of Christian origins in Jerusalem. The essay attempts to provide a means for reimagining the Jerusalem church. After noting three theses that it disputes (e.g. the first church was founded in Jerusalem and all of Christianity spread from there), it analyzes the Jerusalem church according to Paul under the following headings: Christianity in Jerusalem in the 30s and early 40s, the meeting in Jerusalem (ca. A.D. 48; Gal 2:1-10), the incident at Antioch (ca. 48/49), Paul's debate with Jerusalem mythmakers, and the Jerusalem myth according to Luke-Acts. It concludes by identifying the issues that must be dealt with in attempting to affirm Christian origins in Jerusalem along with observations on developing a methodology for defining history in Acts.—C.R.M.

1762. J. C. Thomas, "The Charismatic Structure of Acts," *JournPentTheol* 13 (1, '04) 19-30.

The primary theme that holds Acts together is the charismatic and/or prophetic activity of the Holy Spirit. A truly comprehensive outline of Acts must take into account the book's geographical progression, its major characters (Peter and Paul), the various literary markers, and the role of the Holy Spirit.—D.J.H.

1763. J. B. Tyson, "The Date of Acts. A Reconsideration," *Forum* 5 (1, '02) 33-51.

After noting that most scholars who follow the consensus dating of Acts (A.D. 80-85) provide little in the way of argument for this conclusion, the article discusses those issues that must be addressed in any effort to solve the problem of the date of Acts: the significance of A.D. 70, the ending of Acts, external references, the Pauline letters, and the context for the composition of Acts. It concludes that a 2nd-century, post-Marcionite date for Acts resolves many problems and provides a historical context for its composition that is more adequate than any other.—C.R.M.

1764. W. O. Walker, "Acts and the Pauline Letters. A Select Bibliography with Introduction," *Forum* 5 (1, '02) 105-115.

After an introduction to the history of the debate about whether or not Luke knew Paul's letters, the article presents a bibliography listing recent surveys of scholarly literature on the subject, works maintaining that the author of Acts neither used nor knew the Pauline letters, works acknowledging that the author of Acts may or even must have known at least some of the letters but insisting that this author made little or no use of them, and works arguing that the author of Acts both knew and used at least some of the letters.—C.R.M.

1765. L. M. WHITE, "The First Christians. What Did the Neighbors Think?" *Forum* 3 (1, '00) 9-29.

Acts is the first self-conscious attempt on the part of Christian writers to tell the story of the movement up to their own day. Although Luke-Acts has a rather clear teleological view of its history, within its account it preserves a number of elements that may be earlier or divergent reflections of the beginnings of the Christian movement. Both the real history and the way that Luke-Acts reshapes the story are important objects of inquiry for our understanding.—C.R.M.

Acts, § 49-1601.

1766. R. I. PERVO, "My Happy Home. The Role of Jerusalem in Acts 1–7," *Forum* 3 (1, '00) 31-55.

After introductory comments on the difficulties facing interpreters of Acts, the essay considers the idea of Jerusalem in formative Christianity and in the Lukan writings. Then it discusses history and Acts 1–7 (general reflections, detailed examination of matters pertinent to historical reconstruction). It argues that neither the author of Acts nor his identifiable sources display an interest in the early Jerusalem church that extends beyond justification of the Gentile mission. It concludes that if one accepts the hypothesis that Acts is not attempting to tell the whole story, but to relate a part to a whole by inventing the whole and revising the origins of the part, its historical value gains both clarity and logic.—C.R.M.

1767. [Acts 2] D. B. FORRESTER, "The Perennial Pentecost," *ExpTimes* 116 (7, '05) 224-227.

The article considers the Pentecost story in Acts 2 in the context of Christianity in India and the caste system. The whole *dramatis personae* on the occasion of Pentecost was Jewish, and yet the prophecy Peter quotes is about the outpouring of the Spirit "on all flesh." All down the ages the Spirit calls on Christians to break down barriers and manifest the Pentecost community.—C.R.M.

1768. [Acts 2] J. J. KILGALLEN, "Luke Speaks to Theophilus About Pentecost," *ProcIr BibAssoc* 27 ('04) 40-43.

Luke weaves a plethora of meanings into his story of the outpouring of the Spirit at Pentecost. Luke intended this gift of the Spirit to mean that the gift is the conclusion to the death/resurrection of Jesus and the establishment of the people of God.—C.R.M.

1769. L. M. WHITE, "The Pentecost Event. Lukan Redaction and Themes in Acts 2," *Forum* 3 (1, '00) 75-103.

The study analyzes the construction of Acts 2 in light of the overall composition and themes of Luke-Acts in order to determine whether the story of Pentecost is based on a kernel of historical tradition or is a literary creation by the author. It treats G. Lüdemann's reading of Acts 2, a different approach to Lukan composition, the Lukan composition of the

Nazareth episode in Lk 4:16-30, Lukan redaction in the Pentecost narrative, and the Lukan sources. It concludes that in Acts 2 Luke combines Markan and Q motifs from the Jesus narrative with Pauline theological elements and oral traditions and a thoroughgoing knowledge of LXX language all worked together into a peculiarly Lukan narrative.—C.R.M.

1770. [Acts 2:1-13] B. CHARETTE, "'Tongues as of Fire': Judgment as a Function of Glossolalia in Luke's Thought," *JournPentTheol* 13 (2, '05) 173-186.

With attention to passages in Luke's Gospel and Acts, the article suggests that the phenomenon of "speaking in other tongues" in the Pentecost account in Acts 2:1-13 signals at the same time blessing and judgment. It discusses judgment as a consequence of the messianic mission in Luke's Gospel (especially Lk 2:34; 3:7-9, 15-17), the manifestation of fire at Pentecost, the divine word and human response in Luke and Acts, and glossolalia and judgment. It concludes with reflections for Pentecostal theology.—C.R.M.

1771. [Acts 5:1-11] C. COMBET-GALLAND, "L'expulsion du mal: un acte de naissance de l'Église (Pourquoi Satan a-t-il rempli ton cœur?)," *FoiVie* 104 (1, '05) 43-61.

After asking whether the account of Ananias and Sapphira in Acts 5:1-11 is a "reverse miracle," the article discusses the range of interpretations and their bases, the issues of fraud and sin in the narrative, and the early community as an interdependent body (the feet, heart and soul, inspiration or intrusion). It concludes with reflections on the deaths of Ananias and Sapphira as an exorcism of the community and representative of a loss of innocence at the foundation of the church comparable to the loss of paradise in Genesis.—C.R.M.

1772. [Acts 5:1-11] J. V. HILLS, "Equal Justice Under the (New) Law. The Story of Ananias and Sapphira in Acts 5," *Forum* 3 (1, '00) 105-120.

The article discusses the story of Ananias and Sapphira as presented by Luke in Acts 5:1-11; reviews the exegetical questions and answers found in the scholarly literature on the passage; offers some fresh exegetical considerations—the burial of Ananias, Sapphira's status as a widow, Lukan redaction; and asks whether there is some kernel of historical fact to recover from the story. It concludes that Acts 5:1-11 is a theological fiction designed to contrast the power of Satan with that of the Holy Spirit.—C.R.M.

Acts 6–8, § 49-1724.

1773. [Acts 6:1-6] N. NAGEL, "The Twelve and the Seven in Acts 6 and the Needy," *Conc Journ* 31 (2, '05) 113-126.

After comments on the mission scenes in Luke's Gospel and care for the needy in the OT and Judaism, the article discusses the situation faced by the early community in Acts 6:1-6 and the specific allocation of tasks to the Seven. Then it considers how the role of the Seven lived on in the church with reference to deacons and other church offices.—C.R.M.

1774. S. R. WIEST, "The Story of Stephen in Acts 6:1–8:4. History Typologized or Typology Historicized?" *Forum* 3 (1, '00) 121-153.

After describing the movement of Acts 6:1–8:4 (the "Stephen section") in nine moments, the article reviews modern discussion regarding the historicity of the passage. Next it demonstrates that there is a high level of typological correspondence between this passage and several pericopes in Luke's Gospel (Lk 4:16-30; 9–10; 22–23; 24:13-35) that are generally reckoned unhistorical. Then it reflects on the implications of Luke's typologizing within his two volumes for the historicity of Acts 6:1–8:4. It concludes that if the Christ-event of Luke's Gospel is typology historicized, then its antitype in the Stephen section of Acts is very likely history typologized.—C.R.M.

1775. P. V. Kea, "The Septuagint as a Source for Acts 6:8–8:1," *Forum* 5 (1, '02) 95-104.

The article summarizes work by E. Richard, T. L. Brodie, and T. Penner on the Stephen account in Acts 6:8–8:1, and concludes that the passage is a carefully crafted unit by the author of Acts who skillfully uses the LXX text for his own rhetorical/theological ends. Although the figure of Stephen and the fact of his martyrdom were probably part of an early Christian tradition that Luke inherited, Luke modeled his account on OT texts.—C.R.M.

Acts 7:48-49, § 49-1907.

Acts 8–15, § 49-1777.

1776. [Acts 8:4-40] F. S. Spencer, "A Waiter, a Magician, a Fisherman, and a Eunuch. The Pieces and Puzzles of Acts 8," *Forum* 3 (1, '00) 155-178.

After introductory considerations on the underlying historical traditions and overlaying redactional patterns in Acts 8:4-40, the article discusses three intertexts (2 Kings 5; Luke 24; *Acts of Peter*) that illuminate the literary contours and composition history of the narrative. Then it offers a running assessment of the historical value of each unit of Acts 8:4-40. It concludes that Luke had access to a variety of discrete traditions surrounding the activities of Philip, Simon, Peter, and the Ethiopian eunuch, but that it was Luke who brought these characters together and shaped their narrative profiles.—C.R.M.

1777. E. Steffek, "Quand juifs et païens se mettent à table (Ac 10)," *ÉtudThéolRel* 80 (1, '05) 103-111.

The article discusses four indications in the narrative of Acts 8–15 that suggest that the principal issue treated in chapters 10–11 is that of the social integration of non-Jews into the early community and the problem this posed in terms of the transgression of purity and dietary regulations. Acts 8–15 narrates the progressive geographical and ethnic enlargement of the mission to the Gentiles and the consequent abolition of dietary taboos that separated Jews and non-Jews.—C.R.M.

1778. J. B. Tyson, "Guess Who's Coming to Dinner. Peter and Cornelius in Acts 10:1–11:18," *Forum* 3 (1, '00) 179-196.

This consideration of the historical basis of parts of the story of Peter and Cornelius in Acts 10:1–11:18 first reviews some of the major critical contributions to the study of this narrative. Next it focuses on (1) the tension between the apparent meaning of the vision of Peter in 10:9-16 and the interpretation of the vision in 10:28b and 11:18, and (2) the tension between the report of Peter's visits with Gentiles in 10:48 and the charge brought against him in 11:3, respectively. Then it asks whether any conclusions of a historical nature can be drawn from the preceding observations. It concludes that it seems likely that claims were made either by Peter or on Peter's behalf to the effect that a heavenly voice granted him authority to pronounce judgments about acceptable and unacceptable food.—C.R.M.

1779. D. R. MACDONALD, "Luke's Emulation of Homer. Acts 12:1-17 and Iliad 24," *Forum* 3 (1, '00) 197-205.

The article examines the similarities between *Iliad* 24 and the story of Peter's escape from prison in Acts 12:1-17 under the following headings: the setting (Acts 12:1-6), the appearance of the angel (12:7-9), the escape from prison (12:10-11), and the scene at the gate (12:12-17). It concludes that in general Luke expected his more perceptive readers to recognize his stories in Acts as retold tales from Homer, and that in Acts 12 his purpose was not in the least historical but was almost entirely literary and theological.—C.R.M.

1780. D. A. CAMPBELL, "Possible Inscriptional Attestation to Sergius Paul[l]us (Acts 13:6-12), and the Implications for Pauline Chronology," *JournTheolStud* 56 (1, '05) 1-29.

The study first contends that the emperor's name in line nine on an inscription from Chytri on Cyprus may be restored as Tiberius, and that of the Roman citizen in line 10 as Quintus Sergius Paul[l]us. Then it discusses the implications of this evidence—that Paul's "first missionary journey" began either while Tiberius was still alive or very recently dead, i.e. in the second half of the 30s A.D.—for the traditional Acts-based chronology of Paul's life. It concludes that the evidence of the Chytri inscription seems to be one more element contributing to a growing confidence in the epistolary approach to Pauline chronology, resulting in a portrait of his career that emphasizes extensive mission work during the reign of Gaius and the early years of Claudius, and perhaps the straw that breaks the camel's back with respect to an Acts-based chronology.—C.R.M.

1781. [Acts 19] R. M. PRICE, "*Paulus Absconditus.* Paul versus John in Ephesian Tradition," *Forum* 5 (1, '02) 87-94.

A slightly different version of an article that also appears in *Journal of Higher Criticism* [§ 48-1760].—C.R.M.

1782. C. SHEA, "Pieces of Epic in the Shipwreck in Acts 27," *Forum* 5 (1, '02) 73-86.

After comments on historicity and Acts 27, the article explores the literary roots of the episode. It contends that the reference to the centurion Julius in 27:1 would trigger in the audience associations with Virgil's *Aeneid.* Several original elements of Virgil's rendering of Homer seem to have a bearing on Acts 27.—C.R.M.

## EPISTLES—REVELATION

### *Paul*

1783. A. V. BUNINE, "Paul et les Galates: la véritable occasion de la collecte," *BullLitEccl* 105 (4, '04) 303-338.

This examination of Pauline chronology and the light that might be thrown upon it by the collection for Jerusalem organized by Paul interacts with similar research carried out by A. J. M. Wedderburn [§ 46-1022]. After setting out the chronologies of Paul's career proposed by both scholars, it discusses in detail the following divergences: (1) the situation of the Jerusalem conference—arguing for an A.D. 41 date before the persecution of Agrippa; (2) the date of the incident at Antioch (Gal 2:11-14 = Acts 15:36-39)—arguing for an A.D. 46/47 date before the second missionary journey; (3) the place of the composition of Galatians—arguing for Corinth over Antioch; and (4) the true range of the collection. Then it takes up some additional questions and difficulties: the date of Philippians, the fate of the collection in Galatia, and the problem of Acts 20:4. It contends that the evidence of 1 Cor 16:1; 2 Cor 8:1-5, 10-11; and Rom 15:25-27 clearly shows that participation in the collection by the churches of Achaia and Macedonia was spontaneous, Paul had only organized it in his Galatian churches, and the churches of Asia did not participate.—C.R.M.

1784. C. C. CARAGOUNIS, "Dionysios Halikarnasseus, the Art of Composition and the Apostle Paul," *Journal of Greco-Roman Christianity and Judaism* [Sheffield, UK] 1 ('00) 25-54.

This study assesses Paul's letters from the standpoint of Dionysius of Halicarnassus, who was one of the most important literary critics of the generation or two before Paul and who may rightly be taken as a representative of Greek literary tastes in general. It first treats Dionysius' views on the two parts of style (choice of words and composition of words), word order in the Greek sentence, the tasks of composition, the characteristics of delightful and beautiful composition, the prerequisites for delightful and beautiful composition (melody, rhythm, variety, appropriateness), and three kinds of style (austere, polished, temperate). Then after remarks on Dionysius' relevance for the NT, it asks to what extent Paul adheres to Dionysius' recommendations for delightful, beautiful, and effective composition. It concludes that while Paul not infrequently exhibits elements that were deemed by Dionysius necessary to good composition, he seldom made a conscious effort to adhere to literary rules for elegance in style.—C.R.M.

1785. T. CHESTER, "Justification, Ecclesiology and the New Perspective," *Themelios* 30 (2, '05) 5-20.

The article first briefly characterizes the views of leading proponents of the new perspective on Paul: K. Stendahl, E. P. Sanders, J. D. G. Dunn, and N. T. Wright, respectively. Then it offers an assessment that considers justification vis-à-vis works, salvation, assurance, and ecclesiology, respectively. It concludes that the new perspective makes justification simply the recognition of salvation rather than an act by which God declares us righteous through faith in Christ.—C.R.M.

1786. J. P. DICKSON, "Gospel as News: εὐαγγελ- from Aristophanes to the Apostle Paul," *NTStud* 51 (2, '05) 212-230.

The study aims to demonstrate that "gospel" language (εὐαγγελ-) in Greco-Roman, OT, and early Christian usage uniformly connotes the announcement of "news," and that Pauline usage, even in Rom 1:15, wholly conforms to this pattern. It discusses "gospel" as news in Greek tradition, "gospel" as news in biblical tradition, gospel as "news" in Paul, and the case of Rom 1:15. It concludes that in light of the fact that in ancient Greek literature (pagan and Jewish), εὐαγγελ- terminology consistently connotes a message or act of proclamation that is "news" to the hearer, "gospel" for Paul refers not to ongoing instruction within the church but to proclamation outside it.—C.R.M.

1787. T. ENGBERG-PEDERSEN, "The Relationship with Others: Similarities and Differences Between Paul and Stoicism," *ZeitNTWiss* 96 (1-2, '05) 35-60.

With attention to P. F. Esler's comparison of Paul and Stoicism that aims to bring out the differences between the two bodies of thought [§ 48-1779], the article seeks to take the discussion further by addressing a range of topics that are central to any informed comparison of Paul and Stoicism. After introductory comments on the logic of looking for similarities and differences, it treats the relationship with others within Stoicism itself. Next it considers the relation between Stoicism and a number of specific topics in Romans 12 that articulate Paul's view of the proper, Christ-believing relationship with others. Then it attempts to provide a social location for Paulinism in comparison with that of Stoicism. It concludes that the scholarly exercise of comparing and contrasting Paul and Stoicism is no more than at its very beginning.—C.R.M.

1788. J. V. Fesko, "N. T. Wright and the Works of the Law," *Faith & Mission* [Wake Forest, NC] 22 (1, '04) 64-83.

Wright's interpretation of the "works of the Law" as the Jewish identity- or boundary-markers of Sabbath observance, circumcision, and food laws does not withstand close scrutiny. The traditional understanding of the works of the Law is preferable; that is, the effort to obtain righteousness through obedience to the Law as well as boasting about that obedience.—D.J.H.

1789. M. Gawlina, "Paulus und Plato: *prosopon* gegen *idea*," *TheolPhil* 80 (1, '05) 17-30.

In an effort to show the similarities and differences between early Christian theology and ancient philosophy, the article considers various phrases in Paul's Areopagus speech (Acts 17:16-34), Paul's use of the expression πρόσωπον πρὸς πρόσωπον in 1 Cor 13:12, Plato's parable of the cave, and the Johannine expression "doing the truth."—D.J.H.

1790. A. K. Grieb, "'The One Who Called You . . .' Vocation and Leadership in the Pauline Literature," *Interpretation* 59 (2, '05) 154-165.

After noting that issues of vocation are central to Paul's vision of leadership in the church, the essay first argues that Paul's own ministry is the direct result of God's claim upon his life "through a revelation of Jesus Christ" (Gal 1:12). Next it demonstrates, especially from Philippians and Romans, how Paul's praise of his coworkers often describes them in terms of their vocation and their willingness to put themselves at risk for it. Then it shows that much of Paul's leadership strategy involves reminding his churches of their vocation from God, who summons them to sanctification as they await the return of Christ.—C.R.M.

1791. A. K. Grieb, "People of God, Body of Christ, Koinonia of Spirit: The Role of Ethical Ecclesiology in Paul's 'Trinitarian' Language," *AnglTheolRev* 87 (2, '05) 225-252.

Paul had to work out the problem of the people of God (Israel and the Gentiles) for his missionary theology, and he had to solve the problem of the body of Christ (Christ and his church) because of his concern for church unity. Both are instances of the problem of the one and the many, and in both cases Paul combined a radical monotheism with a sophisticated notion of participation (*koinōnia*) of the community in the death and resurrection of Jesus Christ. As he worked this out, he developed an ad hoc pneumatology to resolve the problem of the one and the many. Because Paul insisted that the Spirit is the Spirit of God and of his Son, and because Paul held together Father and Son so tightly, he also insisted that the great narrative of what God has done in Jesus Christ is the defining narrative of the community called by God, baptized into Christ, and standing firm in one Spirit.—D.J.H.

1792. J. M. Hamilton, “N. T. Wright and Saul’s Moral Bootstraps: Newer Light on ‘the New Perspective,’” *TrinJourn* 25 (2, ’04) 139-155.

The article first summarizes E. P. Sanders’s case that the Pharisees were not “legalists” in terms of soteriology. Next it considers the arguments against Sanders’s paradigm advanced by F. Avemarie and M. A. Elliott, respectively. Then it examines Gal 3:1-14 in an attempt to discern what it was that Paul opposed in the movement from which he had been converted. It concludes that the extent to which Wright’s conclusions regarding the nature of Paul’s conversion and his conception of justification depend on Sanders’s portrait of Judaism, the picture is distorted.—C.R.M.

1793. D. G. Horrell, “Paul Among Liberals and Communitarians: Models for Christian Ethics,” *Pacifica* 18 (1, ’05) 33-52.

The article first describes and contrasts the liberal and communitarian approaches to ethics represented by J. Habermas and S. Hauerwas, respectively. Next, with the debates and issues raised in the first part in mind, it considers three different readings in Paul’s ethics: the story-formed community—ecclesial ethics in Philippians 2; ethics in the church and the world—distinct identity and shared ethics in 1 Corinthians 5; and Pauline ethics and societal ethics—a framework for tolerance and diversity in Romans 14–15. Then it outlines three possible models for appropriating Pauline material for Christian ethics.—C.R.M.

1794. J. A. Kelhoffer, “The Struggle to Define *Heilsgeschichte*: Paul on the Origins of the Christian Tradition,” *BibRes* 48 (’03) 45-67.

The corrected reprinting of an article published earlier in *Biblical Research* [§ 48-1767].—C.R.M.

1795. H. Koester, “Paul’s proclamation of God’s justice for the nations,” *Theology Digest* [St. Louis] 51 (4, ’04) 303-314.

It is not possible to understand Paul’s proclamation of the righteousness of God as aimed at the establishment of a society of righteous and moral individuals who expected divine rewards for their piety. Paul’s concepts of righteousness and justice show him to stand fully in the prophetic tradition of Israel. For Paul God is not the God of Israel alone but of the entire world, and God’s will is that divine justice go out to all, Jew and Gentile alike. Righteousness as the global and universal act of God is documented in the new community, the *ekklesia,* whose one ethical criterion is total equality, regardless of any inherited differentiations. It is not a new religion but a new just society that the apostle envisages.—C.R.M.

1796. E. L. Miller, “More pauline references to homosexuality?” *EvangQuart* 77 (2, ’05) 129-134.

The article suggests that in several Pauline passages (Gal 5:19; Eph 5:3, 5; Col 3:5; 2 Cor 12:21) the term ἀκαθαρσία is employed as a condensed and perhaps euphemistic expression in place of the more extended and harsher references to ἀρσενοκοῖται and μαλακοί in 1 Cor 6:10. This view is strengthened considerably by the fact that ἀκαθαρσία is the very word that Paul used in Rom 1:24 where he characterized homosexual activity (see also Eph 5:11-12).—D.J.H.

1797. J. OKUMU, "Pauline Understanding of the Resurrection: Its Relevance to Christian Life," *HekimaRev* 32 ('04) 56-63.

The article first treats the understanding of faith in the resurrection of Christ found in Paul's writings with attention to terminology, categories, the nature of the resurrected body, and the comparison of the resurrection of believers and the resurrection of Christ. Then it seeks to articulate the relevance of Christ's resurrection for contemporary Christian life.—C.R.M.

1798. K. J. O'MAHONY, "Paul as Pastor," *DocLife* 55 (5, '05) 45-59.

The article first discusses the picture of Paul's pastoral practice that may be reconstructed from his letters with attention to the variety of concerns addressed and the coherent strategy employed as well as Paul's personal strengths. Then it considers how Paul's pastoral strategy worked in practice in Thessalonica, Corinth, and Rome, respectively.—C.R.M.

1799. J. PETERSON, "The Extent of Christian Theological Diversity: Pauline Evidence," *RestorQuart* 47 (1, '05) 1-12.

All the Christian authorities and communities known to Paul in the movement's first three decades shared the conviction that the resurrection of Jesus, the crucified Messiah, constituted God's saving action in the history of Israel and of the nations. Evidence supporting this thesis can be found in 1 Cor 15:1-11; Galatians 1–2; and Romans.—D.J.H.

1800. T. SCHMELLER, "Paulus und die Konkurrenz. Vom Ehrgeiz," *WissWeis* 67 (2, '04) 163-178.

The article discusses Paul's views on competition in both concrete (Christian and non-Christian rivals, e.g. false teachers or missionaries) and abstract senses (self-comparisons, self-evaluations) as well as his views on ambition. It first examines five relevant texts (Gal 1:13-14; Phil 1:16-18; 3:2, 4b-7; 1 Cor 15:9-11; 2 Cor 11:21b-23); compares them with one another with respect to their type (friendly/unfriendly), competitors (Jews/Christians), and time (past/present); and advances social-historical explanations for the situations in view in 1 Corinthians 15 and 2 Corinthians 11. Finally it offers an interpretation of the evidence for Paul's various competitive relationships and spells out the systematic-theological implications of the findings.—C.R.M.

1801. R. SELEJDAK, "Koncepcja diakonatu w Listach św. Pawła Apostoła (The Concept of Diaconate in the Letters of St Paul)," *CollTheol* 74 (3, '04) 61-75.

An examination of select letters of Paul concerning the diaconate reveals that deacons are servants of Christ and stewards of the divine ministries. Together with the bishops they belong to the ecclesiastical hierarchy. Through their varied activity they realize the apostolic mission. They should fulfill their task unselfishly.—J.J.P.

1802. P. M. SPRINKLE, "The Old Perspective on the New Perspective: A Review of Some 'Pre-Sanders' Thinkers," *Themelios* 30 (2, '05) 21-31.

Although E. P. Sanders is often credited with providing the foundation for subsequent "new perspective thinking," and rightly so, many before him had embarked on the same path: G. F. Moore, K. Stendahl, G. Howard, J. Tyson, and N. A. Dahl. And N. T. Wright almost completely independent of Sanders expressed "new perspective-like" thoughts on Pauline theology in 1978. Nevertheless, it was Sanders who produced the weighty first-hand analysis of 1st-century Judaism that paved the way for the inroads of new perspective thinking.—C.R.M.

1803. N. H. TAYLOR, "Paul and the Historical Jesus Quest," *Neotestamentica* 37 (1, '03) 105-126.

After observing that it is inherently more likely that Jesus' teachings were transmitted during the course of Paul's mission preaching than that they would have been introduced subsequently by letter, the article identifies and evaluates Paul's statements about Jesus (Gal 3:14-16; 4:4; Rom 1:3; 1 Cor 11:23-26; etc.), considers allusions to and possible citations of Jesus' teaching (1 Thess 2:14-15; 4:15-17; 1 Cor 4:8; etc.) and compares Paul's information with the Synoptic Gospels and *Gospel of Thomas,* and discusses the trajectory or trajectories between Jesus and Paul (the church in Damascus, Peter, the church in Antioch).—C.R.M.

1804. G. TURNER, "Paul and the Globalisation of Christianity," *NewBlackfr* 86 (1002, '05) 165-171.

Paul was the one theologically responsible for Christianity becoming a global religion rather than a pathway or sect within Jewish religion. He developed a theology to justify the baptism of "God-fearers" and other converts from paganism without the necessity of adopting the initiation rites and ritual practices of Judaism.—D.J.H.

1805. F. VOUGA, "La construction apostolique de l'identité chrétienne comme invention de la conscience individuelle," *AnnStorEseg* 21 (1, '04) 13-31.

After distinguishing between "subject," "individual," and "myself," the article analyzes the change that occurred in the personal experience of Paul with reference to three concepts: the truth of the gospel, the revelation of the cross, and the new creation. It contends that these concepts imply the discovery of the subject's interior and prepare the ground for Augustine's *Confessions* in which the consciousness of the interior sphere ("myself") is revealed in its totality.—D.J.H.

1806. H. WANSBROUGH, "The Saving Work of Christ and the Cult," *ProcIrBibAssoc* 27 ('04) 12-21.

Paul's attempts to explain Christ's saving work on the cross by means of Jewish cultic ritual are not particularly explanatory. A more satisfactory way of explaining the saving work of the cross is offered by the concept of obedience in the context of the Adam-Christ comparison in Rom 5:12-21. The cultic explanation is either a leftover from Paul's continuing Jewish legal mindset or is introduced into Romans and Galatians and addressed largely to Jews for its *ad personam* appeal.—D.J.H.

1807r. J. L. WHITE, *The Apostle of God. Paul and the Promise of Abraham* [*NTA* 44, p. 183].

W. COTTER ET AL., *BibRes* 48 ('03) 7-44.—After Cotter's brief introduction to the symposium held on October 18, 2003 (p. 7), S. M. ELLIOTT (pp. 9-19) focuses on White's discussion of the family metaphor and judges that the major importance of his book is in opening up an examination of how the Greco-Roman family system operates as both a cognitive and a social-political-religious organizing metaphor. Next T. H. TOBIN (pp. 21-26) considers the structure of the book, highlights two particularly enlightening aspects of it (the character and function of metaphors in Paul's thought, the distinction between teleological and apocalyptic), and raises several issues for further discussion. Then A. J. DEWEY (pp. 27-36) locates White's book over against certain trends of contemporary Pauline scholarship and emphasizes his treatment of the roots of Paul's language and Paul's setting within the matrix of the Roman empire. Finally White (pp. 37-44) offers responses to each of the reviewers.—C.R.M.

Paul, §§ 49-1670, 1761, 1764, 1780, 1906, 2100.

## *Romans, 1–2 Corinthians*

1808. P. VINING, "Comparing Seneca's Ethics in *Epistulae Morales* to Those of Paul in Romans," *RestorQuart* 47 (2, '05) 83-104.

In comparing Paul's view of moral transformation to Seneca's (as found in his final work, the *Epistulae morales*), the study follows the ethical argument that runs through Romans by surveying the flow of thought in the three sections of the letter (Rom 1:1–5:21; 6:1–8:39; 9:1–11:36) that lead up to the primary ethical section in 12:1–15:13. Both Paul and Seneca teach as the very heart of their ethical admonition that reason must be restored and/or activated in order to procure change. Yet Paul's use of cognitive language throughout Romans does not imply a dependency on Stoicism, but presents an interesting parallel to the system of moral transformation in the primary philosophy of his day.—C.R.M.

1809. J. LAMBRECHT, "Grammar and Reasoning in Romans 7,12 and 7,13-14," *EphTheolLov* 80 (4, '04) 470-474.

The anacoluthon of Rom 7:12 underlines the positive character of the Law and constitutes the conclusion of 7:7-12. Notwithstanding its repetitious features, 7:13 differs from 7:7 and is the beginning of a new text unit: Sin misuses the Law, and becomes sinful beyond measure. Rom 7:14 provides a grounding statement. Its two clauses, however, are not strictly parallel; more emphasis lies on 7:14b.—D.J.H.

1810. J. FERREIRA LOPES, "Significado de Antítese: 'Vida segundo a carne — Vida segundo o espírito' em Rom 8,13," *EstFran* 105 (437, '04) 247-343.

This investigation of the Pauline antithesis between "life according to the flesh" and "life according to the spirit" in Rom 8:13 first discusses Pauline anthropology and Christology, as well as the Pauline uses of the terms "flesh," "spirit," and "law." Next it considers the Greek text of Rom 8:1-17 from the perspectives of textual criticism and literary analysis, and offers a detailed verse-by-verse exegesis of the passage. Then it reflects on key theological themes in the text: living according to the Spirit, deliverance from "this body of death," the action of the Spirit within us, and the hope of glory. It concludes with observations on the relevance of Paul's thinking for a new evangelization at the beginning of the third millennium.—D.J.H.

1811. S. BIEBERSTEIN, "Die Schöpfung in Geburtswehen. Röm 8,18-25, das Leben unter der Pax Romana und die Ideologien des goldenen Zeitalters," *BibKirch* 60 (1, '05) 38-44.

After connecting Paul's comment about "the sufferings of the present time" in Rom 8:18 with life under the Pax Romana, the article discusses the Roman self-description of the Pax Romana as life in "the golden age." Then with reference to Rom 8:18-25 it reflects on the

Pauline portrait of life under the power of sin, the harmful effects of violence and injustice on humans and on the whole of creation, hope for change, and work for the healing of creation.—D.J.H.

1812. [Rom 10:4] F. Beisser, "Was heisst bei Paulus 'Jesus Christus is das Ende des Gesetzes'? — Eine Anfrage an Mogens Müller," *KerDog* 51 (1, '05) 52-54.

In response to Müller's position that Paul in Rom 10:4 is proclaiming the end of the ritual law [§ 49-134], the article contends that in this verse Paul teaches the end of the whole law, including the moral law. Since neither pagan nor Jew can fulfill the moral law, God found another way. Those who believe in Christ receive forgiveness for their sins. Christ is therefore the end of the moral law.—C.R.M.

1813. L. Belleville, "Ἰουνιαν . . . ἐπίσημοι ἐν τοῖς ἀποστόλοις: A Re-examination of Romans 16.7 in Light of Primary Source Materials," *NTStud* 51 (2, '05) 231-249.

An examination of primary usage in Greek and Latin databases confirms the traditional feminine "Junia" (or possibly "Julia") and the time-honored attribution "esteemed among the apostles" in Rom 16:7. It also demonstrates that the masculine "Junias" and the attribution "well known to the apostles" lack grammatical and lexical support.—D.J.H.

Rom 16:7, § 49-1723.

1814. [1–2 Cor] M. B. Button and F. J. van Rensburg, "The 'house churches' in Corinth," *Neotestamentica* 37 (1, '03) 1-28.

The article reexamines the concept of "house church" as the fundamental unit of the Christian movement with particular attention to the evidence at Corinth. It first examines the meaning of the phrase ἡ κατ᾽ οἶκον ἐκκλησία (Rom 16:5; 1 Cor 16:9; Col 4:15; Phlm 2) in its historical and literary context. Then after establishing the probability that home-based gatherings existed in Corinth, it discusses their composition, leadership, and activities. It concludes that the term οἶκος does not refer to a house per se but to a home, whatever physical form it may take, which implies that the possession of wealth was not a particular requirement for hosting a home-based gathering.—C.R.M.

1815. M. T. Finney, "Christ Crucified and the Inversion of Roman Imperial Ideology in 1 Corinthians," *BibTheolBull* 35 (1, '05) 20-33.

The article contends that underlying much of 1 Corinthians is a clearly articulated attempt to undermine the focus of the imperial cult at Corinth and elevate the lordship of Christ. It first offers a survey of the Roman imperial ruler cult with attention to its place within the matrix of honor and shame. Then it treats the imperial cult at Corinth, the lordship of Christ and the imperial cult, and the scandal of the cross. By focusing on the cross of Christ and all the cultural stigmatism of shame that it entailed, Paul made a deliberate effort to deracinate social norms and to present a new and radical paradigm for life as a Christ-follower.—C.R.M.

1816. [1 Cor] T. A. Harvey, "The Corinthian Christ: A Methodological Fusion of Horizons," *Trinity Theological Journal* [Singapore] 12 ('04) 1-21.

Participation in Christ defines much of Paul's Christology in 1 Corinthians. The Corinthian believers come to union with Christ through their transfer from the carnal realm into the realm of the Spirit "in Christ." As a member of his own "body," Christ nourishes and sustains the believers, who are now part of a body of believers representing God's presence in the world. Paul's Corinthian Christ is faithful to the crucified Savior and in a way extends Christ's hermeneutical and teleological relevance for the ongoing life and redemption of his people, the church. Thus Paul's theology is both christocentric and ecclesiocentric.—D.J.H.

1817. J. BYRON, "Slave of Christ or Willing Servant? Paul's Self-description in 1 Corinthians 4:1-2 and 9:16-18," *Neotestamentica* 37 (2, '03) 179-198.

In 1 Cor 4:1 Paul's identification of himself as a ὑπηρέτης Χριστοῦ καὶ οἰκονόμος designates him as one among others who voluntarily and willingly served as Christ's servant while administering an office. In 9:16-18 that theme is reintroduced as Paul acknowledges the divine obligation he has to preach, an activity he does willingly in the context of the office (οἰκονομία) that has been entrusted to him. Paul is not describing himself here as the slave of Christ but rather as a free person who willingly serves Christ as an οἰκονόμος. In 9:19 Paul operates within the sphere of divine obligation but also claims to have freedom of choice. His choice is slavery to others.—D.J.H.

1818. S. M. MCDONOUGH, "Competent to Judge: The Old Testament Connection between 1 Corinthians 5 and 6," *JournTheolStud* 56 (1, '05) 99-102.

In 1 Cor 5:13 Paul quotes from Deut 17:7. What has not received sufficient attention is the fact that Paul seems to have structured his entire discussion in 1 Corinthians 5–6 in the light of Deuteronomy 17 in order to address the inability of the Corinthians to make proper judgments on those disturbing the community.—D.J.H.

1819. J. SMIT, "Paulus: wie is hij en waar staat hij voor? 1 Kor. 5, 1-13 en 6, 1-11 als testcase (In Search of Paul: 1 Corinthians 5, 1-13 and 6, 1-11 as a Test Case)," *TijdTheol* 44 (4, '04) 344-360.

The article examines the cases of the man who has sexual relations with his father's wife (1 Cor 5:1-13) and the use of pagan courts by Christian believers (6:1-11) in an attempt to illuminate Paul's attitude toward the Law and his mixed cultural background. It shows that Paul formulates these discussions by applying the pattern for elaborating chreiai and the instructions on refutation and confirmation found in the progymnasmata. But the directives he uses are taken from Jewish law and supported by arguments that have a clear Jewish background. Thus Paul tries to persuade his Corinthian audience by using Hellenistic argumentation even while he requires non-Jewish believers to follow the Torah and Jewish way of life in the two cases under discussion. Paul's Jewish stance as manifested in 1 Corinthians may provide us with the right perspective for interpreting statements about the Law in Galatians and Romans.—C.R.M.

1 Cor 6:1-11, § 49-1819.

1820. J. VELASCO ARIAS, "1Cor 7: La sexualidad como don," *RevistCatTeol* 28 (1, '03) 59-87.

In 1 Corinthians 7 sexuality and marriage (and the renunciation of marriage) are perceived from the perspective of the gospel and thus as a gift from God. Therefore there is no room for a pessimistic vision of these realities. Likewise, in the relationship between man and woman, when based on equality, each spouse makes of himself or herself a gift to the other, each becoming a possession of the other through this gift.—D.J.H.

1821. D. ZELLER, "Der Vorrang der Ehelosigkeit in 1 Kor 7," *ZeitNTWiss* 96 (1-2, '05) 61-77.

The study examines the exegetical decisions that underlie the tendency of modern interpreters to deemphasize Paul's recommendation of asceticism and highlight his counsel on marriage in 1 Corinthians 7. It treats the supposed quotation in v. 1, the point of reference in v. 6, whether marriage is a charism, celibacy in the casuistry of vv. 8-16, the "virgins" in vv. 25-38, the thesis of v. 26, the commendation of virginity in vv. 32-35, the controversial vv. 36-38, and the addendum on widows in vv. 39-40. It concludes that the καλόν-statements in vv. 1b and 26 have the rhetorical function of a *propositio,* and that marriage in 1 Corinthians 7 appears clearly as an inferior good in comparison with celibacy.—C.R.M.

1 Cor 9:16-18, § 49-1817.

1822. [1 Cor 10:16] L. M. WILLIAMS-TINAJERO, "Christian Unity: The Communal Participation in Christ's Body and Blood," *OneChrist* 40 (2, '05) 46-61.

The paper challenges the view that the "body and blood of Christ" language refers only to Christ's death by expanding the interpretation to include his incarnation and earthly life, affirming the unique significance of Christ's body and blood for the NT writers. It first considers the life-setting of Paul's references to the communal participation in Christ's body and blood in 1 Cor 10:16 and 11:23-27. Then it compares various interpretations of the unifying effect of the meal and its elements held by traditional and contextual-intercultural ecclesial voices. Finally it highlights the implications and practical concerns raised by the exegetical inquiry.—D.J.H.

1823. M.-L. RIGATO, "Una rilettura di 1Cor 10,32-33 + 11,1-16," *RivistBib* 53 (1, '05) 31-70.

This interpretation of 1 Cor 11:1-16 reads it together with the "manifesto" of Paul in 10:32-33. The section that follows in 11:1-16 is full of allusions to Genesis 1–3, the nazirite vow of Num 6:1-21, and the angels of Jesus' resurrection. As the protagonist of this section of 1 Corinthians, Christ's position over every man (male) in v. 3 implies the overturning of certain traditions from the inside. Paul's concern with regard to those who were praying and prophesying at Corinth was that they not look like nazirites because of their hairstyles. The woman in v. 10 is the subject, not the object of "authority," while the allusion to the angels is a reference to the resurrection of Jesus. If man is the head of woman, for her part a woman "must have power over the head," that is, she can also give orders. In this way an equal dignity among all disciples of Christ is restored.—C.R.M.

1 Cor 11:1-16, § 49-1823.

1 Cor 11:23-27, § 49-1822.

1824. A. J. ROWE, "1 Corinthians 12 – 14: the use of a text for Christian worship," *EvangQuart* 77 (2, '05) 119-128.

After an overview of the shape of the discussion of Christian worship in 1 Corinthians

12–14, the article focuses on the details of Paul's argument: the diversity of spiritual gifts, the best way, the mood of ζηλοῦτε in 12:31 and 14:1, intelligibility in worship, and order in worship. It concludes with five points on the implications of the passage for Christian worship today.—C.R.M.

1825. J. D. EKEM, "'Spiritual Gifts' or 'Spiritual Persons'? 1 Corinthians 12:1a Revisited," *Neotestamentica* 38 (1, '04) 54-74.

This investigation of the precise meaning of τῶν πνευματικῶν in 1 Cor 12:1 treats the various uses of πνευματικός (adjectival, nominal) in the NT, the use of πνευματικός as a Pauline rhetorical tool, the religio-cultural background of 1 Cor 12:1-3, and a suggested translation of 12:1a. An excursus provides translations of 12:1a in numerous Bible versions, including some in Ghana. The article concludes that in context τῶν πνευματικῶν in 1 Cor 12:1 is best rendered as "spiritual persons."—C.R.M.

1826. J. PESTER, "Living under the Divine Administration through the Divine Dispensing of the Processed Christ as the Last Adam and Life-Giving Spirit: The Gospel Presented in 1 Corinthians 15," *Affirmation & Critique* [Anaheim, CA] 10 (1, '05) 26-40.

The focus of 1 Corinthians is the processed Christ, that is, the one who has been processed through death to be the last Adam and through resurrection to be the life-giving Spirit (15:45). A meaningful Christian life is lived under the divine administration through the dispensing of the divine life by the life-giving Spirit in our mingled spirit.—D.J.H.

1827. [2 Cor 4:1-12] V. B. COLE, "The message and messenger of the Gospel," *Evang RevTheol* 29 (2, '05) 178-184.

This biblical reflection on the church and evangelism considers the manner of the messenger (2 Cor 4:1-4), the message of the messenger (4:5-6), the measure of the minister (4:7), and the motivation of the messenger (5:11, 14-15).—C.R.M.

2 Cor 5:11-15, § 49-1827.

1828. G. GUTTENBERGER, "Klugheit, Besonnenheit, Gerechtigkeit und Tapferkeit. Zum Hintergrund der Vorwürfe gegen Paulus nach 2Kor 10–13," *ZeitNTWiss* 96 (1-2, '05) 78-98.

The opponents whom Paul confronted in 2 Corinthians 10–13 very likely pointed to Paul's flight from Damascus (see 2 Cor 11:32-33; Acts 9:24-25) as an example of his lack of courage. There are indications that they also questioned his capabilities with regard to the other cardinal virtues. In their approach to apostleship the opponents seem to have been working within the pattern of values set in contemporary philosophical (Cynic-Stoic) discussion. Paul, however, grounded his apostolic self-understanding in his interpretation of the Christ event: As a founder of communities Paul took on the role of Christ. In this framework Paul's use of the concept of "weakness" is understandable.—D.J.H.

1829. C. GERBER, "Krieg und Hochzeit in Korinth. Das metaphorische Werben des Paulus um die Gemeinde in 2 Kor 10,1-6 und 11,1-4," *ZeitNTWiss* 96 (1-2, '05) 99-125.

In 2 Corinthians 10–11 Paul used military (10:1-6) and marriage (11:1-4) metaphors to clarify his role as the founder of the community. After general observations on understanding metaphors, the article discusses Paul's use of them in 2 Corinthians 10–13. Next it shows how Paul in 2 Cor 10:1-6 employed war metaphors to explain his apostolic mission as well as the mission of all Christians. Then it considers how according to 2 Cor 11:1-4 Paul served as the matchmaker between Christ and the community, with particular attention to the time between the betrothal and the wedding. Both passages place Paul on the side of God and Christ.—D.J.H.

2 Cor 11:1-4, § 49-1829.

1830. J. Barrier, "Visions of Weakness: Apocalyptic Genre and the Identification of Paul's Opponents in 2 Corinthians 12:1-6," *RestorQuart* 47 (1, '05) 33-42.

The article shows that there is sufficient evidence to interpret 2 Cor 12:1-6 as Paul's detailed description of his opponents' claims to authority in the form of a parody that would be familiar to Greco-Roman readers. Thus Paul makes use of the popular Greco-Roman apocalyptic genre to mock his opponents in this passage while in 12:7-10 he offers an antithesis that indicates that the true sign of an apostle is found in weakness and subjection to Christ, not in self-exaltation.—C.R.M.

## *Galatians–Philemon*

Galatians, §§ 49-1550, 1783.

1831. J. Suggit, "The Fatherhood of God: Galatians 1:3," *Neotestamentica* 37 (1, '03) 97-103.

It appears that the greeting in Gal 1:3 and elsewhere asserts that God is the father of believers because he is the father of Jesus with whom they are united. It should be rendered: "Grace and peace to you from God the Father of us and of Lord Jesus Christ."—C.R.M.

1832. [Eph 2:15] J. Joosten, "Christ a-t-il aboli la loi pour réconcilier juifs et païens?" *ÉtudThéolRel* 80 (1, '05) 95-102.

The reconciliation of Jews and Gentiles within the church according to Eph 2:15 took place not through the abrogation of the Law as a whole but rather by some of its rules. What was at stake in this passage was the limitation imposed on social relations (and commensality in particular) between Jews and non-Jews. One possible translation of Eph 2:15 would be: "He made the two peoples into one, breaking down the wall that divided them. He canceled the law of the commandments concerning some ordinances."—D.J.H.

1833. S. H. T. Page, "Whose Ministry? A Re-appraisal of Ephesians 4:12," *NovTest* 47 (1, '05) 26-46.

The paper investigates whether the phrase "for the work of ministry" in Eph 4:12 is best understood as coordinate with or dependent upon the phrase that precedes it. Thus it discusses the prepositions in v. 12, the grammatical structure of v. 12, the meaning of καταρτισμός, the work of ministry, building up the body, the literary context, and Chrysostom's interpretation. It shows that there is good reason to believe that the three prepositional phrases in 4:12 were intended to be seen as coordinate with one another and that they all describe the activities of the gifted persons mentioned in v. 11.—C.R.M.

1834. A. H. SNYMAN, "A rhetorical analysis of Philippians 1:1-11," *ActaTheol* 24 (2, '04) 81-104.

After introductory comments on the rhetorical analysis of the Pauline letters, the article summarizes D. F. Tolmie's text-centered approach to rhetorical analysis. Then it presents a systematic analysis of Paul's basic rhetorical strategy and supportive rhetorical techniques in Phil 1:1-11. It contends that Phil 1:1-11 is not preparatory for the arguments in the letter but already an integral part of Paul's argumentation.—C.R.M.

1835. [Phil 3:3-4] R. W. HOOVER, "Translating Paul's Jargon. A Pair of Puzzles in Philippians," *The Fourth R* [Santa Rosa, CA] 18 (1, '05) 17-19.

A literal translation of σάρξ as "flesh" in Phil 3:3-4 is not only inadequate but actually obscures Paul's meaning, which is best conveyed by translating the term in this passage as "ethnic credentials." The best way to translate what Paul means by "a righteousness of my own" in 3:9 into equivalent terms for modern readers is to render it by the expression "a religious correctness of my own making."—C.R.M.

Phil 3:9, § 49-1835.

1836. J. F. JOHNSON, "The Apostolic Tradition in Colossae: Christology in Action," *Conc Journ* 31 (2, '05) 127-131.

The empty deceit found in Colossae apparently promised to provide sacred words through which divine revelation would be conveyed to the initiate. Paul's letter served as an apostolic reminder that the Colossians had received the full and genuine word of truth about Christ.—C.R.M.

1837. [Col 1:15-20] T. HOLLAND, "Firstborn and the Colossian Hymn," *Trinity Theological Journal* [Singapore] 12 ('04) 22-53.

The article contends that the letter to the Colossians in general and the Christ hymn contained in Col 1:15-20 in particular provide further evidence for a paschal theology in the early church. The Passover/exodus theology of Colossians is integral with that of Paul's letter to the Romans. Its presence suggests that there is no reason why Paul could not have written Colossians, that Paul was one with Jesus in centering Jesus' death in the event of Passover, and that Paul's thinking in Colossians was Semitic rather than Hellenistic.—D.J.H.

1838. S. ROMANELLO, "*Col* 1,15-20: la posta in gioco di una cristologia singolarmente pregnante," *Teologia* 30 (1, '05) 13-48.

The article discusses the literary elements that offer the key to interpreting Col 1:15-20, the description of the mediation of the Son in creation in vv. 15-17, the description of the mediation of the Son in redemption in vv. 18-20, and the singularity of Christ's mediation as presented in Colossians over against false teaching about other heavenly powers. Finally in light of Colossians' Christology—what Christ does and who he is in relation to God—it critiques some christological assumptions in the work of K.-J. Kuschel and J. Dupuis.—C.R.M.

1839. B. J. WALSH, "Rehearing Colossians 1:15-20 in a Context of Global Consumerism," *LWF Documentation* [Geneva] 50 ('04) 157-162.

Excerpted from Walsh and S. C. Keesmaat's *Colossians Remixed* (2004), the article presents a greatly expanded poetic version of the Christ-hymn in Col 1:15-20 adapted to the context of modern global consumerism.—D.J.H.

1840. [Col 2:14] J. LUTTENBERGER, "Der gekreuzigte Schuldschein: Ein Aspekt der Deutung des Todes Jesu im Kolosserbrief," *NTStud* 51 (1, '05) 80-95.

Although the metaphor for the remission of debts in Col 2:14 appears to be somewhat unmotivated, both halves of the verse may be understood as components of a transaction insofar as they refer to procedures of ancient law concerning indebtedness as documented in the papyri. The article clarifies the meanings of ἐξαλείφειν and χειρόγραφον, reviews previous interpretative models for these concepts in Col 2:14, discusses περίλυσις in the context of debt practice, and offers an interpretation against the background of the ancient practice of debt discharging.—C.R.M.

1841r. A. J. MALHERBE, *The Letters to the Thessalonians* [*NTA* 45, pp. 405-406; § 47-1771r].

J. T. FITZGERALD ET AL., *RevBibLit* ('04) 16-48.—After Fitzgerald's brief introduction (pp. 16-18), J. LAMBRECHT (pp. 18-21) describes Malherbe's work as presented with utmost care and with prudent and balanced judgments, notes five striking characteristics of the commentary, and offers some critical observations. E. KRENTZ (pp. 21-27) considers Malherbe's work to be exemplary, and focuses on the merits of (and some deficiencies in) his treatment of 1 Thessalonians. C. A. WANAMAKER (pp. 27-33) focuses on his treatment of 2 Thessalonians, with particular attention to its Pauline authorship and relation to 1 Thessalonians, and to the problem of an erroneous eschatological understanding in 2 Thess 2:1-12. J. C. THOM (pp. 33-36) observes that in this commentary Malherbe has given us a superb example of the way Greco-Roman material can and should be used in the study of Paul's letters. M. M. MITCHELL (pp. 36-48) notes that the Church Fathers play a key role in Malherbe's commentary because he claims that they corroborate its main thesis (the designation of these letters as "pastoral," "paraenetic," and "psychagogic"), and that his work is richer for his having worked carefully through the Greek text of John Chrysostom's and Theodoret's exegesis.—D.J.H.

1842. H. ROOSE, "Polyvalenz durch Intertextualität im Spiegel der aktuellen Forschung zu den Thessalonicherbriefen," *NTStud* 51 (2, '05) 250-269.

After explaining the notion of the polyvalence of texts through intertextuality, the article discusses 2 Thessalonians as a text stamped by intertextuality with regard to 1 Thessalonians. Then it considers the intention of 2 Thessalonians in intertextual perspective with respect to two interpretive models: the pseudepigraphic 2 Thessalonians either as a substitute for 1 Thessalonians or as a guide for reading 1 Thessalonians. It concludes with observations on the merits of the two models.—D.J.H.

1843. C. BLUMENTHAL, "Was sagt 1 Thess 1.9b-10 über die Adressaten des 1 Thess? Literarische und historische Erwägungen," *NTStud* 51 (1, '05) 96-105.

Many commentators have used 1 Thess 1:9b-10 ("how you turned to God from idols, to serve a living and true God, and to wait for his Son from heaven...") to argue that the Christian community at Thessalonica was made up of former pagans. The text, however, raises the question whether the "God-fearers" associated with the local synagogue worshiped other gods besides the Jewish God, and whether they too had or were expected to put aside their pagan gods.—D.J.H.

1844. [1 Thess 4:13-18] J. A. DEARMAN, "Reading the Bible with Dispensationalists," *Insights* [Austin, TX] 120 (2, '05) 4-12.

After comments on the principles and history of dispensationalism, the article considers several texts common to end-time discussion (Ezekiel 38–48; 1 Thess 4:13-18). The purpose of Christ's "coming" in 1 Thess 4:15 is to secure his own. The purpose of the "meeting" (4:17) is to escort the rightful sovereign to his place of rule; it does not seem to be the first move in a departure from the world that continues on in its fallen state. [The same issue includes an interview (pp. 13-17) with Dearman on learning from the Left Behind series.]—C.R.M.

2 Thess 2:3-12, § 49-2039.

1845. [1 Tim 1:17] J. H. NEYREY, "'First', 'Only', 'One of a Few', and 'No One Else'. The Rhetoric of Uniqueness and the Doxologies in 1 Timothy," *Biblica* 86 (1, '05) 59-87.

This study of the doxologies of 1 Timothy analyzes them in the context of the rhetorical language of praise, especially the theme of uniqueness, which is assessed in terms of the cultural model of honor, well known in both the classical and biblical worlds. It first discusses the rhetoric of praise and blame in ancient rhetorical handbooks, examples of the theory actually expressed in Greek funeral oratory and prayers, the theme of uniqueness in the Hebrew Bible, its place in the LXX, and miscellaneous instances of uniqueness in the NT. Then it offers an interpretation of the doxologies in 1 Tim 1:17 and 6:15-16, respectively, where the language of uniqueness is used to praise God. It observes that most of the modes of proclaiming uniqueness in epideictic rhetoric are used in the two doxologies of 1 Timothy, and that the honor of God is expressed most eloquently when God's uniqueness is noted.—C.R.M.

1846. [1 Tim 2:12] A. WOLTERS, "A Semantic Study of αὐθέντης and its Derivatives," *Journal of Greco-Roman Christianity and Judaism* [Sheffield, UK] 1 ('00) 145-175.

The article sketches the semantic contours of the word αὐθέντης and its derivatives from its earliest attestation in Attic drama to late antiquity. More specifically it surveys most or all occurrences of both αὐθέντης and its cognates until A.D. 312 and makes incidental observations about their use from 312 onward. It finds that αὐθεντέω in 1 Tim 2:12 should be understood like all the other Hellenistic derivatives of αὐθέντης in light of the meaning that that word had in the living Greek of the day, namely, "master." Furthermore, there seems to be no basis for the claim that αὐθεντέω in this verse has a pejorative connotation such as "usurp authority" or "domineer."—C.R.M.

1847. E. ELENGABEKA, "Une médiation pastorale entre le livre et la communauté. L'*anagnôsis* en 1 Tm 4, 13," *RevSciRel* 79 (1, '05) 117-126.

This consideration of the relation between the public reading of Scripture and the community in 1 Tim 4:13 first treats the presentation in 4:12-16 (delimitation, context, style, structure). Then it reflects on the notion of reading with attention to the term ἀνάγνωσις, its specificity in light of 2 Tim 3:14-17, its relation to exhorting and teaching (1 Tim 4:13), and the situations of its readers.—C.R.M.

1 Tim 6:15-16, § 49-1845.

1848. A. Papathomas, "A New Testimony to the Letter to the Hebrews," *Journal of Greco-Roman Christianity and Judaism* [Sheffield, UK] 1 ('00) 18-24.

The papyrus fragment P.Vindob. G 42417 (6th-7th century A.D.) offers new testimony to the text of Hebrews. There are parts of Heb 2:9-11 on its recto and of Heb 3:3-6 on its verso. After a description of the fragment, the article provides a diplomatic transcription, a reconstructed version, and photographs of each side.—D.J.H.

1849. J. Rondón, "Trinitarian Solidarity with Mankind in the Book of Hebrews," *Faith & Mission* [Wake Forest, NC] 21 (3, '04) 46-64.

Hebrews is not only a christological epistle but also a trinitarian one. Each person of the Godhead is displayed to show both his attributes and operation. Christ's person and works are pervasive in the epistle, along with the theology of God the Father, and in contrast to the Holy Spirit's doctrinal development. Hebrews shows how Father, Son, and Spirit work together in solidarity with people as they reach maturity in Christ, are sanctified in the Holy Spirit, and grow in God's grace for daily living.—D.J.H.

1850. G. J. Steyn, "Psalm 2 in Hebrews," *Neotestamentica* 37 (2, '03) 262-282.

The article examines the uses of Ps 2:7 ("You are my Son; today I have begotten you") in Heb 1:5 and 5:5 on the tradition-historical, text-critical, and hermeneutical levels. While the author knew the text from the tradition, the "testimony book" hypothesis for the quotation combinations is not convincing. There are no significant textual differences between the reading of Ps 2:7 in the MT, Dead Sea scrolls, LXX, and NT. Whereas the Gospels applied Ps 2:7 for the earthly Jesus, and Acts for the resurrected Jesus, Hebrews does so with regard to the exalted Jesus who now sits at the right hand of God.—D.J.H.

1851. D. J. MacLeod, "The Finality of Christ: An Exposition of Hebrews 1:1-4," *BiblSac* 162 (646, '05) 210-230.

After noting that Hebrews was written in the context of the Roman war against the Jews to exhort Christian Jews to make a complete break with their past, the article offers an exposition of Heb 1:1-4. In these opening verses the author sets forth some of the main doctrinal themes of the epistle, including Christ's three functions as prophet, priest, and king.—C.R.M.

1852. G. J. Steyn, "The *Vorlage* of Psalm 45:6-7 (44:7-8) in Hebrews 1:8-9," *HTSTeolStud* 60 (3, '04) 1085-1103.

The study investigates the origin and text form of Ps 45:6-7 (44:7-8) in Heb 1:8-9. On the tradition-historical level, although Ps 45:1-2b was quoted in early Judaism (4Q171), no evidence of the quoting of Psalm 45 in early Christianity prior to Hebrews has been found. On the text-critical level, it appears that the author made minor changes to the text without following another *Vorlage*. Insofar as Jesus is being called "God" by God himself (Ps 45:6/Heb 1:8), Psalm 45 confirmed the divinity of Jesus for the author of Hebrews.—C.R.M.

1853. G. R. Smillie, "'The other λόγος' at the End of Heb. 4:13," *NovTest* 47 (1, '05) 19-25.

The commercial understanding of the phrase πρὸς ὅν ἡμῖν ὁ λόγος ("to whom we must give account") at the end of Heb 4:13 is untenable. Rather, the second occurrence of λόγος is one of response by the hearer to the first λόγος at the beginning of 4:12. At the end of 4:13 the author says in effect, "Now it is our turn to return the word to him." Then in 4:14 he urges the readers to hold fast to this word they profess.—D.J.H.

1854. [Heb 7:22] J. Cervera i Valls, "Una aliança millor, un poble millor?" *RevistCat Teol* 29 (1, '04) 19-33.

The article treats διαθήκη in the NT (Paul, the Synoptics), διαθήκη in Hebrews, the κρείττονος διαθήκης of Heb 7:22 and 8:6, whether the people of the new covenant are destined to be better, and whether a better covenant means a better people. It concludes that the presentation of the new covenant in Hebrews does not imply that the people of this covenant are necessarily better, and that it is theologically legitimate to speak of a permanence of the covenant among the Jewish people.—C.R.M.

Heb 8:6, § 49-1854.

## *Catholic Epistles*

1855. R. Fabris, "*La* Lettera di Giacomo," *AnnStorEseg* 21 (1, '04) 33-46.

James is an exhortatory discourse addressed to Christians to encourage them during trials and to inculcate in them a coherent and persevering lifestyle. The author draws on the prophetic-apocalyptic tradition as well as Gospel tradition close to Matthew's Sermon on the Mount. Thus the Christian experience is rooted in the biblical and Jewish tradition of the 1st century even as it draws upon the Hellenistic-Roman cultural environment. In this way James defines Christian identity and outlines an ethical project founded on biblical values in the context of faith in Jesus Christ.—C.R.M.

Jas, § 49-2084.

1856. J. C. Pakala, "A Librarian's Comments on Commentaries: 19. 1 Peter," *Presbyterion* 31 (1, '05) 49-53.

After noting that all discussion of 1 Peter since 1947 has taken its starting point from the divergent interpretations of E. G. Selwyn (1946) and F. W. Beare (1947), the article identifies the best current commentaries on 1 Peter and indicates how they treat 1 Pet 3:19: J. H. Elliott, P. J. Achtemeier, I. H. Marshall, P. Davids, and J. R. Michaels.—C.R.M.

1857. D. Mongillo, "Il disegno nascosto dai secoli e manifestato ora per noi (cf 1 Pt 1,20). Per una rilettura storico salvifica della dottrina sul fine ultimo," *Angelicum* 81 (4, '04) 867-890.

Taking its title from 1 Pet 1:20 ("he was destined before the foundation of the world, but was revealed at the end of the ages for your sake"), the article explores with reference to various NT and theological texts the relationship between God's self-revelation to humankind in salvation history and humankind's final destiny (*finis*), the relationship between faith and human reason with regard to humankind's *finis,* and "Come" as the cry of the Spirit and the bride (see Rev 22:17).—D.J.H.

1858. E. ADAMS, "'Where is the Promise of his Coming?' The Complaint of the Scoffers in 2 Peter 3.4," *NTStud* 51 (1, '05) 106-122.

The article suggests that the object of the scoffers' mockery in 2 Pet 3:4 is not the parousia of Jesus but the underlying OT "promise" of an eschatological advent. On the basis of a close analysis of v. 4 as well as a careful reading of the author's response in 3:5-13, it contends that the opponents' rejection of the Christians' eschatological expectation was based on (1) the immensely long period of time that has passed since the promise was first articulated, and (2) the conviction that the cosmos is unchanging and indestructible. It concludes that the debate reflected in 2 Pet 3:4-13 contradicts claims that belief in the coming end of the world was not part of the eschatology of the early church.—C.R.M.

1859. [1 Jn 1:1-4] M. MORGEN, "Le prologue de la première épître de Jean: sa structure et sa visée," *RevSciRel* 79 (1, '05) 55-75.

The article proposes a rereading of the first verses of 1 John that situates them in relation to the rest of the text and stresses the communication of the author with his readers. It first analyzes the structure and emphases of 1 Jn 1:1-4 in three sections: the subject of the message (vv. 1-3a), the specific aim (v. 3b-d), and the goal and function of the act of writing (v. 4). Then it considers how the project is carried out in the rest of the letter with reference to (1) the announcement of eternal life, (2) communion with God and with one another, and (3) communion and the confession of faith, respectively.—C.R.M.

1860. J. VAN DER WATT, "Hoe akkuraat kan 'n Bybelvertaling wees? Γεννάω in 1 Johannes 5:1-4 as voorbeeld (How accurate can a Bible translation be? Γεννάω as example in 1 John 5:1-4)," *HTSTeolStud* 60 (3, '04) 1149-1171.

This analysis of different translations of γεννάω in 1 Jn 5:1-4 first notes the choices of various versions (ASV, OAV, NAV, ISV, RSV, NLT, DB) with attention to the inconsistencies in and among them. Then it illustrates the role that the sociocultural ecology as well as literary and grammatical aspects play in the process of translation. It argues that the purpose of any given translation should dictate the translating techniques employed.—C.R.M.

## *Revelation*

1861. X. ALEGRE, "Poble de Déu i escatologia en l'Apocalipsi de Joan. El llibre de l'esperança i de la resistència cristiana en un món injust," *RevistCatTeol* 29 (1, '04) 35-60.

As a Christian prophet the author of Revelation encourages the churches as heirs of the OT promises to resist the idolatrous and unjust Roman empire and to keep hope alive based on the triumph of Christ, dead and risen. The article shows how John delivers this message, assisted by the OT, under three main headings: the church militant (Rev 1:9–4:11), the prophetic witness of the church (chaps. 10–11 and 12–13), and the church triumphant (21:1–22:5).—C.R.M.

1862. B. K. BLOUNT, "Wreaking Weakness: A Cultural Studies Reading of the Lamb in the Apocalypse," *PrincetonSemBull* 25 (3, '04) 285-302.

The essay first notes that a cultural studies approach to Revelation brings new light to our understanding of the book in a way that appreciates how different communal groups draw their own culturally derived meanings and conclusions. Then it uses the cultural studies model to study Revelation's Lamb imagery through the lens of African American culture. It observes that John's resistant Lamb, though vulnerable, is hardly a sacrificial victim. Moreover, John homeopathically reconfigures the slaughter of the Lamb into the one weapon capable of tearing violence apart.—C.R.M.

1863. P. B. Decock, "The Symbol of Blood in the Apocalypse of John," *Neotestamentica* 38 (2, '04) 157-182.

In Revelation the symbol of blood is used in three different contexts: the blood of Christ (as saving power), the blood of martyrs (as a cry for justice), and the blood of divine justice. The blood of Christ cleanses and liberates those who repent and remain faithful even to the point of giving their lives. Although the shedding of the martyrs' blood is a crime that undermines creation, God manages these negative effects to allow people to repent. But there is a limit, and in the end God will deal with the sources of evil and their unrepentant supporters in a bloody military victory (the image of the winepress).—D.J.H.

1864. J. A. Draper, "George Khambule and the Book of Revelation: Prophet of the Open Heaven," *Neotestamentica* 38 (2, '04) 250-274.

The book of Revelation played a key role in the visions of Khambule (1884-1949), a Zulu prophet, and in the construction of his community in the early 1920s. His prophecies and those of other members of the community provide important insight into the interplay of cultural context and biblical text in South Africa.—D.J.H.

1865. F. Hahn, "Die Offenbarung des Johannes als Geschichtsdeutung und Trostbuch," *KerDog* 51 (1, '05) 55-70.

While in the tradition of early Jewish prophecy the expectation of a total renewal in the future was significant, in the proclamation of Jesus and the early church the beginning of salvation was central. The book of Revelation concentrates on the realized participation in salvation, the hope of perfection, and the present as a time of danger, suffering, and testing. In a mysterious way all is connected with the will of God. In this sense Revelation is an interpretation of history and a book of comfort for Christians.—D.J.H.

1866. J. A. Loubser, "D.H. Lawrence's Extra-Ordinary 'Ordinary Reading' of the Apocalypse," *Neotestamentica* 38 (2, '04) 326-346.

Lawrence completed *Apocalypse* in January 1930, two months before his death. After remarks on the scholarly reception of his work and on his sources and methods, the article discusses Lawrence as "extra-ordinary reader" and as "ordinary reader." Then it considers features of Lawrence's ordinary reading: cyclical time and mythical consciousness, dualism, reading for a cause, the language of first impressions, and so forth. Finally it places Lawrence's work in the context of biblical scholarship.—D.J.H.

1867. S. Moyise, "The Language of the Psalms in the Book of Revelation," *Neotestamentica* 37 (2, '03) 246-261.

Examination of four "virtual" quotations of the Psalms in Revelation (1:5; 2:26-27 [and 12:5; 19:15]; 11:15b, 17b, 18a; 15:3-4) and four other allusions to the Psalms (in Rev 3:5; 7:17; 14:10; 19:4) provides sufficient evidence to challenge the current consensus that John took all his OT allusions from the Hebrew text. John may well have been acquainted with a Greek text of the Psalms.—D.J.H.

1868r. B. Rossing, *The Rapture Exposed. The Message of Hope in the Book of Revelation* [*NTA* 49, p. 417].

Y. Landau, *Conversations in Religion and Theology* [Oxford] 3 (1, '05) 54-60.—Through her alternative reading of Revelation, Rossing develops a cogent refutation of popular doomsday theology. Her lucid presentation explores some profound ironies in the dispensationalist reinterpretation of both Scripture and history. In analyzing the nature of biblical prophecy and its relationship to apocalyptic imagery, her hermeneutical argument is a welcome corrective to the dispensationalist distortion of the prophetic message. [In the same issue (pp. 60-63) Rossing responds to Landau.]—D.J.H.

1869. F. Tavo, "The Structure of the Apocalypse. Re-examining a Perennial Problem," *NovTest* 47 (1, '05) 47-68.

The various approaches to the literary structure of Revelation adopted by A. Farrer and A. Yarbro Collins (a septenary pattern), E. Schüssler Fiorenza (a form-content configuration pattern), and J. Lambrecht (a progressive recapitulation pattern) do not necessarily preclude one another. All three pertain to the author's unique style. Attention must also be given to the oral-auricular setting of the book and the climactic character of its final New Jerusalem vision as critical to discerning the author's structure. The resulting blueprint must then be verified by means of the book's transitions, symmetry, and center.—D.J.H.

Rev, §§ 49-1542, 1974.

1870. K. de Smidt, "A Meta-Theology of ὁ θεός in Revelation 1:1-2," *Neotestamentica* 38 (2, '04) 183-208.

The theology of Rev 1:1-2 is theocentric. God's self-revelation and his acts are the leitmotif, and not Jesus Christ. That which is revealed is God's long awaited kingdom of the end times and God's counsel on his kingdom. This demonstrates that history is not fate or a random sequence of unrelated events, but proceeds according to the plan of God, who gives meaning to humankind and its history. He is the faithful fellow worker with his community in this world.—D.J.H.

1871. P. G. R. de Villiers, "The sixth seal in Revelation 6:12-17," *ActaTheol* Supplement 6 ('04) 1-30.

After commending the close reading of texts, the article shows that the description of the sixth seal in Rev 6:12-17 is one of the prime examples of the compositional skills of the author of Revelation. It considers the "ring" or concentric structure of the passage, its context, contents, literary function, and liturgical function, respectively.—D.J.H.

1872. G. Häfner, "Die 'Sonnenfrau' im Himmel und ihr Kind (Offb 12). Ein altes Rätsel neu bedacht," *MünchTheolZeit* 56 (2, '05) 113-133.

Arguing for a strictly ecclesiological interpretation of the vision of the woman clothed with the sun in Revelation 12, the article contends that the child symbolizes not the Messiah but rather the faithful Christians holding fast to their confession in times of affliction, and that the woman represents not the people of God in its unity of old and new covenants but rather the church.—D.J.H.

1873. P. G. R. DE VILLIERS, "The Composition of Revelation 14:1-15:8: Pastiche or Perfect Pattern?" *Neotestamentica* 38 (2, '04) 209-249.

After analyzing research on the composition of Rev 14:1–15:8, the article investigates the text and its constituent parts by looking first at the outer frame on the singers of the new hymn (14:1-5 and 15:1-8), then at the first group of three angels (Rev 14:6-13), and finally at the second group of four angels (14:14-20). A structured presentation of the Greek text on pp. 244-246 illustrates how complex and intricate Rev 14:1–15:8 is in its design and patterning.—D.J.H.

1874. F. KING, "Travesty or Taboo? 'Drinking Blood' and Revelation 17:2-6," *Neotestamentica* 38 (2, '04) 303-325.

The depiction of the woman on the beast as drinking blood (Rev 17:6) was intended as a travesty of a eucharistic gesture. This thesis is developed by showing that Revelation uses travesty as a literary technique, that eucharistic imagery is found in the work, that there is an overlap between the substance of Rev 17:2-6 and eucharistic concepts, and that the concept of drinking blood was an acceptable way of understanding at least part of the Eucharist. For the woman, the cup identified as blood "means" idolatry and the persecution of God's faithful people. Her actions mimic the true worship of the true God.—D.J.H.

1875. [Rev 20] J. A. KELLERMAN, "Why One Thousand Years?" *ConcJourn* 31 (2, '05) 140-149.

In ancient mathematical thought the number ten denotes completion or perfection. The number 1000 in Revelation 20 is ten cubed—absolute perfection, for it is perfection extended in height, width, and length, all the dimensions that the Greeks knew.—D.J.H.

1876. [Rev 21] A. ÁLVAREZ VALDÉS, "La Nueva Jerusalén del Apocalipsis: Historia de su interpretación," *RevistBíb* 66 (3-4, '04) 173-194.

After situating the vision of the New Jerusalem in the context of Revelation, the article sketches various approaches to this motif in the OT and early Jewish writings. Then it traces the history of the interpretation of the motif in Christianity first before the Apocalypse and then with Revelation 21 as the starting point from the 2nd century A.D. to the present.—D.J.H.

1877. J. A. DU RAND, "The New Jerusalem as Pinnacle of Salvation: Text (Rev 21:1-22:5) and Intertext," *Neotestamentica* 38 (2, '04) 275-302.

The New Jerusalem (Rev 21:1–22:5) is the ultimate fulfillment of the whole salvation story contained in the Bible. The New Jerusalem descends from heaven, focusing on the transference of the heavenly Jerusalem prepared in heaven as the bride of the Lamb. The history of both Israel and the church reaches its fulfillment in the New Jerusalem. The most encouraging promise to the church is that it will descend from heaven at the end of days, being the climax of the theocentric salvation fulfillment.—D.J.H.

Rev 21:1–22:5, § 49-1889.

1878. F. HAHN, “Zwei Auffassungen vom Herrenmahl. Neutestamentliche Theologie zwischen vorösterlicher und nachösterlicher Tradition,” *ZeitZeich* 6 (2, ’05) 52-54.

The texts of the NT fuse together the pre-Easter Jesus tradition and the christological preaching of the early church. While Jesus proclaimed the in-breaking of God’s reign, his disciples came to view him as the one who brought in God’s reign. The example of the Lord’s Supper illustrates that the theology of the NT, though based on Jesus’ preaching and activity, presupposes the significance of his death and resurrection.—D.J.H.

1879. C. HELMER, “Biblical Theology: Bridge Over Many Waters,” *CurrBibRes* 3 (2, ’05) 169-196.

The essay maps out the historical trajectory of biblical theology in a way that highlights its bridge-building capacities for possible novel directions the field might take in the future. It treats the parameters of contemporary discussion as set by the historical origins of the discipline, outlines a text theory of biblical theology that determines the text as the product of an author’s experience of reality, looks at some concrete questions implied by the text theory, and sketches various currents in biblical studies and theology that are beginning to play important roles in determining the future of biblical theology.—C.R.M.

1880. H. G. REVENTLOW, “Biblische, besonders alttestamentliche Theologie und Hermeneutik I. Forschungsgeschichte und Gesamtdarstellungen,” *TheolRund* 70 (1, ’05) 1-43.

This first installment in a survey of books on biblical, especially OT, theology and hermeneutics deals with the history of research and comprehensive presentations that have appeared mainly since 1996 [see § 41-452]. The authors whose works are treated include B. W. Anderson, J. Barr, W. Brueggemann, P. R. Davies, E. S. Gerstenberger, W. Herrmann, P. R. House, O. Kaiser, R. P. Knierim, P. D. Miller, J. Motte, M. Nobile, R. A. Oden, R. Rendtorff, J. Schreiner, B. Schroven, and R. L. Smith.—D.J.H.

Biblical Theology, § 49-1514.

## *Christology*

1881. R. DE MENEZES, “The Servant Songs and the New Testament. II,” *Vidyajyoti* 68 (11, ’04) 847-857.

This installment [see § 49-1177] first treats the structure of the fourth Servant Song in Isa 52:13–53:12 with attention to its introduction, main section, and conclusion. Then it discusses the interpretation of this text in the NT (the Gospels, Paul, Acts). When Jesus refers to his coming sufferings and violent end in fulfillment of the Scriptures, no other suitable candidate can be found for this besides the Servant Songs in Second Isaiah.—C.R.M.

1882. A. J. DEWEY, “Some Ragged Lines. From Christology to Christopoetics,” *Forum* 3 (2, ’00) 307-319.

From its inception in 1985 the Jesus Seminar has been implicitly engaged in the task of Christology. Despite charges that the Seminar has been vigorously trying to get rid of “that ragged figure," it has been the task of the Seminar to maintain an honest critical investigation of the clues that "background figure" has left. In the process of constructive, critical dialogue, the Seminar invites engagement without privileging any opening position.—D.J.H.

1883r. L. W. HURTADO, *Lord Jesus Christ. Devotion to Jesus in Earliest Christianity* [*NTA* 48, p. 189; § 49-483r].

J. D. G. DUNN, "When was Jesus first worshipped? In dialogue with Larry Hurtado's *Lord Jesus Christ: Devotion to Jesus in Earliest Christianity,*" *ExpTimes* 116 (6, '05) 193-196.—Hurtado has established his case that devotion to Jesus was a remarkable feature of earliest Christianity from as far back as we can penetrate. Particularly impressive are his recognition of the importance of religious experience in the process (with W. Bousset) and his strong conclusion that the reverence of Jesus as divine cannot be attributed to the influence of pagans and the influx of Gentile converts (against Bousset). The volume will provide an excellent platform for ongoing discussion of the key texts and their implications for our better appreciation of devotion to Jesus in early Christianity.—C.R.M.

1884. J. M. PRIOR, "Le conquérant et le crucifié. Une lecture du livre de Josué en un temps de terrorisme," *Spiritus* [Paris] 178 ('05) 53-67.

Joshua the conqueror accepted the *ḥērem*—consecration or separation by destruction/annihilation—as justified in order to establish and maintain the cohesion and identity of a group or nation. But Jesus the crucified challenges us to reject every affirmation of identity against the "other" because we only discover ourselves in engagement with the other (see Eph 2:14-18).—D.J.H.

1885. T. P. RAUSCH, "Postmodern Jesus. The Vatican's Quarrel with Roger Haight," *ChristCent* 122 (9, '05) 28-31.

The article seeks to explain what problems the Vatican's Congregation for the Doctrine for the Faith and other theologians have with Haight's *Jesus Symbol of God* (1999). It notes that Haight's Jesus is a teacher and exemplar but not the sole, universal Savior, and that he seems unable to find any positive value in the cross. It concludes that his book remains a work that theologians will have to deal with.—D.J.H.

1886. M. H. SMITH, "Doing and Undoing the Word. Jesus and the Dialectics of Christology," *Forum* 3 (2, '00) 321-356.

It is time to interpret both the person of Jesus and his eternal significance for history primarily in terms of what he actually said and did before he was crucified rather than how he came to be viewed thereafter. The point of deviation occurred so close to the foundation of Christian reflection that a Christology that is truly indebted to Jesus himself is possible only if its basic presuppositions are restructured from the ground up, or else the whole superstructure is destined to collapse.—D.J.H.

1887. H. TAUSSIG, "History Matters. A Postmodern Case for Jesus and Meaning Today," *Forum* 4 (2, '01) 247-272.

After surveying the approaches of Christologies in the last two decades with reference to the work of the Jesus Seminar, the article observes that both historical consciousness and the use of symbols, imagery, and story are central to any meaning-making about Jesus in our postmodern era. Then it notes that the role of historical Jesus scholarship relative to meaning-making about Jesus incorporates both critical and constructive tasks.—D.J.H.

Christology, § 49-1509.

## *Church and Ministry*

1888. Anon., "Hermeneutics and the ordination of women," *LuthTheolJourn* 39 (1, '05) 5-22.

The fascicle presents six (anonymously authored) papers prepared by the Lutheran Church of Australia's Commission on Theology and Inter-Church Relations regarding the ordination of women. This first paper examines the hermeneutical assumptions and rules for exegesis, and focuses on the hermeneutical issues involved in the question of male headship and female subordination and how this relates to the order of ministry in the church. Also included are papers on the case for the ordination of men only (pp. 23-36), the case for the ordination of women and men (pp. 37-50), 1 Cor 14:33b-38 and 1 Tim 2:11-14 as prohibiting the ordination of women (pp. 51-65) and as permitting the ordination of women (pp. 66-83), and Gal 3:26-29 and the ordination of women (pp. 84-93). A bibliography appears on pp. 94-100.—D.J.H.

1889. G. K. Beale, "Eden, the Temple, and the Church's Mission in the New Creation," *JournEvangTheolSoc* 48 (1, '05) 5-31.

To show that John in Rev 21:1–22:5 understood Ezek 37:27 and 40–48 (and Isa 54:11-12) to be "literally" fulfilled, the article examines the relationship between Eden, the temple, and the church's mission in the new creation in six steps: (1) The Garden of Eden was a temple in the first creation; (2) Adam's commission as a priest-king to rule and expand the temple is passed on to the patriarchs; (3) Israel's temple in the wilderness and later temple were a reestablishment of the Garden of Eden's sanctuary; (4) Christ and his followers are a temple in the new creation; (5) the mystery of how John in Rev 21:1 could see a new heavens and earth and then in 21:9–22:5 only a city in the form of a garden-like temple is clarified by looking at the purpose of the temple throughout Scripture; and (6) God's people have already begun to be God's temple and are to extend its boundaries until Christ returns when they will be expanded worldwide.—D.J.H.

1890. R. E. Brown, "The Challenge of New Testament Priesthood," *Emmanuel* 111 (3, '05) 252-263.

First published in 1980 [§ 25-248], this article discusses the unique priesthood of Jesus Christ (Hebrews), the priesthood of all believers (1 Pet 2:9; Rev 5:9-10; Rom 15:16), and the priesthood of altar and sacrifice (OT).—D.J.H.

1891. A. Celliers and P. J. Strauss, "Skrif en kerkorde (Scripture and church order)," *ActaTheol* 24 (2, '04) 1-22.

The church is continuously called on to listen to the word of God so that under the Holy Spirit's guidance it can remain church in and for its time as God intended it to be. The multifaceted image of the church elicits certain constants that form the outlines of its nature and order. Jesus Christ is the structure of the church, and he sees to it that it is being served in an orderly fashion. Every member has a God-given responsibility within the church, and existing ministries have the responsibility to instruct the congregation in the teaching of the gospel.—D.J.H.

1892. T. B. Dozeman, "The Priestly Vocation," *Interpretation* 59 (2, '05) 117-128.

The essay presents the biblical vision of the priestly vocation principally as it is found in OT texts with respect to the themes of the holiness of God, the sacred and the profane, the pure and the impure, the priestly vocation in the sanctuary, and so on. It observes that the footwashing of Jesus in John 13 provides a poignant illustration of the priestly vocation of service, and notes the continuing priestly vocation in the world with attention to Hebrews 4–10 and 1 Peter 2–4.—C.R.M.

1893. J. Huarte Osácar, "Profetas y maestros," *Ciencia Tomista* [Salamanca] 131 (3, '04) 545-567.

After considering various dimensions of prophetic theology, the article discusses the roles of prophets and sages at the dawn of the Christian era. Next it reflects on the combination of "prophets and teachers" in the NT and *Didache,* and on the roles that these figures played in early Christian communities. Then it deals with the divine inspiration and religious experience that empowered these "prophets and teachers," and their implications for understanding the nature of Christian faith as sensible and reasonable.—D.J.H.

1894. R. Lischer, "The Called Life. An Essay on the Pastoral Vocation," *Interpretation* 59 (2, '05) 166-175.

The pastoral office is God's way of helping the church discover its true vocation. It does its job by means of the ministry of the word, which offers stiff resistance to the professionalizing of the pastoral office. Paul understood the ministry to be an extension of Christ's death and resurrection. The cruciform theology of ministry sets the minister free from conventional norms of success.—C.R.M.

1895. S. Postell, "The Relevance of Jewish Identity for Ecclesiology," *Faith & Mission* [Wake Forest, NC] 21 (3, '04) 5-21.

Jewish identity does not cease when a descendant of Abraham, Isaac, and Jacob professes faith in the promised Messiah of Israel. Jewish identity, insofar as it testifies to the continued faithfulness of God to his promises, is relevant for the church of Jesus Christ. It functions as an important testimony to the unbelieving Jewish community that Jesus is the Jewish Messiah.—D.J.H.

1896. D. J. Rudolph, "Messianic Jews and Christian Theology. Restoring an Historical Voice to the Contemporary Discussion," *Pro Ecclesia* 14 (1, '05) 58-84.

While Christian theology has largely overlooked the existence of Messianic Jews and Messianic synagogues, there are small signs of change that suggest the beginnings of a trend toward grappling with the theological challenge that Messianic Jews embody. An all Gentile church is an aberration, a deformity never envisioned by Jesus and his apostles. Moreover, a *tertium genus* ("third race") *ekklesia* is foreign to the NT. For Paul, Jesus-believing Jews and Jesus-believing Gentiles together, in *ʾeḥad*-like unity and diversity, form the body of the Messiah. Israel's irrevocable calling validates and necessitates this ecclesiological model.—D.J.H.

1897. O. SKARSAUNE, "Jewish Believers in Jesus in Antiquity — Some Lessons from a History Project," *Mishkan* [Jerusalem] 42 ('05) 45-56.

The traditional theological construct of a Pauline "Gentile Christianity" versus a partly anti-Pauline "Jewish Christianity" is inadequate. Instead of one big fault line between these two segments of the early church, one should probably envisage many, but lesser, criss-crossing fault lines that followed other formations in the varied terrain of early Christianity. Most Jewish believers in Jesus were not sectarian at all. Rather, they were surprisingly well integrated into local communities of mixed composition.—D.J.H.

1898. A. VAN AARDE, "The earliest Jesus group in Jerusalem," *VerbEccl* 25 (2, '04) 711-738.

The term "the Twelve" served as a self-reference of the earliest Jesus-group in Jerusalem. They regarded themselves as "apostles" and "prophets" of the "new Israel," analogous to the twelve patriarchs in the OT. Whereas the Jerusalem group understood the notion of "the Twelve" as exchangeable for all of Israel represented by all the apostles, Paul viewed the concept of "apostles" as an expansion of the Twelve in Jerusalem.—D.J.H.

1899. J. VEITCH, "The Church as Community. The Foundation of Christianity," *Forum* 4 (2, '01) 273-295.

The story of how a Jewish wise man of history became the portrait of God for a new religion is made even more astonishing in the context of the Judaism out of which it partly grew and which it subsequently sought to suppress and replace. The article considers how Christianity became the religion of the Roman empire, and notes that a strong sense of bonding and community is what made Christianity attractive. Then it reflects on the relationship between community and communion, and proposes a simple liturgy that follows the example set by Jesus.—D.J.H.

## *Various Themes*

1900. J. ALSON, "María ¿Signo de contradicción junto con Jesús? Un acercamiento a la mariología neotestamentaria," *EphMar* 55 (1, '05) 9-18.

Two principles—tensions between different theological currents, and theological-polemical intentionality—can help to explain the evolution that came about in the 1st century A.D. with regard to Mary and the recognition that she received in the church. This development is sketched with reference to the portrayals of Mary by Mark, Luke, John, and the book of Revelation, respectively.—D.J.H.

1901. F. BAUDIN, "Bible et écologie. Protection de l'environnement et responsabilité chrétienne," *RevRéf* 56 (232, '05) 61-77.

After considering faith in God as creator, the article discusses various aspects of human responsibility for ecology: multiply and fill the earth, dominate and submit, cultivate and guard the earth, the cultural mandate and Christian responsibility, and practical solutions.—D.J.H.

1902. P. BRUCE, "Virginity: Some Master Myths. A Study of Biblical and Other Ancient References to Virginity in the Context of HIV/AIDS in South Africa," *Neotestamentica* 38 (1, '04) 7-27.

The article examines ancient Jewish, Greek, and early Christian attitudes to virginity and places them in dialogue with contemporary cultural initiatives in KwaZulu-Natal that aim to promote virginity as part of the fight against HIV/AIDS. Attention to the discussion of virginity and sexual abstinence in 1 Corinthians 7 suggests that Paul's views on these topics were moderate in his own context and were not aimed at restricting the freedom of women. Women need to participate in the debates that are taking place about sexuality and to critique oppressive religious and cultural practices.—C.R.M.

1903. P. Chempakassery, "The Sacrificial Aspect of the Eucharist and the Family," *Indian Journal of Family Studies* [Thuruthy, Kerala] 3 (1, '05) 17-39.

The article first discusses the Eucharist as a sacrifice in light of pertinent OT passages about sacrifice and the NT understanding of Jesus' death as a sacrifice for the sins of humans. Then with reference mainly to Pauline texts it reflects on the Christian family as the place where the eucharistic sacrifice is lived in actual life.—D.J.H.

1904. R. J. Daly, "Eucharistic Origins: From the New Testament to the Liturgies of the Golden Age," *TheolStud* 66 (1, '05) 3-22.

The NT gives witness to a number of different Eucharists, or more precisely, different practices of religious table fellowship that can be called Eucharists. After outlining some major developments in the last century in the history and theology of eucharistic origins, the article describes (following B. Chilton) the six "Eucharists" in the NT: Jesus' practice of table fellowship; the "Last" Supper; Petrine Christianity—the blessing/breaking of bread at home; the Passover, the circle of James; Paul and the Synoptic Gospels; and John's Gospel. It concludes by reflecting on the significance and consequences of this diversity for theology, ecclesiology, liturgical and ecumenical theology, and pastoral practice and homiletics.—D.J.H.

1905. J. P. Davis, "Who are the Heirs of the Abrahamic Covenant?" *EvangRevTheol* 29 (2, '05) 149-163.

The legitimate heir of the Abrahamic covenant is Jesus Christ, the quintessential seed of Abraham. A Christian interpretation of the OT and NT texts pertaining to the Abrahamic covenant establishes that believers in Christ ("all of those who are in Christ Jesus") are the legitimate heirs of the promises. Israelite believers, Palestinian believers, and all other Gentile believers share in that inheritance through faith in Jesus Christ.—D.J.H.

1906. D. P. Deavel, "Faith and works: A biblical language of salvation," *HomPastRev* 105 (8, '05) 8-18.

The Catholic position is that we are saved by faith and works, and by grace and free will. On this matter, Catholics take a more Pauline and biblical line than many Protestants do.—D.J.H.

1907. T. F. J. Dreyer, "'God, die Allerhoogste, woon nie in mensgemaakte konstruksies nie' ('God, Almighty, does not live in human made constructs')," *HTSTeolStud* 60 (3, '04) 665-672.

This homiletic reflection on the words of Stephen in Acts 7:48-49 addresses current debates in the Nederduitsch Hervormde Kerk (e.g. God's creation, Jesus' virginal conception and resurrection, the expiation of sins). It argues that putting one's trust in dogma as metaphorical language without participation in the fundamental religious experience expressed by creedal language amounts to confining God to human made constructs.—C.R.M.

1908. J. FARWELL, "A Brief Reflection on Kathryn Tanner's Response to 'Baptism, Eucharist, and the Hospitality of Jesus,'" *AnglTheolRev* 87 (2, '05) 303-310.

A reply to Tanner's response [§ 49-552] to Farwell's critique [§ 48-1875] of the arguments for the practice of offering communion to the unbaptized in public worship. It concludes that the risk remains that radical welcome to discipleship simply devolves into an acceptance of all comers.—D.J.H.

1909. J. FONTBONA, "El baptisme de Joan i el de Jesús. A l'origen del baptisme cristià," *RevistCatTeol* 28 (1, '03) 89-102.

On being baptized by John, Jesus started his mission but changed the focus of John's message and adopted a different lifestyle. Although Christian baptism has its roots in John's baptism, it was totally transformed and given a new perspective in the light of the Easter mystery. Christian baptism announces and makes present the baptism of Jesus both in its identifying aspect of new creation (water) and in its messianic element of mission (the gift of the Spirit), and projects the baptized person toward the future in Christ, who lives forever with the Father in the communion of the Spirit.—D.J.H.

1910. M.-L. GUBLER, "Vom Hunger in der Wüste zum Mahl im Namen Jesu. Essen und Trinken in der Bibel," *Diakonia* 36 (1, '05) 15-19.

The article first considers various aspects of meals in the OT: hunger and satiety, the fruits of the promised land, the shared meal, the meal as symbol of eschatological salvation, table fellowship, and the memorial meal. Then it shows how at the Last Supper Jesus recapitulates the whole history of Israel regarding the theme.—D.J.H.

1911. S. HAHN, "Covenant in the Old and New Testaments: Some Current Research (1994-2004)," *CurrBibRes* 3 (2, '05) 263-292.

This survey of scholarship on the theme of "covenant" from 1994 to 2004 is divided into three major sections: foundational studies; surveys; and studies on particular divine covenants or covenant themes in particular books. In NT scholarship meager strides have been made in assessing the significance of covenant in the Gospels. Discussion of covenant in Paul's writings has been dominated by the "new perspective debate" over "covenantal nomism." And some light has been shed on the meaning and significance of διαθήκη in Gal 3:15-18 and Heb 9:16-17.—D.J.H.

1912. P. HOCKEN, "Baptized in Spirit—An Eschatological Concept: A Response to Norbert Baumert and his Interlocutors," *JournPentTheol* 13 (2, '05) 257-268.

The article first criticizes Baumert's approach to baptism in the Spirit [§ 49-506] as too individualistic and unable to do justice to the challenge of the Pentecostal and charismatic movements to the whole church. Then it proposes an eschatological understanding of Spirit-baptism in the conviction that it better corresponds to the NT data than the other accounts do, and that it accords better with the historical origins of the Pentecostal movement and the deepest convictions of Pentecostal-charismatic believers.—D.J.H.

1913. L. J. HOPPE, "I Believe in God," *BibToday* 43 (3, '05) 176-181.

After noting the baptismal origins of Christianity's creeds, the article discusses the biblical roots of the various elements in the phrase: "I believe in God the Father Almighty, creator of heaven and earth." It concludes with reflections on creation as a dynamic force moving to its perfection in Christ.—D.J.H.

1914. N. JASTRAM, "Man as Male and Female: Created in the Image of God," *Conc TheolQuart* 68 (1, '04) 5-96.

(1) In Scripture the "image of God" is equivalent to the likeness of God, that is, to be like God. (2) Distinctions can be made between the likeness one person has over against the likeness another person has, even though both are united as the one body of Christ. In this way the image of God is relevant to sexual distinctions. (3) The mystery of the unity of distinct persons in the Trinity and of the equality they share within an ordered relationship is reflected in the unity of humankind as male and female. (4) The image of God is compatible with ordered relationships, and the exercise of loving authority or submission to authority is one way in which people who are created in the image of God show that they are like him. Love and order are not mutually exclusive terms, but are intended by God to be found in unison.—D.J.H.

1915. E. KAPELLARI, "Die Heiligung des Wassers," *IntKathZeit/Communio* 34 (1, '05) 47-54.

After noting that water finds its highest significance in Christian baptism, the article discusses the natural symbolism of water; the religious symbolism of water; the "secret of baptism"; and baptism in the name of the Father, Son, and Holy Spirit.—C.R.M.

1916. K. KOCH, "Die christliche Taufe," *IntKathZeit/Communio* 34 (1, '05) 5-22.

With reference to various NT texts, the article first considers the basic dimensions of a Christian theology of baptism with reference to baptism as existential identification with Christ and to the baptismal obligation to live a Christian life. Then it discusses baptism in theology and pastoral practice today.—D.J.H.

1917. P. T. KROEKER, "Is a Messianic Political Ethic Possible? Recent Work by and about John Howard Yoder," *Journal of Religious Ethics* [Oxford—Malden, MA] 33 (1, '05) 141-174.

In *The Politics of Jesus* (1972; 2nd ed, 1994) Yoder challenged mainstream Christian social ethics by arguing that the NT account of Jesus founding a messianic community entails a normative politics not only for early Christianity but also for the contemporary church. The article interprets Yoder's challenge and his later elaborations of it with reference to critical scholarship on and about Yoder under three headings: Barth and biblical realism; Yoder and post-Constantinian, Augustinian theology; and Jewish and Christian political messianism.—D.J.H.

1918. P. J. LEITHART, "Old Covenant and New in Sacramental Theology New and Old," *ProEccl* 14 (2, '05) 174-190.

The article first examines several classic statements of western sacramental theology to explore more fully the problematics of old and new, and to suggest that semi-Marcionite sacramental theology is fairly pervasive in the tradition. Then it considers some 20th-century sacramental theologies to indicate that the same problematic has persisted. It observes that Christian sacramental theology must attempt to find what resources it can in the ritual texts of the OT, since NT sacramental theology was surely forged in a religious context centered on temple, sacrifice, circumcision, and ritual bath.—D.J.H.

1919. C. C. MARQUEZ, "New Testament Compassion: From Body Towards Theology," *Philippiniana Sacra* [Manila] 116 ('04) 337-348.

After surveying the various Greek words rendered as "compassion" in English, the article focuses on the term σπλαγχνίζομαι and its meanings in NT texts. It concludes that in the Bible compassion begins with the body, becomes a sign for human emotions, and leads to action on behalf of the afflicted. The compassion of God is most perfectly incarnated in Jesus.—D.J.H.

1920. B. MAURIE, "Dynamics of Inculturation. A Theologico-Scriptural Perspective," *Mission Today* [Shillong, India] 7 (2, '05) 123-136.

After explaining the concept of inculturation, the article traces God's positive relationship with his people throughout the OT, and focuses on God's identification with his people in the NT as seen in the incarnation of the Word and in Jesus' identification with Jewish culture and with every human culture. Then it considers the movement from inculturation to transculturation, and concludes that inculturation is one way of being faithful to Christ.—D.J.H.

1921r. D. MCILROY, *A Biblical View of Law and Justice* (Carlisle, UK: Paternoster, 2004).

I. MILLAR, "*A Biblical View of Law and Justice* by David McIlroy: A Review Article," *Anvil* 22 (2, '05) 109-112.—McIlroy's book fills a gap by undertaking a systematic study of law and justice in the Bible. It is a thoughtful, profound, well-written, and inspiring study.—D.J.H.

1922. C. H. MILLER, "Translation Errors in the Pontifical Biblical Commission's THE JEWISH PEOPLE AND THEIR SACRED SCRIPTURES IN THE CHRISTIAN BIBLE," *BibTheolBull* 35 (1, '05) 34-39.

The English version of the Pontifical Biblical Commission's 2001 document on the Jewish people and their Sacred Scriptures in the Christian Bible deviates significantly in numerous places from the sense of the French original [*NTA* 47, p. 177]. The article reviews the English and French texts of the book paragraph by paragraph to show the errors and the appropriate corrections for English readers.—C.R.M.

1923. A. T. MONERA, "The Christian's Relationship to the State according to the New Testament: Conformity or Non-conformity?" *AsiaJournTheol* 19 (1, '05) 106-142.

The article explores the Christian's relation to the state according to the NT by examining four representative passages: Rom 13:1-7; Mk 12:13-17; 1 Pet 2:13-17; and Revelation 13. It concludes that there is no single, unified attitude that dominates the NT, which appears to offer three distinct responses: subordination or conformity (Rom 13:1-7; 1 Pet 2:13-17), critical distancing (Mk 12:13-17), and resistance or nonconformity (Rev 13).—C.R.M.

1924. H. MÜHLEN, "'Wir als wir selbst sind mit euch': Grundverheissung des Neuen Bundes," *TheolGlaub* 95 (1, '05) 48-79.

The word "we" reveals an energy in which persons are deeply bound together. In the church's "we" the Holy Spirit provides the energy to endure the cross corresponding to an inconceivable unity in the resurrection of Christ. The claim that "we are one" in John's Gospel cannot be understood by human standards. The divine unity is founded on the "we" energy which is the Holy Spirit.—D.J.H.

1925. S. PALUMBIERI, "Ira, castigo e sacrificio. Una lettura comparata in chiave antropologica," *Salesianum* 67 (1, '05) 27-73.

Theodicies run the risk of justifying violence in order to guarantee divine justice as anger and punishment. After delineating the principal interpretations of sacrifice, the article considers the biblical innovation of separating the victim and culpability so that violence against the victim is no longer justified. The prophets exhort God's people to move from confiding in external rituals to recognizing the value of renewal from within. Jesus conquers violence with forgiveness and offers himself for the sanctification of humankind. God's wrath is only a complementary way of expressing his saving love.—D.J.H.

1926. M. PIETROBELLI, "La nostra risurrezione: quale prospettiva antropologica?" *Asprenas* [Naples] 51 (4, '04) 483-496.

After discussing the definition of the term "resurrection," the article notes some extrabiblical (Egyptian, Persian, Greek) images of life after death. Then with particular attention to the experience of Paul and the testimony of the Gospels, it considers the biblical anthropological vision of life after death.—D.J.H.

1927. B. E. REID, "What's Biblical about . . . the Rosary?" *BibToday* 43 (3, '05) 182-187.

After describing the prayer known as the Rosary, the article calls attention to the biblical roots of the four sets of "mysteries" of faith (joyful, sorrowful, glorious, luminous) that are the focus of meditation for each decade of the Rosary.—D.J.H.

1928. S. ROMANELLO AND R. VIGNOLO, "Sulla teologia della Bibbia," *Teologia* 30 (1, '05) 92-100.

Based on the major themes of a conference held in Milan in 2004 on the Scriptures of Israel and their normative place according to the NT, the article discusses in seven steps the notion of "fulfillment," and concludes that there is a pluriformity of paradigms for understanding the OT in the various NT writings.—D.J.H.

1929. F. ROSSI DE GASPERIS, "Le Nom qui veille sur l'espérance de Jérusalem," *Christus* 52 (206, '05) 209-216.

After reflecting on the OT themes of Jerusalem as the dwelling place of God and as the center of the world, the article considers the name of Jesus in relation to Jerusalem and the destiny of Israel. It concludes that our hope for Jerusalem rests not on human beings but on the names of God and of Jesus.—D.J.H.

1930. A. RUBERTI, "Gesù Cristo, Parola che Comunica," *RassTeol* 45 (5, '04) 717-749.

This reflection on Jesus as the word who communicates uses three NT texts as a framework: "Strive first for the kingdom of God and his righteousness" (Mt 6:33)—the "what" of communication; "it will not be so among you" (Mt 20:26)—the "how" of communication; and "the Word became flesh" (Jn 1:14)—the being of communication.—D.J.H.

1931. G. B. SAYLER, "Beyond the Biblical Impasse: Homosexuality Through the Lens of Theological Anthropology," *Dialog* 44 (1, '05) 81-89.

The five biblical texts often cited as "proof" that the Bible condemns homosexuality (Lev 18:22; 20:13; Rom 1:24-27; 1 Cor 6:9; 1 Tim 1:10) reflect a theological anthropology that is challenged within Scripture itself and that has been determined by the church to be contextual rather than binding in relation to other debated issues. The question before the church regarding homosexuality is, Which biblical theological anthropology will the church discern as normative in its discernment process? [The same issue contains responses to Sayler by A. C. Schifrin (pp. 90-92), D. Fredrickson (pp. 93-94), and P. T. Nash (pp. 95-97).]—D.J.H.

1932. M. THEOBALD, "'Tut dies zu meinem Gedächtnis!' Die Eucharistie in der frühen Kirche," *Orientierung* 69 (7, '05) 76-80.

The article first examines the historical roots of the Eucharist in the meal-practices of the earthly Jesus, his last meal with his disciples, and the Lord's Supper and the Easter experiences of the disciples. Then it considers the place and functions of the so-called narratives of institution in the early church, and reflects on how early Christians thought about the presence of the Lord in their eucharistic meals.—D.J.H.

1933. D. VAN BIEMA, "Hail, Mary," *Time* [New York] March 21 ('05) 60-64, 67-69.

A growing number of Christian thinkers who are neither Catholic nor Eastern Orthodox have concluded that their various traditions have shortchanged Mary in the very arena in which Protestantism most prides itself: the careful and full reading of Scripture. The article gives attention to various Protestant pastors and theologians (including NT scholar B. R. Gaventa) who have contributed to this development in the USA.—D.J.H.

1934. U. WERNIK, "Will the Real Homosexual in the Bible Please Stand Up?" *Theology & Sexuality* [London] 11 (3, '05) 47-64.

The three OT pairs—David and Jonathan, Ruth and Naomi, and Daniel and Ashpenaz—that are usually identified as homosexual are not necessarily so. Their significance lies in their being icons of friendship, compassion, and love in prehomophobia times. However, the very secret of Ecclesiastes-Qoheleth, an original voice in the Bible, unique in his philosophy and outlook, may well have been his homosexuality.—D.J.H.

## THE WORLD OF THE NEW TESTAMENT

1935. O. BOROWSKI, "Eat, Drink and Be Merry. The Mediterranean Diet," *NearEastArch* 67 (2, '04) 96-107.

With reference to OT texts and the Iron Age period in Israel, the article discusses various aspects of the "Mediterranean diet": foods for all occasions, baked goods, dairy products, meat dishes, seafood, fowl and poultry, fruits and other foods, food preservation, and food preparation. It concludes that the Mediterranean diet is not only very old but also geographically widespread. Its nutritional soundness, however, probably had more to do with social class than anything else.—D.J.H.

1936. S. GALLEY, "Jüdische und christliche Heilige — Ein Vergleich," *ZeitRelGeist* 57 (1, '05) 29-47.

The essay attempts a comparative description of the contexts and functions of Jewish and Christian saints according to the following outline: definitions—the saints and their legends; the history of Jewish and Christian hagiography; methodology (phenomenological comparison); and the effective history of the Elijah figure in Jewish and Christian hagiography (beginning with Hanina ben Dosa and the early Christian hermit Anthony).—C.R.M.

1937. M. M. HOMAN, "Beer and Its Drinkers: An Ancient Near Eastern Love Story," *Near EastArch* 67 (2, '04) 84-95.

There is clear evidence in the archaeological record of the ancient Near East of beer production and beer consumption (e.g. straws and straw-tip strainers, beer bottles, fermentation stoppers, beer jugs). *Šēkār,* or beer, played a large role in Israelite religion and society. For example, it was libated to Yahweh twice daily (Num 28:7-10), and Israelites drank it at sacrificial meals (Deut 14:26). The degree to which beer was disdained by classical authors has been greatly exaggerated.—C.R.M.

1938. L. J. HOPPE, "The Middle East: Then and Now," *BibToday* 43 (3, '05) 141-146.

The article describes the various lands that make up the Middle East and how they have been entwined with biblical history: Israel, Gaza, Egypt, Jordan, Syria, Lebanon, and Iraq.—D.J.H.

1939. G. KRON, "Anthropometry, Physical Anthropology, and the Reconstruction of Ancient Health, Nutrition, and Living Standards," *Historia* [Stuttgart] 54 (1, '05) 68-83.

On the basis of variations in height and other factors, it is fair to conclude that the overall standard of nutrition in the Greco-Roman Mediterranean often exceeded (sometimes by a significant margin) that of 18th- and early 19th-century Europe, and that the uncritical application of comparative evidence from the European *ancien régime* or the contemporary Third World to characterize Greco-Roman nutrition, health, and mortality is likely to paint an unrealistically pessimistic picture of ancient living standards.—D.J.H.

1940. K. MCCLYMOND, "The Nature and Elements of Sacrificial Ritual," *MethTheor StudRel* 16 (4, '04) 337-366.

After delineating basic sacrificial elements in the context of Vedic (ancient Hindu) and Israelite (biblical and rabbinic) traditions, the article makes three observations about the nature of sacrifice: (1) Since sacrifice is largely a nonviolent activity, it is inappropriate to focus on killing as a definitive or central element of sacrificial ritual. (2) Sacrificial theories that are driven by animal sacrifice need to be adjusted to address the full spectrum of sacrificial oblations and activity. (3) Sacrificial ritual is better understood as the dynamic interplay of various sacrificial elements than as a monolithic event marked by a single, definitive activity.—D.J.H.

1941. M. NEUJAHR, "When Darius Defeated Alexander: Composition and Redaction in the Dynastic Prophecy," *JournNearEastStud* 64 (2, '05) 101-107.

The Akkadian "Dynastic Prophecy" (BM 40623) 3.9-20 contains the egregiously erroneous report that Darius III, having suffered an initial setback, returned to repulse Alexander the Great and instituted a glorious period in Babylon. Comparison with other *ex eventu* prophecies that did not transpire in Dan 12:11-12 and *Sibylline Oracles* 4:49-101 suggests that what we have in the "Dynastic Prophecy" is the redacted version of an older composition that had concluded with an authentic attempt at predicting victory and a glorious reign for Darius III.—D.J.H.

1942. D. E. OAKMAN, "Culture, Society, and Embedded Religion in Antiquity," *BibTheol Bull* 35 (1, '05) 4-12.

This essay on the place of religion in society as it relates to Jewish and Christian origins first offers theoretical considerations on the relation between culture and society and the "embeddedness of religion," respectively. Then it treats religion's place in antiquity with respect to the Jerusalem Temple as a system of political economy and a social archetype, synagogue and *ekklesia* as centers of order and discontent, and "Jew" and "Christian" in the 1st century.—C.R.M.

1943. J. J. PILCH, "Status by Gender and Age," *BibToday* 43 (3, '05) 188-192.

The article first comments on gender and age as two determinants of ascribed status in ancient Mediterranean society. Then it considers patriarchal culture, cultural failure (Lk 15:11-32), and appearances and reality (Mt 21:28-31).—C.R.M.

1944. S. E. PORTER AND B. W. R. PEARSON, "Why the Split? Christians and Jews by the Fourth Century," *Journal of Greco-Roman Christianity and Judaism* [Sheffield, UK] 1 ('00) 82-119.

The essay discusses the state of affairs between Christians and Jews in the 4th century, ancient views on the split between Christianity and Judaism (supersessionism, apostasy by Christians, Roman views on their relationship), modern views on the split between Christianity and Judaism (cultic development, no relation between Christianity and Judaism, parting[s] of the ways), and explanations of the split. It observes that it seems that the split between Christianity and Judaism actually occurred at a very early date, and suggests that it was primarily the issue of ethnicity that opened up the divisions that led to the complete separation between Christianity and Judaism.—C.R.M.

1945r. A. F. SEGAL, *Life after Death* [*NTA* 49, p. 223].

B. J. SELTSER, "What Comes Next?" *Commonweal* 132 (6, '05) 26-27.—This book immerses us in how western religious traditions have conceptualized belief in the afterlife. Segal writes well, reads widely, and possesses a generosity of spirit, intellectual curiosity, and humility that are engaging and inviting. However, there are discussions of certain texts (especially NT texts) that are not authoritative and that mislead through oversimplification. More broadly, the focus on classical texts creates a misleading impression of the way these texts are actually read and used within the community.—D.J.H.

1946. J. H. M. STRUBBE, "Young Magistrates in the Greek East," *Mnemosyne* [Leiden] 68 (1, '05) 88-111.

The article challenges the view that young men (before the age of 22 or 25) institutionally participated in the government of their cities in the Greek East during the Hellenistic and Roman imperial periods. There was great reluctance to entrust responsible offices to young men. The positions that young notables held were liturgical offices and financial magistracies.—D.J.H.

## *Archaeology*

1947. S. Ahituv and A. Yardeni, "Seventeen Aramaic Texts on Ostraca from Idumea: The Late Persian to the Early Hellenistic Periods," *Maarav* [Rolling Hills Estates, CA] 11 (1, '04) 7-23, figs. 1-3, plates 1-9.

The article presents seventeen Aramaic texts from a private collection of 57 ostraca, which is part of a hoard of approximately 1,500 ostraca, all of which have come from the antiquities market. They bear affinity with some of the ostraca found in Be'er Sheba. All seventeen texts presented record the conveyance of products (e.g. barley, wheat, flour, oil); eight are dated (between 359-ca. 282 B.C.). Each text is accompanied by a description, translation, and brief commentary.—C.R.M.

1948. Anon., "Israeli Prosecutor Repudiates IAA Report on Forgery," *BibArchRev* 31 (3, '05) 46-47.

The Israel Antiquities Authority (IAA) report concluding that the James ossuary is a forgery is falling apart. Even the Israeli prosecutor has repudiated the IAA report. R. Reich has changed his view and now regards the inscription to be authentic. É. Puech now admits that he did not see the James ossuary inscription in the 1990s.—D.J.H.

1949. Anon., "Should the Israel Museum Take the Dayan Collection Off Display?" *BibArchRev* 31 (2, '05) 52-57.

While M. Dayan was undoubtedly a looter and tomb robber, that does not mean that we must be denied the opportunity to see and study the extremely important artifacts and inscriptions in the Dayan Collection at the Israel Museum.—D.J.H.

1950. Anon., "Update—Finds or Fakes? The Other Shoe. Five Accused of Antiquities Fraud," *BibArchRev* 31 (2, '05) 58-69.

In December 2004 four Israelis and one Palestinian Arab were indicted in Jerusalem on charges of running a massive forgery ring over several decades. One of the alleged forgeries is the James ossuary inscription. The article provides information about the indictment, the alleged forgers, the alleged forgeries, the accusers, whether the experts were fooled, the sleuths, the lawyers, the market shutdown, and further reading.—D.J.H.

1951. G. W. Buchanan, "The Area of the Temple at Zion," *ExpTimes* 116 (6, '05) 181-189. [See §§ 48-1276, 1913.]

(1) The temple at Zion and the altar could fit on the small ridge of the City of David because Solomon leveled off the sloping hill when he extended the perpendicular walls, following the program initially designed by the Jebusites, and filled in the empty space with stone and soil. (2) The temple was a strategic part of the City of David, being part of a strong fortress, with a mighty citadel and a smaller watchtower.—D.J.H.

1952. P. Davies, "Crypto-Minimalism," *JournSemStud* 50 (1, '05) 117-136.

Two recent books by W. G. Dever, *What Did the Biblical Writers Know and When Did*

*They Know It?* (2001) and *Who Were the Early Israelites and Where Did They Come From?* (2003), attempt to "correct" the "abuse of archaeology" by "revisionists" and to establish that archaeology can illuminate the "real" history of ancient Israel. But while caricaturing the work of "revisionists," Dever largely follows their methods and conclusions. Where he departs from them, he lapses into a naïve version of "biblical archaeology"—which he also criticizes. His attempt to elevate the merits of archaeology and archaeologists over biblical studies and its practitioners also obliges him to "revise" the less than glorious role that archaeologists have played in the last fifty years by resisting major advances in our understanding of ancient Israelite history.—D.J.H.

1953. C. Fuchs, "Demography, Literacy and Names Distribution in Ancient Jerusalem — How Many *James/Jacob* Son of *Joseph* Brother of *Jesus* Were There?" *PolishJourn BibRes* 4 (1, '04) 3-30.

In light of the James ossuary inscription [see § 47-508] the article considers the statistical aspects of the question concerning the likely total number of persons named James whose father's name was Joseph and who had a brother named Jesus who could have been buried in such an ossuary. It concludes that in light of the values selected for five parameters (e.g. period of time, birth rate, juvenile mortality), we would not expect to find more than one person who could have been buried in an inscribed ossuary such as the James ossuary.—C.R.M.

1954. E. L. Gibson, "Jews in the Inscriptions of Smyrna," *JournJewStud* 56 (1, '05) 66-79.

The epigraphic evidence suggests that the Jewish community at Smyrna took full part in the patterns of civic life. Even when Jews in nearby towns employed biblically inspired funerary maledictions to protect their grave sites, Smyrnaean Jews threatened fines to deter the violation of tombs as was part of the euergistic practices of their city. Furthermore, the subscription inscription *ISmyrna* 697 can be interpreted as reflecting an interest on the part of former Judeans now Smyrnaean residents and possibly Jews in participating in the local system of benefaction and honors. Rather than a hotbed of Jewish anti-Christian hostility, Smyrna may well have been another example of the vitality and integration of the Jewish community into the society and culture of Asia Minor.—D.J.H.

1955. S. Gibson and J. Tabor, "John the Baptist's Cave. The Case in Favor," *BibArchRev* 31 (3, '05) 36-41, 58.

The article describes the excavation of the "Cave of Suba," associated by the excavators with John the Baptist [see §§ 49-565, 1301], with attention to the materials found in it, its possible use for various ritual activities (e.g. water purification rites), and the drawings chiseled on its walls. Byzantine monks may have been attracted to the site by oral traditions going back to Roman times that connected it to John the Baptist.—C.R.M.

1956. Y. Hirschfeld with M. F. Vamosh, "A Country Gentleman's Estate. Unearthing the Splendors of Ramat Hanadiv," *BibArchRev* 31 (2, '05) 18-31.

The article describes the country villa and various artifacts associated with it that were uncovered during the fifteen-year excavation at Ramat Hanadiv (Horvat 'Eleq), located some three miles east of Caesarea. The occupants of this palatial complex, which contained at least 150 rooms, were likely one of the wealthy, well-connected Jewish families known in the NT as Herodians. Information on the spring at Ein Tzur, which supplied water to the estate, and on Qumran in light of Ramat Hanadiv is included.—C.R.M.

1957. L. K. Horwitz, "A Note on Fauna Recovered from the Tombs at Wadi el-Ḥalaf (near Khirbat Ras Abu Ma'aruf), Jerusalem," *'Atiqot* 48 ('04) 91-94.

The small assemblage of fauna remains from Wadi el-Ḥalaf comprises 110 identified animal bones and is derived from three burial caves. The assemblage includes domestic sheep, domestic goat, domestic cattle, donkey, dog, red fox, etc. It seems that the entire animal bone assemblage from the site postdates its being used as a tomb complex.—D.J.H.

1958. T. Kahana, "Human Skeletal Remains from Wadi el-Ḥalaf (near Khirbat Ras Abu Ma'aruf), Jerusalem," *'Atiqot* 48 ('04) 83-90.

During archaeological salvage excavations at Wadi el-Ḥalaf, six caves containing fragmentary skeletal human remains were uncovered. The majority of the remains were found in *kokhim,* on shelves, and in the soil fill of the burial caves. Eight ossuaries with human remains were recovered from Cave F. None of the skeletal remains in Wadi el-Ḥalaf was in articulation. The bones were found in association with Second Temple period materials. These human remains represent a sample of the Jerusalem population in the Second Temple period.—D.J.H.

1959. R. Kousser, "Creating the Past: The Vénus de Milo and the Hellenistic Reception of Classical Greece," *AmJournArch* 109 (2, '05) 227-250.

The Hellenistic statue of Aphrodite (ca. 150-50 B.C.) from Melos (the Venus de Milo) was originally set up within the civic gymnasium of Melos. The statue represented the delights of love for an audience of youthful male viewers nearing the age of marriage. Aphrodite likely held out an apple in token of her victory in the Judgment of Paris. The sculpture responds to and transforms both classical visual prototypes and earlier narratives of the judgment, familiar to Greek audiences from the period of Homer onward. The statue exemplifies a critical aspect of the gymnasium's role during the Hellenistic period: the creation of a standardized and highly selective vision of the past to serve as a model for the present.—D.J.H.

1960. M. Lönnqvist and K. Lönnqvist, "The Emergence of a New Archaeological Theory on the Qumran Community," *QumChron* 12 (2-4, '04) 81-107.

Spatial studies have brought forth new evidence supporting the view that the ruins of Qumran and the scrolls belong together. Moreover, the identification of Qumran as an Essene site is correct. But the nature of the Qumran community and its texts has not been previously viewed in the larger context of Jewish fugitives living in Egypt. Several traits in the Qumran material indicate that the community had roots not only in preexilic Judah but also among the Jewish military colonists in Egypt. The role of the Oniads as the last legitimate Zadokite high priests seems to have been central for the emergence of the community. The Tomb of Jason in Jerusalem provides the key for understanding the emergence of the Qumran community in relation to the Oniads and the Jewish fugitives in Egypt. The temple at Leontopolis broke the Deuteronomic laws, and the Oniads in Egypt clearly portrayed themselves as hellenized Jews. The leader of the Qumran community was identified as a new Moses who led the Jews out of Egypt and gave the new covenant to the community living in its "exodus" in the wilderness of Judea and awaiting the new world to come.—D.J.H.

1961. Z. U. Ma'oz, "Y a-t-il des Juifs sans synagogue? Le cas du Golan dans l'antiquité," *RevÉtudJuiv* 163 (3-4, '04) 483-493.

The presence of symbols supposedly combining Jewish and Christian motifs at some sites in the east of the Golan in late antiquity cannot be taken as proof of Jewish presence there.

Moreover, since there is no solid evidence for a synagogue in this area, there is no evidence for Jewish presence there. The idea of mixed communities of Jews and Christians in this region is not well founded. Maps, photographs, and drawings related to the topic appear on pp. 488-493.—D.J.H.

1962. S. P. Morris and J. K. Papadopoulos, "Greek Towers and Slaves: An Archaeology of Exploitation," *AmJournArch* 109 (2, '05) 155-225.

The article proposes a new contextual and transregional approach to the stone towers built in rural and urban Greece in classical and Hellenistic times that situates these structures more securely within the exploitation of the Greek landscape through extractive and productive technologies, and emphasizes their relations to the forms of dependent labor that enabled them. It suggests that these towers may have confined unfree labor under circumstances of absentee farming and mining by wealthy owners and tenants.—D.J.H.

1963. E. Netzer, "The Rebels' Archives at Masada," *IsrExplJourn* 54 (2, '04) 218-229.

Analysis of the distribution of the ostraca bearing Hebrew and Aramaic inscriptions found on the surface of Masada clearly points to the probability that some 60% of them originated in Room 184 on the north of the site, adjacent to the Water Gate. Most of these ostraca were revealed in Storeroom 113, located in the northwest of the Storeroom Complex and termed "the room of the lots," and the others were found in its close vicinity. During the First Jewish Revolt it seems that Room 184 served as a "field office" of the rebel community at Masada, which contained archives of sorts ("the rebels' archives"). The article discusses the location of the field office, how it functioned, and its role on "the night of the destruction." It concludes that there is an almost full correspondence between the archaeological data and Josephus' detailed description of everything relating to the siege of Masada in general and to the events of the night of the destruction in particular.—D.J.H.

1964. L. A. Nolan, "Emulating Augustus — The Fascist-Era Excavation of the Emperor's Peace Altar in Rome," *Archaeology Odyssey* [Washington, DC] 8 (3, '05) 38-47.

The *Ara Pacis* was excavated, reconstructed (largely on E. Petersen's plan), and put on display in conjunction with the *Mostra Augustea della Romanitá.* This 1938-39 exhibition included models, photographs, and plaster casts of sculpture and architecture, as well as artifacts from the Roman empire. The celebration was considered an academic success and Mussolini's most important cultural achievement.—D.J.H.

1965. Y. Peleg and D. Amit, "Another *Miqveh* near Alon Shevut," *'Atiqot* 48 ('04) 95-98.

The report describes the excavation of the second of two *miqvaot* [see § 44-1956] located near the twelfth milestone on the Roman road between Jerusalem and Hebron. This eastern installation differs from the smaller, western *miqveh* in its size, central rock column, and reuse in later periods as a water cistern and a dwelling cave. The typological data of this *miqveh* complex and its geographical location suggest that it served pilgrims on their way to the Jerusalem Temple during the late Second Temple period.—C.R.M.

1966. A. Retzleff and A. M. Mjely, "Seat Inscriptions in the Odeum at Gerasa (Jerash)," *BullAmSchOrRes* 336 ('04) 37-47.

The article discusses the seat inscriptions found in the odeum at Gerasa (A.D. 165-66) and what they reveal about its civic seating sections. It shows that the eastern *cuneus* was given over to the *boule* (ca. 275 seats) and that the three remaining *cunei* were originally divided among twelve civic tribes (ca. 65-70 seats for each tribe). At a later date a thirteenth section allocated to “the linen workers” was added to the area reserved for the tribes.—C.R.M.

1967. L. SCHIFFMAN, “Making the Bible Come to Life: Biblical Archaeology and the Teaching of Tanakh in Jewish Schools,” *Tradition* 37 (4, ’03) 38-49.

Jewish students at various levels ought to see that Orthodoxy can not only live with archaeology but also comfortably appreciate it. Many archaeological sites have yielded clues to understanding the historical and geographical background of scriptural narratives that would otherwise be confusing. Archaeology can be crucial to understanding *peshat* itself.—D.J.H.

1968. H. SHANKS, “Roundup of Annual Meetings,” *BibArchRev* 31 (2, ’05) 41-51.

This report on the annual meetings of various scholarly societies (SBL, ASOR, etc.) held in San Antonio, Texas, in November 2004 gives particular attention to several papers on archaeology and then focuses on the ongoing controversies regarding unprovenanced artifacts and private collections.—D.J.H.

1969. O. SHURKIN, “Sdwt qbwrh w’zwr tʿšyyh bww’dy ’l-ḥalap (šwly ḥrbt rā’s ’abbu maʿrup) btḥwmy škwnt psgt z’b h, yrwšlym (Burial Grounds and an Industrial Area in Wadi el-Ḥalaf [near Khirbat Ras Abu Ma‘aruf] in Pisgat Ze’ev, Jerusalem),” *‘Atiqot* 48 (’04) 27*-58* (152-155).

All but one of the burial caves discovered at Wadi el-Ḥalaf can be ascribed to the early Roman and Byzantine periods. These caves are mainly hewn tombs with shelves on three sides, but each cave is unique with the addition of several building elements. Nine ossuaries were found at the site, eight in Cave F and one in Cave C. Inscriptions and incisions are written on three of the ossuaries.—D.J.H.

1970. T. STAUBLI, “Land der spriessenden Zweige,” *BibKirch* 60 (1, ’05) 16-22.

The article first discusses the branch in the ancient Near East as a symbol of the goddess, as an attribute of the weather god, and as a cipher for regeneration, as well as further developments of branch symbolism. Then it considers the uses of branches and other plant motifs on Jewish coins and other artifacts in the Greco-Roman period. Forty-nine illustrations accompany the main text.—D.J.H.

1971. P. W. VAN DER HORST, “*Inscriptiones Judaicae Orientis*: A Review Article,” *Journ StudJud* 36 (1, ’05) 65-83.

The three volumes entitled *Inscriptiones Judaicae Orientis* [see *NTA* 48, pp. 634, 644; § 49-1279] will become standard reference works for decades to come. The authors have done the world of Judaic scholars an immense service by painstakingly collecting this material that is so widely scattered, and by elucidating it by their expert comments. Although there is much to be criticized on the level of details, in general it should be said that these volumes are excellent tools for further study of aspects of the early Jewish world that are often not mentioned at all in the literary sources.—D.J.H.

1972. Z. YEIVIN, “Byt hknst b’štmwʿ l’wr ḥpyrwt 1969 (The Synagogue at Eshtemoa‘ in Light of the 1969 Excavations),” *‘Atiqot* 48 (’04) 59*-98* (155-158).

The article describes what has been learned from the renewal of the excavation of the synagogue at Eshtemoa‘, ca. 15 kilometers south of Hebron, in 1969, with particular attention to its structure and history. It concludes that the building with the exedra in its front and three niches in the northern wall accessed by way of a *bema,* were built in a single phase, in the Late Roman period, apparently during the 2nd or 3rd century A.D.—D.J.H.

1973. P. H. YOUNG, "The Cypriot Aphrodite Cult: Paphos, Rantidi, and Saint Barnabas," *JournNearEastStud* 64 (1, '05) 23-44.

After general observations about Aphrodite the Cypriot fertility goddess, the article discusses the archaeological evidence for the sanctuary of Aphrodite at Palaiapaphos on Cyprus, and describes cultic activity at this sanctuary. Next it considers the male consort of Cypriot Aphrodite, and Rantidi as the sanctuary of the Paphian Aphrodite's consort. Then it suggests that *Acts of Barnabas* 18–19 may mention both sanctuaries, and thus add important new evidence linking cultic activity at the Aphrodite sanctuary of Palaiapaphos to the likely sanctuary of her consort at Rantidi.—D.J.H.

Archaeology, §§ 49-1682, 1935, 1937, 2044.

## *Dead Sea Scrolls*

1974. K. ATKINSON, "Anti-Roman Polemics in the Dead Sea Scrolls and Related Literature: Their Later Use in John's Apocalypse," *QumChron* 12 (2-4, '04) 109-122.

The appearance of anti-Roman rhetoric in such Jewish documents as *Psalms of Solomon* 17, 4Q161, 4Q285, 1QSb, 4Q246, 4Q252, 4Q174, and *Testament of Moses* provides evidence for the existence of common exegetical traditions known across sectarian lines that were already employed by the 1st century B.C. to undermine the political authority of the current Roman rulers and their subordinates. These texts advocate forms of violent resistance, including martyrdom, to summon God's destroying angelic army to vindicate the righteous. Although the author of Revelation wrote at a considerably later time, he nevertheless built on this preexisting body of Jewish interpretation to advocate a lifestyle of absolute purity and social withdrawal, in conjunction with martyrdom, to bring about the kingdom of God.—D.J.H.

1975. W. BAXTER, "*1QSb*: Old Divisions Made New," *RevQum* 21 (84, '04) 615-629.

After surveying and critiquing the major division proposals for 1QSb, the article proposes and defends a new tripartite subdivision of the text, suggesting that 1QSb presupposes a single (royal) messiah: blessing on the faithful (i 1–iii 21); blessing on the Zadokite priesthood (iii 22–v 19); and blessing on the royal messiah (v 20-29).—D.J.H.

1976. M. J. BERNSTEIN, "Klkl šmšmʿwtw ykl (*Klkl* in the Meaning of *ykl*)," *Lĕšonénu* [Jerusalem] 67 (1, '04) 45-48.

The article discusses the use in the Dead Sea scrolls of the quadriliteral *klkl* followed by an infinitive as the equivalent of *ykl* ("be able"), notes a possible source in Biblical Hebrew, and suggests how the semantic development proceeded from "endure, contain" to "be able."—D.J.H.

1977. G. J. BROOKE, "The Scrolls in the British Media (1987-2002)," *DeadSeaDisc* 12 (1, '05) 38-51.

This investigation of how the Dead Sea scrolls have been treated in the British media between 1987 and 2002 shows that there has been and will no doubt continue to be an ongoing media interest in the scrolls, and that there is a definite trend both in the British broadsheets and in television documentaries toward increasing sensationalism. There does remain a place for informative educative journalism. Those whose primary research lies with the Dead Sea scrolls need to convey to as wide an audience as possible why these documents are so very exciting.—D.J.H.

1978. P. R. CALLAWAY, "Reflections on the Language of the 'Historical' Dead Sea Scrolls," *QumChron* 12 (2-4, '04) 123-126.

The language of the "historical" Dead Sea scrolls does not really paint a history at all. This language teaches a form of scribal clarification by obfuscation. That is, the authors make their observations in ways that continue to conceal identities as if they did not really matter, or to readers who may have known how to understand their vague and generalizing scenarios.—D.J.H.

1979. R. CLEMENTS, "On the Fringe at the Center: Close Encounters between 'Popular Culture' and the Orion Center for the Study of the Dead Sea Scrolls," *DeadSeaDisc* 12 (1, '05) 52-67.

After providing basic information about the founding (1995) and activities of the Orion Center for the Study of the Dead Sea Scrolls and Associated Literature, the article discusses the Orion website in the context of the burgeoning web culture of the Dead Sea scrolls, and describes other websites that tap into the scrolls in some way. It concludes that the challenge of the web means that the pedagogical task of the Orion Center is becoming more complex.—D.J.H.

1980. R. CLEMENTS AND S. ZILBERFARB-ESHKOLI, "The Orion Center Bibliography of the Dead Sea Scrolls (January-June 2004)," *RevQum* 21 (84, '04) 659-673.

This installment [see § 49-607] provides bibliographical information for recently published books and articles on the Dead Sea scrolls and related topics. The list is arranged alphabetically according to the authors' surnames from P. S. Alexander to B. Zuckerman.—D.J.H.

1981. S. J. D. COHEN, "False Prophets (4Q339), Netinim (4Q340), and Hellenism at Qumran," *Journal of Greco-Roman Christianity and Judaism* [Sheffield, UK] 1 ('00) 55-66.

The creation of thematic lists based on data from a closed "canon" of authoritative texts is an expression of Hellenistic textual scholarship. The Qumran list of false prophets (4Q339) and perhaps also the list of *netinim* (4Q340) provide our earliest evidence for the penetration of this type of scholarship into Jewish circles, both for those who wrote in Hebrew and those who wrote in Aramaic.—D.J.H.

1982. D. DŁUGOSZ, "Qumrân et le judaïsme du tournant de notre ère. Table ronde au Collège de France," *QumChron* 12 (2-4, '04) 181-184.

The article reports on a conference held in Paris in November 2004 on Qumran and early Judaism, with particular attention to the papers given by A. Lemaire, D. Dimant, E.-M. Laperrousaz, M. Langlois, F. García Martínez, M. Tardieu, F. Schmidt, É. Puech, M. Hadas-Lebel, S. Mimouni, and F. Siegert.—D.J.H.

1983. J. S. Du Toit and J. Kalman, “Great Scott! The Dead Sea Scrolls, McGill University, and the Canadian Media,” *DeadSeaDisc* 12 (1, ’05) 6-23.

In the first two decades after the discovery of the Dead Sea scrolls, the distinctively Canadian perspective was due largely to R. B. Y. Scott of McGill University, who employed the Canadian press to spread word of the scrolls and thus generate funds for the attempted purchase of Cave 4 material by McGill University in 1954. In the 1990s, the media took the initiative but at this point had several Canadian scrolls scholars to whom it could turn for insight.—D.J.H.

1984. M. L. Grossman, “Mystery or History: The Dead Sea Scrolls as Pop Phenomenon,” *DeadSeaDisc* 12 (1, ’05) 68-86.

In the last decade and a half the Dead Sea scrolls have gained name recognition but little close scrutiny in the context of popular discourse. The combination of public awareness and lack of detail has turned the scrolls into an open signifier for popular religious meaning. Audiences with present-day religious concerns can find many things in the scrolls. However, the popular interpretations of the scrolls are generally grounded in decontextualized and redirected understandings of claims that actually originated in scholarly discourse.—D.J.H.

1985. M. L. Grossman and C. M. Murphy, “Introduction: The Dead Sea Scrolls in the Popular Imagination,” *DeadSeaDisc* 12 (1, ’05) 1-5.

After noting the importance of scholars engaging the interested public regarding the content and significance of the Dead Sea scrolls, the article describes various attempts at doing so in light of the articles contained in the issue [see §§ 49-1977, 1979, 1983, 1984, 1990, 1997, and 2000]. It also supplies annotated lists of print resources and electronic resources.—D.J.H.

1986. S. Hauter et al., “Toilet Practices among Members of the Dead Sea Scrolls Sect at Qumran (100 BCE-68 CE),” *RevQum* 21 (84, ’04) 579-584.

The article describes the Essene sect’s unique toilet practices, which were designed for reasons of ritual purity, and how they were hygienically perilous, leading to the contraction of various parasites and other pathogens, and probably to the early deaths (on average at age 34) of the commune’s male population. The article was authored by Hauter, F. Bouchet, K. Y. Mumcuoglu, and J. E. Zias.—C.R.M.

1987. P. Höffken, “Zu der Jesajahandschrift 1QJes$^{b}$ und ihrer Textgliederung,” *RevQum* 21 (84, ’04) 585-595.

The division of passages in 1QIsa$^{b}$ has not found much interest in recent research. But a comparison with the Masoretic text and 1QIsa$^{a}$ shows that 1QIsa$^{b}$ has a very independent form of segmentation of passages into literary units. The difference is greater than has been previously recognized.—D.J.H.

1988. S. Hultgren, “A New Literary Analysis of *CD* XIX-XX, Part I: *CD* XIX:1-32a (with *CD* VII:4b-VIII:18b). The Midrashim and the ‘Princes of Judah,’” *RevQum* 21 (84, ’04) 549-578.

CD xix 5b-32a (= vii 9–viii 18b) constitutes a literary unity. Previous scholarship has failed to recognize that *šry yhwdh* should be understood as “those who depart from Judah” rather than "princes of Judah." Thus xix 15b-25a (= viii 3b-12) is also directed against apostates and fits the context. The Isaiah (A text) and Zechariah-Ezekiel (B text) midrashim are both original, and help to confirm the unity of the text.—D.J.H.

1989. M. Kister, "Mylym wʿnyyny lšwn mṣpwny mbdr yhwdh (Lexical and Linguistic Gleanings from the Dead Sea Scrolls)," *Lĕšonénu* [Jerusalem] 67 (1, '04) 27-44.

The article suggests new interpretations for words and phrases in 4Q525 5 12; 4Q434 1 i 6; 1QM vi 12; 4Q416 2 iii 8; 1QS x 8; and 4Q265 7 ii 11-13.—D.J.H.

1990. J. H. Mahan, "The Dead Sea Scrolls in Popular Culture: 'I can give you no idea of the contents,'" *DeadSeaDisc* 12 (1, '05) 87-94.

In response to papers in the same issue that address the Dead Sea scrolls in the popular imagination [see § 49-1985], the article treats three topics: the role of scholars and popular perceptions of scholarship, the mass media and how they function, and the scrolls themselves. It concludes that if scrolls scholars genuinely want to impact the public perceptions of the scrolls, they will need to make a greater effort to understand the mass media world where the meaning of the scrolls is being contested.—C.R.M.

1991. S. Mędala, "The Alcimus of History and the Author of 1QH X-XVII," *QumChron* 12 (2-4, '04) 127-143.

The figure of Alcimus (see 1 Maccabees 7; 2 Maccabees 14) the prophetic poet seeking to win popularity by means of his language, the person who was the focus of conflict within Judaism, and the man defending his dignity against his adversaries corresponds well with the author of 1QH x–xvii (formerly ii-ix). The latter composes songs to express his love for the people, to explain the conflicts centering on his person, to stress his innocence, and to justify his continuing in office despite attacks from his adversaries.—D.J.H.

1992. G. W. E. Nickelsburg, "The Greek Fragments of *1 Enoch* from Qumran Cave 7: An Unproven Identification," *RevQum* 21 (84, '04) 631-634.

The identification of Greek fragments from Qumran Cave 7 with parts of *1 Enoch* 92–105 is as unproven as previous attempts to assign them to the NT. The Qumran fragments are too small, and the Chester Beatty-Michigan papyrus of *1 Enoch* is a notoriously corrupt and defective text.—D.J.H.

1993. S. Paganini, "Qumran, i manoscritti del Mar Morto, gli Esseni. Un problema aperto," *StudPat* 52 (1, '05) 149-170.

After discussing the relationship between archaeology and exegesis with regard to the Qumran scrolls, the article explains the "standard" interpretation based on hypotheses about the Essenes, opposition to the Hasmoneans, and the monastery. Then it notes some problems with the traditional interpretation, and describes the Qumran people as a sect with a very large variety of disparate elements.—D.J.H.

1994. M. Popović, "A Note on the Reading of *šmwnh* and *ʿmwd hšny* in *4Q186 2 i 7*," *RevQum* 21 (84, '04) 635-641.

On material grounds the conclusion must be that we do not have a numerical sequence in 4Q186 2 i 7 like *šmwnh wʾ[ḥt]*, and that the fragment with the phrase *ʿmwd hšny* has been misplaced.—D.J.H.

1995. D. Rothstein, "Joseph as Pedagogue: Biblical Precedents for the Depiction of Joseph in *Aramaic Levi* (4Q213)," *JournStudPseud* 14 (3, '05) 223-229.

In light of the biblical and postbiblical references to Joseph's role as a teacher/mentor (see Ps 105:22 and Gen 45:8) along with the motifs shared by Abraham and Joseph (see *Genesis Apocryphon*), the article suggests that the active participial form *mʾlp* ("had taught") seems no less appropriate than those readings preferred by the editors of 4Q213 1 i 11-12.—D.J.H.

1996. D. Rothstein, "Women's Testimony at Qumran: The Biblical and Second Temple Evidence," *RevQum* 21 (84, '04) 597-614.

The study reexamines all the arguments presented to date regarding the testimony of women at Qumran and demonstrates that the objections against the possibility of a wife testifying are largely without foundation. There is good reason to believe that the sect allowed and even required a wife to be forthcoming with any information pertaining to her husband's illicit conduct (see 1QSa i 9-11).—C.R.M.

1997. L. H. Schiffman, "Inverting Reality: The Dead Sea Scrolls in the Popular Media," *DeadSeaDisc* 12 (1, '05) 24-37.

In general the media have tended to invert reality and to portray the scrolls as relevant to Christianity and not Judaism, as remaining unpublished (or hidden) due to alleged threats to Christian (or even Jewish) faith, and as still under the control (although they never were) of the Vatican. This inversion of reality is to be expected in sensationalist articles or videos. More surprising is the fact that supposedly responsible journalists often use these misconceptions as a come-on, allow responsible scholars to counter them, and then leave readers with the impression that there are varying views of equal legitimacy.—C.R.M.

1998. H. Sefer, "Hkrwnwlwgyh šl hqmt hkt bbryt dmšq whštqpwth bmʾwrʿwt hmlḥmh hswryt hḥmyšyt (The Chronology of the Emergence of the Qumran Community in CD I,1 – II, 1 and its Reflection in the Crisis of the Fifth Syrian War)," *Tarbiz* [Jerusalem] 73 (1, '03) 5-24.

The publication of 4QMMT has strengthened the reliability of the description in CD i 1–ii 1 about the halakic polemics with the Jerusalem authorities as the background for the emergence of the Qumran community. A possible chronological background in the crisis posed by the Fifth Syrian War is suggested by comparison of this discourse with the pesharim in CD viii 16-18 and xix 29-31, which contain similar details about the community's polemics at the time of its inception.—D.J.H.

1999. A. Shemesh, "Mgylh 4Q251 — Mdrš mšpṭym (4Q251: *Midrash Mishpatim*)," *Tarbiz* [Jerusalem] 73 (1, '03) 25-49.

All of 4Q251's identifiable and legible fragments treat halakic matters. The work is unique in its use of a mixed variety of styles in treating halakic matters. Several of its fragments present halakot apodictically as in *Damascus Document,* while others use the "rewritten Bible" style found in *Temple Scroll, Jubilees,* and *Reworked Pentateuch.*—D.J.H.

2000. M. Silk, "Why the Papers Love the Scrolls," *DeadSeaDisc* 12 (1, '05) 95-100.

In light of essays in the same issue that address the Dead Sea scrolls in the popular imagination [see § 49-1985], the article suggests that the central problem with the media's treatment of the scrolls has to do with the fact that the scrolls have always had the capacity to inspire some credentialed academics to make untrue sensational claims. This is what opened the door to journalistic sin—it is why the papers love the scrolls. The real challenge is to figure out a way for journalists to track ongoing progress in understanding the significance of the scrolls.—C.R.M.

2001. E. TIGCHELAAR, "Minuscula Qumranica I," *RevQum* 21 (84, '04) 643-648.

This note lists Qumran fragments that have been published under multiple manuscript numbers, some fragments (or pieces of fragments) published in DJD but lacking in the plates, cases of lack of correspondence between transcriptions and photographs of fragments on the DJD plates, some unpublished fragments of biblical manuscripts, and comments on the small fragments of PAM 43.563 published by É. Puech.—D.J.H.

2002. E. J. C. TIGCHELAAR, "'These are the names of the spirits of . . .': A Preliminary Edition of *4QCatalogue of Spirits (4Q230)* and New Manuscript Evidence for the *Two Spirits Treatise (4Q257* and *1Q29a*)," *RevQum* 21 (84, '04) 529-547.

The article first presents an edition and preliminary commentary for the text known as *4QCatalogue of Spirits.* The only sizable fragment (4Q230 1) contains the names of several spirits of vices and in view of its similarities with the lists in 1QS iv 9-14 presents new evidence for the "Two Spirits" treatise. It also suggests that 4Q487 37 and 4Q502 16 should be reassigned to 4Q257 and placed in column v. Finally it proposes that 1Q29 13-17, hesitantly assigned by J. T. Milik to 1Q29, are the remnants of a separate manuscript with an alternative text of the "Two Spirits" treatise.—D.J.H.

Dead Sea Scrolls, §§ 49-1576, 1705, 1960, 2004–2005, 2040.

## *Jewish World*

2003. S. ALMADA, "El libro de Ben Sirá, encrucijada entre culturas y cosmovisiones religiosas," *RevistBíb* 66 (3-4, '04) 135-156.

This introduction to the book of Sirach first discusses its historical context, the various textual witnesses to it, and the character of the language in its Hebrew version. Then it offers some keys to reading the book, with special attention to the wisdom of Ben Sira and to his views on Jewish life at the crossroads between cultures and religious visions of the world.—D.J.H.

2004. J. S. BERGSMA, "Once again, the Jubilee, every 49 or 50 years?" *VetTest* 55 (1, '05) 121-125.

The Jubilee Year should not be considered concurrent with the Sabbatical Year but subsequent to it. Nonetheless, the Jubilee cycle should be forty-nine years in length, because the Jubilee Year is simultaneously the fiftieth year of the previous cycle and the first year of the next cycle. This position is based on talmudic references to Rabbi Judah ben Ilai, *Jubilees,* and 4Q379 12.—D.J.H.

2005. G. J. BROOKE, "Men and Women as Angels in *Joseph and Aseneth,*" *JournStudPseud* 14 (2, '05) 159-177.

This discussion of the angelic in the Qumran scrolls and in *Joseph and Aseneth* treats angelomorphism in the Dead Sea scrolls, angelomorphism in *Joseph and Aseneth* (Joseph, Aseneth, Jacob), and angelomorphism and the problems of religious location and dating. It concludes that it can be convincingly argued that the role of angelomorphism in *Joseph and Aseneth* could have been appreciated by many Jewish readers and hearers at any time in the late Second Temple period and beyond, and that it is possible that *Joseph and Aseneth* was composed well before the end of the 3rd century A.D.—C.R.M.

2006. C. BURCHARD, "Joseph und Aseneth. Eine jüdisch-hellenistische Erzählung von Liebe, Bekehrung und vereitelter Entführung," *TheolZeit* 61 (1, '05) 65-77.

After describing the content of *Joseph and Aseneth,* the article discusses its structure and literary form, tradition (language and style, sources), and origin. Then it focuses on the figure of Aseneth as legitimating the Egyptian Diaspora as part of Israel, as an exemplary proselyte, and as the link between Jews and proselytes.—D.J.H.

2007. C. BURCHARD, "The Text of *Joseph and Aseneth* Reconsidered," *JournStudPseud* 14 (2, '05) 83-96.

After noting the scholarly preference for the "long text" of *Joseph and Aseneth,* the article describes attempts by A. Standhartinger and R. S. Kraemer, respectively, to turn the tide in favor of the "short text," and tries to show why the long text remains the better option. Then it discusses the new edition (2003) prepared by Burchard with the assistance of C. Burfeind and U. B. Fink.—D.J.H.

2008. R. D. CHESNUTT, "Perceptions of Oil in Early Judaism and the Meal Formula in *Joseph and Aseneth,*" *JournStudPseud* 14 (2, '05) 113-132.

In various ancient Jewish sources, oil ranks with food and drink as those items deemed most vulnerable to pagan defilement, and conversely, if used properly, as representative items to express a distinctive Jewish identity. The representative use of daily food, wine, and oil as identity markers in early Jewish sources sheds more light on the triadic formula in *Joseph and Aseneth* than do the various ritual meals with which comparisons and connections have frequently been drawn.—D.J.H.

2009. J. J. COLLINS, "*Joseph and Aseneth*: Jewish or Christian?" *JournStudPseud* 14 (2, '05) 97-112.

After noting in the context of apocryphal and pseudepigraphical writings that the question of the Jewish or Christian authorship of any particular document cannot be decided by general considerations of principle, the article considers the case of *Joseph and Aseneth.* It treats the core issues of the story; the issue of intermarriage; the second story—the conflict with Pharaoh's son; and the question of date. It concludes that the balance of probability still favors the consensus view that *Joseph and Aseneth* originated in Hellenistic Judaism.—C.R.M.

2010. É. COTHENET, "Synagogue. Origine, transformations, lecture de la Torah et prière," *EspVie* 114 (118, '04) 9-12.

After cautionary comments on the dangers of anachronism and the necessity of careful distinctions (Diaspora and Land of Israel, pre- and post-A.D. 70) in the study of the early synagogue, the article treats terminology (προσευχή, συναγωγή, ἐκκλησία), the origin and development of the synagogue, the reading of Scripture and prayer in the ancient synagogue, and theological perspectives.—C.R.M.

2011. M. Del Verme, "Sui rapporti tra *2Baruc* e *4Ezra.* Per un'analisi dell'apocalittica 'danielico-storica' del I sec. e.v.," *Orpheus* [Naples] 24 (1-2, '03) 30-54.

After surveying scholarship on *2 Baruch* and *4 Ezra,* the article examines relations between them with regard to pseudepigraphy, "narrative" models of revelation, literary and/or ideological themes, and the locus of revelation. It concludes that these two works stand in continuity with and actualize the apocalyptic tradition inaugurated in Daniel which locates revelation in a specific historical context (unlike the Enochic tradition of apocalyptic).—D.J.H.

2012. P. de Martin de Viviés, "La littérature intertestamentaire: 1. Le livre d'Hénoch éthiopien," *EspVie* 115 (119, '05) 16-23.

After explaining what intertestamental literature is and giving a brief inventory of what constitutes it, the article focuses on *1 Enoch,* with particular attention to its major parts: Book of the Watchers, Book of Parables, Book of the Luminaries, Book of Dreams, and Epistle of Enoch. Finally it notes some themes that are found throughout the work.—D.J.H.

2013. P. de Martin de Viviés, "La littérature intertestamentaire: 2. Le livre des Jubilés," *EspVie* 115 (120, '05) 12-18.

After describing the content of *Jubilees* and the manner in which it follows the main lines of the narratives of Genesis (condensations, omissions, corrections, additions, explications), the article discusses the literary genre of *Jubilees,* its interest in calendrical issues, the author and date of the composition, and its principal theological themes.—C.R.M.

2014. P. de Martin de Viviés, "La littérature intertestamentaire: 3. Les testaments des douze patriarches," *EspVie* 115 (121, '05) 11-19.

After an overview of the genre and compositional principles of *Testaments of the Twelve Patriarchs,* the article first treats the question of the origin of the book. Next it shows how each testament (Reuben, Simeon, Levi, Judah, Issachar, etc.) evokes glorious or not so glorious episodes of its namesake's past in order to draw some lesson for his descendants. Then it highlights some notable characteristics of the text (its moral teaching, the universal extent of the Law, marked dualism, royal and priestly eschatological messianism), and comments on early Christian interest in it.—C.R.M.

2015. P. de Martin de Viviés, "La littérature intertestamentaire: 4. Le quatrième Esdras," *EspVie* 115 (122, '05) 10-17.

After listing the various ancient writings associated with Ezra, the article discusses the manuscripts, language, and date of *4 Ezra* (= 2 Esdras 3–14). Then it considers the contents of the work's seven major sections (3:1–5:19; 5:21–6:34; 6:35–9:59; etc.) and reflects on its major themes and some NT parallels.—D.J.H.

2016. T. V. Evans, "Approaches to the Language of the Septuagint," *JournJewStud* 56 (1, '05) 25-33.

The question of the character of translation Greek has always been, and remains, the basic problem of Septuagint philology. Two basic questions of broad significance for LXX studies should be reconsidered: How are we to define the character of LXX syntax? and Is it appropriate to use the evidence of the LXX in studying the general development of the Greek language during the early Koine period? The article shows through a series of examples the importance of treating not only Hebrew influence but also natural Greek factors in explorations of LXX language. It concludes that we must move beyond the "LXX syntax equals Hebrew syntax" position in interpreting LXX language.—C.R.M.

2017. N. Fernández Marcos, "Some Pitfalls of Translation Greek," *Sefarad* 64 (2, '04) 341-362.

If the Septuagint is to be used critically, it is essential to start by unmasking the corruptions, misreadings, or mistranslations that lie within it. The completion of a Greek-Hebrew Index of the Antiochene Text in the Historical Books is an excellent opportunity to go through the whole translation process and detect the most common mistakes, the main difficulties met by translators, and the mechanisms employed to overcome them. The article provides examples under four headings: inner-Greek corruptions, a different reading of the consonantal text, interchange of similar letters, and traces of a different *Vorlage*.—D.J.H.

2018. D. M. Gurtner, "The 'House of the Veil' in Sirach 50," *JournStudPseud* 14 (3, '05) 187-200.

The article contends that the Hebrew phrase *mbyt hprkt* in Sir 50:5 reflects a similar phrase in the OT (see Exod 26:33; Lev 16:2, 12; Num 18:7) and likewise means "from inside the veil." This indicates that the sacrifice in view in Sirach 50 is that of the Day of Atonement.—D.J.H.

2019. N. Hacham, "The *Letter of Aristeas*: A New Exodus Story?" *JournStudJud* 36 (1, '05) 1-20.

The core of the ideology of *Letter of Aristeas* is easily discernible: a combination of total loyalty to Judaism and of deep and active involvement with the Hellenistic world and its culture. Consistent with this ideology is the view that this book provides a new account of the foundation stories of the Israelites (the stories of the exodus and the giving of the Torah) in order to give a religious justification for residence in Egypt and to create friendly relations between Jews and foreigners in Egypt. *Letter of Aristeas* attempts to create the foundation story of Hellenistic Jewry.—C.R.M.

2020. O. Hofius, "Der Septuaginta-Text von Daniel 7,13-14. Erwägungen zu seiner Gestalt und seiner Aussage," *ZeitAltWiss* 117 (1, '05) 73-90.

The words ὡς παλαιὸς ἡμερῶν παρῆν in Dan 7:13c LXX are a statement about the παλαιὸς ἡμερῶν mentioned in 7:9-10. Therefore Dan 7:13-14 is not speaking about a messianic figure who is brought uniquely into proximity with God ("and he was present as/like one advanced in years"). The christological interpretation of Dan 7:13, which is visible in texts like Mk 14:62 parr. and Rev 1:12b-15, is in no way prefigured in the LXX translation of the vision report in Dan 7:13-14.—D.J.H.

2021. C. Houtman, "Rewriting a Dramatic Old Testament Story: The Story of Jephthah and His Daughter in Some Examples of Christian Devotional Literature," *BibInt* 13 (2, '05) 167-190. [See § 48-1363.]

The article describes and analyzes four examples of the literary rewriting of Judg 11:29-40 in devotional literature from the late 18th to the early 20th century by A. G. Bruinses, V. Zapletal, W. Bilderdijk, and H. Tollens, respectively. All do away with the simplicity and neutrality found in the biblical story of Jephthah and his daughter, and turn it into high drama with sharply drawn and distinct protagonists and a sometimes exuberant depiction of atmosphere. In the hands of these authors the story becomes the bearer of theological ideas and moral views that they and their times espoused.—D.J.H.

2022. S. Inowlocki, "'Neither Adding nor Omitting Anything': Josephus' Promise not to Modify the Scriptures in Greek and Latin Context," *JournJewStud* 56 (1, '05) 48-65.

The paper seeks to shed light on Josephus' claim that he did not modify the Scriptures in his *Antiquities* (see 1:17), whereas in practice he definitely did so. With reference to a variety of other texts it shows that in antiquity a text was seen not so much as a combination of words than as the privileged conveyor of a specific meaning transcending words and letters. Josephus probably saw his *Antiquities* more as an interpretation than as an accurate translation. The apparent contradiction between Josephus' promise not to modify the Scriptures and his actual methodology proves to be consistent with the ancient citation/translation technique and the philosophy of language represented by Porphyry, Aristobulus, Cicero, Plato, and *Corpus hermeticum* XVI. For Josephus text translation involved both being faithful to the original content and adapting the *lexis* according to the context of reception.—C.R.M.

2023. N. M. Kennell, "New Light on 2 Maccabees 4:7-15," *JournJewStud* 56 (1, '05) 10-24.

The Greek inscription containing two letters from the Attalid king Eumenes II to the Phrygian community of Tyriaion written shortly after 189 B.C. contains striking verbal parallels with 2 Macc 4:7-15 and illuminates what Jason and the Hellenizers at Jerusalem intended. Based on the new information from the Tyriaion letter, we may conclude that Jason received permission to convert Jerusalem into a Greek polis with a gymnasium and to inscribe people in Jerusalem as Antiochenes. It is also clear that the concessions granted to Jason were intimately connected with the conversion of Jerusalem into the city of Antiochus. Thanks to the Tyriaion inscription, no reasonable doubt remains that Jason's intention was to transform Jerusalem into a polis with a constitution and a gymnasium along Greek lines.—D.J.H.

2024. M. A. Knibb, "The Septuagint and Messianism. Colloquium Biblicum Lovaniense LIII (2004)," *EphTheolLov* 80 (4, '04) 555-568.

This report on the colloquium on the Septuagint and messianism held in July 2004 at Louvain first discusses the major papers by Knibb, A. Aejmelaeus, A. Pietersma, W. Horbury, J. Collins, A. Schenker, H.-J. Fabry, O. Munnich, P.-M. Bogaert, and J. Lust. Then it describes the short papers and work of the seminars, and notes that in the course of the colloquium virtually all the passages in the Septuagint for which messianic interpretation has been claimed were subjected to a detailed scrutiny and the differences between those who take "minimalist" and "maximalist" views of them were brought into the open.—D.J.H.

2025. L. Miralles Maciá, "La figura del mesías según los historiadores judeo-helenísticos Filón de Alejandría y Flavio Josefo," *Sefarad* 64 (2, '04) 363-395.

The article analyzes the image of the messiah as depicted in the writings of Philo and Josephus. Philo's image is basically that of an eschatological messiah clearly sharing Hellenistic philosophical concepts. In Josephus' works, however, several types of messiah can be distinguished, all having in common the human nature of the messiah and his influence on historical events.—D.J.H.

2026. M. R. Niehoff, “Mother and Maiden, Sister and Spouse: Sarah in Philonic Midrash,” *HarvTheolRev* 97 (4, ’04) 413-444.

In *Life of Abraham* Philo was exceptionally sympathetic to Sarah as a woman. He recognized her plight in Pharaoh’s house, praised her efforts at accompanying and supporting her husband, and suggested that she too had been educated about the nature of God and that she prayed to him directly. When reading Sarah allegorically, however, Philo made considerable efforts to extricate her from the realm of femininity, which he identified with the inferior material world. Sarah is thus appreciated precisely because she lacks female genealogy and feminine characteristics. She is the masculine daughter of a masculine God. This striking difference can be explained as arising from Philo’s concern about the threats posed by femininity to male rationality.—D.J.H.

2027. T. Nisula, “‘Time has passed since you sent your letter’: Letter Phraseology in 1 and 2 Maccabees,” *JournStudPseud* 14 (3, ’05) 201-222.

The letter texts in 1 and 2 Maccabees point to a good knowledge of Greek epistolary conventions not only on a basic phraseological level (salutations and other formulas) but also in using more sophisticated means of Hellenistic epistolography (phraseology of friendship, recommendation rhetoric). Some peculiar formulations in the letter of Antiochus IV in 2 Macc 9:18-27 may be due to conscious stylistic considerations by the author of 2 Maccabees.—D.J.H.

2028. A. E. Portier-Young, “Sweet Mercy Metropolis: Interpreting Aseneth’s Honeycomb,” *JournStudPseud* 14 (2, ’05) 133-157.

The article explores the significance of the honeycomb through analysis of *Joseph and Aseneth* in comparison with the use of honey and honeycomb imagery in the Septuagint. Aseneth equates the sweetness of God with God’s capacity for mercy. Thus the honeycomb proves a fitting medium for imparting this mercy to Aseneth and to others through her. After she has partaken of its substance and the bees have constructed a second honeycomb on her lips, she is at last made pure and transformed into an agent of divine mercy for others, modeling an ethic of mercy that elevates the practice of forgiveness above the exercise of vengeance.—D.J.H.

2029. E. Regev, “Byt hmqdš kʿrš tpylt hqbʿ byśrʾl. Gwrmym wthlykym bhtptḥwt htpylh bymy hbyt hšny (Temple Prayer as the Origin of the Fixed Prayer. On the Evolution of Prayer during the Period of the Second Temple),” *Zion* [Jerusalem] 70 (1, ’05) 5-29.

Evidence from Second Temple and rabbinic sources indicates that Jewish fixed prayer (that is, prayers in which both the content and the timing were regulated) began at the Temple long before it penetrated the synagogue. Prior to the end of the Second Temple period, prayer was fixed outside the Temple only among groups (Qumranites, Essenes, Therapeutae) with a distinct social structure and ideology. Two phenomena explain the development of the Temple prayer and the separation of the synagogue prayer: the increasing motivation for prayer, and the blessings connected to the reading of the Torah from which certain prayer practices may have originated.—D.J.H.

2030. B.-Z. ROSENFELD, "Josephus and the Mishnah: Two Views on the Outline of the Map of Palestine in the First Two Centuries A.D.," *RevÉtudJuiv* 163 (3-4, '04) 415-428.

When describing the geography of the Land of Israel, Josephus as a historian continued the Hellenistic (Greek) tradition of geography. He outlined a map of all the frontiers of the land with Jerusalem in the middle as part of the reality of his days and his priestly outlook. By comparison, the Mishnah as a book of laws undertook its geographic descriptions with a desire to clarify the law. Since it was written after the destruction of the Temple with Jerusalem in ruins, many changes had occurred in the map of the Jewish settlement of the land. While the Mishnah's description of the land contains some remnants of similarities to that of Josephus, the Mishnah gave particular attention to the coastal area in accord with the historical reality of its composition.—D.J.H.

2031. J. RUMPLE, "Galilee and Jewish Resistance Movements," *Stone-Campbell Journal* [Joplin, MO] 8 (1, '05) 55-72.

The article first defines the terms "Galilee" and "Galilean" in the 1st-century A.D. in the context of the material culture evidenced in archaeological finds. Next it evaluates various interpretations of the literary evidence in modern scholarship (especially R. A. Horsley) with attention to Josephus' accounts of revolutionary activity in Galilee. Then it posits the likely social context in which the bandits mentioned by Josephus operated, and concludes that Galilee should be understood to have been a place of relative political stability during the time of Jesus.—C.R.M.

2032. A. SCHENKER, "The Old Latin in 2 Kings 21:2-9. A Contribution to the Text History of the Books of Kings," *ProclrBibAssoc* 27 ('04) 1-11.

King Manasseh's guilt in the Vetus Latina of 2 Kgs (4 Kingdoms) 21:2-9 is much less heavy than in the Masoretic text. The direction of redactional change leads in all likelihood from the narrative form of the VL to that of the MT. It appears that MT 2 Kgs 21:2-9 is the revised version of the Hebrew *Vorlage* of the original LXX text.—D.J.H.

2033. B. SCHMITZ, "'Hört mir zu!' (Jdt 8,11). Einleitendes zum Buch Judit (1)," *BibLiturg* 78 (1, '05) 37-42.

After summarizing the book of Judith and raising the question of its historicity, the article considers its origin (date, place, language), the structure of the narrative, and the major characters.—D.J.H.

2034. F. SHAW, "Χορηγία at 2 Maccabees 4.14," *Bulletin of Judaeo-Greek Studies* [Cambridge, UK] 35 ('04-'05) 34-36.

The term χορηγία in 2 Macc 4:14 may well refer to oil distribution. The Jewish priests were abandoning their sacred service (λειτουργία) of officiating at the Temple to rush off to a secular one (χορηγία) of providing oil (or other necessities) at the gymnasium.—D.J.H.

2035. J. SIEVERS, "Flavio Josefo y su relato en la historia del Segundo Templo. Percepciones y fuentes," *RevistBib* 66 (3-4, '04) 215-235.

After describing the life of Josephus and his writings and their preservation, the article discusses what we know about Second Temple Judaism only through Josephus (especially with regard to his *Jewish War*); the sources that Josephus used; his comments about the Pharisees, Sadducees, and Essenes; and how far Josephus can be trusted as a reliable historian.—D.J.H.

2036. J. SIEVERS, "What's in a Name? Antiochus in Josephus' '*Bellum Judaicum,*'" *Journ JewStud* 56 (1, '05) 34-47.

Many of the apparent mistakes associated with the name "Antiochus" in Josephus' *Jewish War* 1 are better explained as due to his intentional and deliberate focus on a negative image of "Antiochus" after the pattern of Antiochus IV Epiphanes rather than as mere sloppiness in identifying individual rulers. Likewise, the portrayal of "Antiochus," an apostate member of a highly respected Jewish family, in *Jewish War* 7:41-62 as responsible for the trouble in Antioch in A.D. 67 seems also to reflect Josephus' use of that name in a typological sense.—D.J.H.

2037r. M. SOKOLOFF, *A Dictionary of Judean Aramaic* (Ramat-Gan: Bar Ilan University Press, 2003).

E. M. COOK, "Review," *Maarav* [Rolling Hills Estates, CA] 11 (1, '04) 95-101.—This short (88 pp.) dictionary of Judean Aramaic is based on nonliterary texts composed by Jews between the Maccabean and tannaitic periods (ca. 165 B.C. and A.D. 200). While the excellence of Sokoloff's lexicographical insight is enough to make it an important contribution, the overall usefulness of the work is undermined by problems in its execution, by the inclusion of rabbinic texts, and by relying too much on A. Yardeni's readings.—D.J.H.

2038. V. SPOTTORNO, "Traces of a Non-Masoretic Text in the Antiochene Revision," *Sefarad* 64 (2, '04) 409-422.

The article analyzes two fragments of the Antiochene Greek text of 1 Kings (2:1-14 parr.; 2:26-37 parr.) where there are significant differences from the Masoretic text. Since the Greek translation of these books tends to be faithful to the original, the great discrepancies suggest that the underlying Hebrew text was considerably different from the Masoretic text.—D.J.H.

2039. A. E. STEINMANN, "Is the Antichrist in Daniel 11?" *BiblSac* 162 (646, '05) 195-209.

The figure described in Dan 11:36-45 should be understood not as Antiochus IV Epiphanes but rather as an eschatological king like Antiochus. He will be primarily a religious figure and will use his religious position to wield temporal power. This is exactly how Paul described the Antichrist, "the man of lawlessness," in 2 Thess 2:3-12.—D.J.H.

2040. A. TOEPEL, "Planetary Demons in Early Jewish Literature," *JournStudPseud* 14 (3, '05) 231-238.

The article draws attention to several instances of clear borrowings of pagan notions connected with the planets in 4Q552-553, where the four trees mentioned appear to refer to planetary demons, and *Testament of Reuben* 2:1–3:7, where the connection of seven spirits with parts of the human body may refer to planetary demons. In light of these texts the tutelary angels of Persia and Greece mentioned in Dan 10:13, 20, and 21 may in fact be planetary demons.—C.R.M.

2041r. E. TOV, *The Greek and Hebrew Bible. Collected Essays on the Septuagint* [*NTA* 44, p. 634].

M. N. VAN DER MEER, "The Septuagint and its literary-critical value according to Emanuel Tov," *BiblOr* 61 (5-6, '04) 475-483.—Each of the essays in this collection is highly original, authoritative, and occasionally provocative. Most of them have already played an important role in the scientific study of the Septuagint during the past decades and undoubtedly (in their revised, enlarged, and updated form) will continue to do so for the next decades. The volume is a worthy monument to mark the retirement of their author. Without doubt, it has already found its rightful place among the standard works on the Septuagint on the shelves of institutional and private libraries.—D.J.H.

2042. P. W. VAN DER HORST, "Ancient Jewish Bibliomancy," *Journal of Greco-Roman Christianity and Judaism* [Sheffield, UK] 1 ('00) 9-17.

Bibliomancy is the practice of using the Bible in order to get to know what God has in store for individuals or groups not by reading the biblical text but rather by using it as a lot oracle. This essay examines possible examples of the practice in 1 Macc 3:48 and 2 Macc 8:23 and in rabbinic literature (e.g. *b. Ḥullin* 95b; *b. Ḥagiga* 15a-b; *b. Taanit* 9a). It is strange that we do not have more evidence for this practice from the prerabbinic centuries.—D.J.H.

2043. P. M. VENTER, "Reviewing history in apocalyptic literature as ideological strategy," *HTSTeolStud* 60 (3, '04) 703-723.

The study investigates the historical reviews in Daniel (chaps. 2 and 7) and *1 Enoch* (the Apocalypse of Weeks, the Animal Vision) to contribute to our knowledge of the ideologies of the 2nd century B.C., especially those related to apocalypticism. It concludes that the different employments of historical summaries in Daniel and *1 Enoch* reflect their basic stances of nonresistant apocalypticism that understands social change as exclusively God's work (Daniel) over against activistic apocalypticism that acknowledges that change must originate with God but also believes that it must be advanced by military action (*1 Enoch*).—C.R.M.

2044. M. WILLIAMS, "The Epigraphy of the Jewish Diaspora since the publication of Schürer (revised), vol. III (1986)," *Bulletin of Judaeo-Greek Studies* [Cambridge, UK] 35 ('04-'05) 26-33.

This update of F. Millar's geographical survey of the Jewish Diaspora in antiquity first describes recently published corpora of Jewish inscriptions. Then it considers areas of Diaspora studies that have benefited substantially from the discovery of the new material: the map of the Jewish world, synagogal titulature, Jewish occupations, onomastics, Jewish interaction with Gentile society, and the status of Jews and Judaism in late antiquity.—D.J.H.

2045. M. H. WILLIAMS, "Jewish Festal Names in Antiquity—A Neglected Area of Onomastic Research," *JournStudJud* 36 (1, '05) 21-40.

This examination of festal names (e.g. names connected with Jewish festivals) used by Jews during the Persian, Hellenistic, and Roman periods suggests that the most likely reason for the expansion of the category in late antiquity was the enhanced festal role enjoyed by the synagogue. The evidence also supports the idea that, far from being depressed and repressed, the Jews of the early Byzantine period remained a creative and adaptive people with an undimmed capacity for enjoyment.—D.J.H.

2046. C. WOLFF, "Die *Paralipomena Jeremiae* und das Neue Testament," *NTStud* 51 (1, '05) 123-136.

Various passages in *Paralipomena Jeremiae* can further illuminate the early Jewish background of some NT theological terms. For example, εὐαγγελίζεσθαι stands for the preaching of eschatological salvation, κατηχεῖν for catechetical instruction, ἀνάπαυσις for the quiet between death and resurrection, the "Jerusalem above" for the eventual place of salvation, and "tent" and "fleshly house" for the mortal body. The work also uses "steward" metaphorically, as well as the metaphor of fragrance and light symbolism. It confirms the idiom ἐρχόμενος ἐξ ἀγροῦ (cf. Mk 15:21).—D.J.H.

Jewish World, §§ 49-1670, 1941, 1954, 1974, 1982, 1991, 1992.

## *Rabbinics*

2047. H. Angel, "A Midrashic View of Ruth Amidst a Sea of Ambiguity," *JewBibQuart* 33 (2, '05) 91-99.

Many literary elements in the book of Ruth that initially appear clear can prove more elusive on further inspection. The article shows how various midrashic interpretations capture these textual ambiguities and demonstrate the multidimensional possibilities of interpretation.—D.J.H.

2048. B. C. Birch, "The Arts, Midrash, and Biblical Teaching," *TeachTheolRel* 8 (2, '05) 114-122.

The use of midrash in teaching the Hebrew Bible opens new, imaginative possibilities that can enliven and extend our usual exegesis of texts. More specifically, midrash provides the ideal category for understanding artistic interactions with biblical texts. Through midrash students can understand artists to be both profound respecters of the power and integrity of biblical texts while at the same time extending and entering into imaginative encounter with those texts.—D.J.H.

2049. J. Brem, "The *Barukh Shem Kevod* Blessing: An Analysis," *ConsJud* 57 (1, '04) 54-64.

The original purpose of the *Barukh Shem Kevod* prayer was to bless the name of God said aloud by the high priest during a Temple service. After the Temple's destruction, the blessing lost its function because the divine name could not be spoken again until the Temple was rebuilt. The blessing reemerged in the Jewish liturgy (following the Shema) because it acquired a new purpose—blessing the origin of Jewish law, a central focus for rabbinic Judaism.—D.J.H.

2050. S. Fine, "Between Liturgy and Social History: Priestly Power in Late Antique Palestinian Synagogues?" *JournJewStud* 56 (1, '05) 1-9.

After noting that Jewish literature and art from Roman and Byzantine Palestine reflect a fascination with the priestly, the essay cautions against jumping too quickly from liturgical evidence to social history. It argues that there is no positive evidence for increased priestly influence in the synagogues of Byzantine Palestine, and suggests that a better explanation for the prominence of priests in Jewish literature during this period may be found in the realm of religious sensibilities and liturgy.—C.R.M.

2051r. D. Instone-Brewer, *Traditions of the Rabbis from the Era of the New Testament. Vol. 1, Prayer and Agriculture* [*NTA* 49, p. 441].

D. J. Harrington, “Can New Testament Interpreters Use Rabbinic Literature?” *Sewanee TheolRev* 48 (3, ’05) 335-340.—Instone-Brewer’s project is noteworthy for the methodology it employs in isolating pre-A.D. 70 rabbinic teachings and for the light it sheds on both the early rabbinic movement and the NT. His first volume shows great learning and industry, and remedies some of the faults of Strack-Billerbeck. It illustrates how early rabbinic texts can illuminate NT terms, customs, practices, and themes. But it is also possible that the “parallels” may reinforce in some readers negative stereotypes about Jews as “legalistic” and make Jesus look “too good” by (odious) comparison.—D.J.H.

2052r. M. S. Jaffee, *Torah in the Mouth. Writing and Oral Tradition in Palestinian Judaism* [*NTA* 45, p. 621].

N. B. Dohrmann, “Orality and Ideology in Rabbinic Judaism,” *Prooftexts* 24 (2, ’04) 199-206.—Jaffee’s work is a significant contribution to the literary and sociological study of rabbinic culture and literature, and provides suggestive evidence for historians as well. It has the added delight of being beautifully written and lucidly argued. It confirms Oral Torah as an ideological construct that emerged in reaction to a 3rd- and 4th-century A.D. historical need to reify the authority of the rabbinic sage in competition with other Jewish, Christian, and Greco-Roman rivals. It also invites further study regarding the tannaitic evidence and the social networks implied by the mode of transmission.—D.J.H.

2053. M. Kahana, “ʿywnym bʿyṣwbh šl hmḥlwqt bmšnh wbmgwtyh (On the Fashioning and Aims of the Mishnaic Controversy),” *Tarbiz* [Jerusalem] 73 (1, ’03) 51-81.

Analysis of the manner in which three tannaitic controversies (*m. Yad.* 4:3; *m. Eduy.* 6:2-3; *m. Ker.* 3:7-10) were fashioned indicates that they should be viewed as tendentious presentations of the argumentation meant to substantiate the implicit or suggested decision of the debate. They also reflect the transition from basing halakot on ancient traditions to increasing reliance on logical deduction.—D.J.H.

2054. G. Kessler, “Let’s Cross that Body When We Get to It: Gender and Ethnicity in Rabbinic Literature,” *JournAmAcadRel* 73 (2, ’05) 329-359.

The fact that Zipporah circumcises her son in the Hebrew Bible and that Mordechai nurses his daughter in rabbinic literature exposes the gendered obligations of circumcision and breast-feeding as potential sites of slippage—places where gender may be transgressed. With attention to a number of biblical and rabbinic traditions on Zipporah and Mordechai, which play in remarkable ways with these gendered acts of circumcision and nursing, the article explores some aspects of rabbinic (and biblical) constructions of gender and ethnicity.—C.R.M.

2055. A. Kosman, “The Female Breast and the Male Mouth: A Talmudic Vignette (BT Bava Batra 91-b),” *Jewish Studies Quarterly* [Tübingen] 11 (4, ’04) 293-312.

After presenting the Aramaic text and a translation of *b. Baba Batra* 9a-b, the article takes as the key to understanding this enigmatic narrative the motif of the male mouth and its relation to the female breast. The “masculine” encounter with female breasts causes Rabbi Sheshet to abandon his “warrior” stance and to stand in prayer as a supplicant, like the fledgling awaiting the tender ministrations of his nursing mother.—D.J.H.

2056. R. Kuntzmann, “Le Targum des Chroniques I, 1 (TC I, 1) et la géographie synagogale,” *RevSciRel* 79 (1, ’05) 147-161.

Using the ethnic and geographical knowledge of its time, as well as the reading method developed by the midrash, the targum of 1 Chronicles 1 allowed Jewish communities of the 7th-8th centuries A.D. to find their geographical and cultural bearings in an environment that was no longer that of their origins. Its adaptation of the historical and geographical data of the biblical text justified the readers’ living far away from Jerusalem and the Holy Land as something necessary. For them the essential feature of medieval Judaism was its expansion, not being centered around a place that was now far away.—D.J.H.

2057. T. Legrand, “Les Targums du Pentateuque: leur rapport aux documents inscrits, aux livres et à la Torah,” *RevSciRel* 79 (1, ’05) 127-146.

This lexicographical and thematic investigation of the two great Palestinian recensions of the Targum of the Pentateuch, *Targum Neofiti* and *Targum ps.-Jonathan,* shows that (1) these targums do not refer explicitly to the “targum,” (2) their references to inscribed or engraved elements generally are related to the divine or priestly spheres, and (3) their notion of the book generally points to the notion of the Torah.—D.J.H.

2058. G. Nativ, “Rabbi, Bar Kappara, and Homosexuality,” *ConsJud* 57 (1, ’04) 87-94.

In *b. Nedarim* 50b-51a Bar Kappara seems to be warning Rabbi Judah the Prince about the homosexual tendencies of his son-in-law, the rich man Ben El’asa, and the problems this might pose for Rabbi’s daughter. Bar Kappara probably suspected that Ben El’asa was a homosexual because of his feminine haircut.—D.J.H.

2059. G. S. Rosenthal, “*Tikkun ha-Olam*: The Metamorphosis of a Concept,” *JournRel* 85 (2, ’05) 214-240.

For the talmudic sages the concept of *tikkun ha-olam* referred to the improvement of society. This legal principle, applied earlier primarily to divorce law (see tractate *Gittin*), was expanded into a variety of other areas. All but forgotten in the Middle Ages, the concept was interpreted in very different ways in the *Zohar,* the Lurianic school, and the Hasidic movement. The 20th century saw a surprising reversion of *tikkun ha-olam* to the talmudic notion of improving society.—D.J.H.

2060. D. R. Schwartz, “Lʾmṣʿ (εἰς μέσον) — lʿyn kwl (*La’emtza* [εἰς μέσον] — Before the Public),” *Lĕšonénu* [Jerusalem] 67 (1, ’04) 49-58.

In *b. B. Qamma* 116b the use of *laʾemṣaʿ* reflects its basic meaning as “before the public.” Although this was frequently a preliminary to splitting property into equal parts, it need not be the case. The basic meaning seems to be the same as that of the Greek phrase εἰς μέσον, of which it is a calque reinforced by the phonetic resemblance.—D.J.H.

2061. E. Segal, “Rabbi Eleazar’s *Peruṭah,*” *JournRel* 85 (1, ’05) 25-42.

According to *b. Baba Batra* 10a, Rabbi Eleazar ben Pedat used to give a small coin (*peruṭah*) to a poor person immediately before praying. In the Talmud his practice is to be understood as an instance of extraordinary personal piety, and not as binding legal precedent. The article traces how in later Jewish sources this example of linking ethical compassion with prayer was transformed into a ritualized dropping of a coin into a charity box whose ultimate disbursement was more likely than not entirely unknown to the worshipper.—D.J.H.

2062. K. Stratton, "Imagining Power: Magic, Miracle, and the Social Context of Rabbinic Self-Representation," *JournAmAcadRel* 73 (2, '05) 361-393.

The article contends that representations of magic in the Babylonian Talmud can function positively to reinforce authority as well as negatively to demonize a threat to that authority. As a discourse, therefore, magic can negotiate power in two directions. It supports claims to rabbinic superiority and power but also indicates loci of uncertainty or anxiety where power is uncertain or contested. The article investigates the different rhetorical uses to which magic is put in the Bavli and offers suggestions accounting for their diverging valences. It observes that rabbinic attitudes toward "magic" in Palestine and Babylonia reveal that "magic" was never treated at all times and in all places the same way.—C.R.M.

2063. A. Tropper, "Roman Contexts in Jewish Texts: On *Diatagma* and *Prostagma* in Rabbinic Literature," *JewQuartRev* 95 (2, '05) 207-227.

The article examines some rabbinic texts that employ the terms διάταγμα or πρόσταγμα ("ordinance, edict," etc.) in the hope of demonstrating how the Roman setting can enhance our appreciation of those texts. The haggadic texts reveal a close familiarity with the contents, publication, reception, and general perception of the Roman edict. Moreover, the terms διάταγμα and πρόσταγμα serve an important literary function in these texts because they open creative avenues for midrashic interpretation by accessing associations linked to these terms. The rabbis introduced the Roman edict into midrash as a metaphor, and thus transformed antiquities and rabbinic ideals into living realities by making them part of the legal-political life of the times.—D.J.H.

2064. E. Wajsberg, "Hlšwn hʾrmyt šl hyṣyrh hʾrs-yśrʾlyt btlmwd hbbly (The Aramaic Dialect of the Palestinian Traditions in the Babylonian Talmud)," *Lĕšonénu* [Jerusalem] 66 (3-4, '04) 243-282.

Source-critical and linguistic examination of the many Palestinian traditions in the Babylonian Talmud indicates that a substantial portion of them preserve the form in which they originated in Palestine. Their language partially matches the language of the Palestinian Targums and stages of Aramaic even earlier than the language of the Palestinian Talmud.—D.J.H.

Rabbinics, §§ 49-1615, 1630, 1695, 2004, 2029–2030, 2042.

## *Greco-Roman World*

2065. C. Ando, "*Interpretatio Romana,*" *ClassPhilol* 100 (1, '05) 41-51.

Among scholars of classical religion the terms *interpretatio Graeca* and *interpretatio Romana* commonly refer to the broad identification among Greeks and Romans of a foreign godhead with a member of their own pantheons. Although many argue that the central interest of *interpretationes* lies more or less exclusively in the act of naming, and not in the act of identification, the article contends that inquiry into *interpretatio Romana* might well reveal as much about Roman gods as it does about Roman language. *Interpretatio Romana* resembles many of the other mechanisms with which the Romans and their subjects negotiated cultural difference, translation among them; it is likewise emblematic of the myriad problems besetting the study of cross-cultural contact in the ancient world.—C.R.M.

2066. S. R. ASIRVATHAM, "Classicism and *Romanitas* in Plutarch's *De Alexandri Fortuna aut Virtute*," *AmJournPhilol* 126 (1, '05) 107-125.

Plutarch's *De Alexandri Fortuna aut Virtute* is a set of epideictic speeches in which Alexander the Great appears as a philosopher who civilizes barbarians. The article attempts to look behind the pro-Hellenic veneer of this imperial Greek writing by considering the ways in which it can mask a sympathy with "Roman" ideas—that is, ideas that are typically by this time either credited to Romans (whether or not originally inspired by Greek ideas) or used to describe Romans in nonclassicizing contexts. Here is a case in which the view of Greekness of a self-identified Greek (Plutarch) is in fact partially Roman.—D.J.H.

2067. A. AUGOUSTAKIS, "*Nequaquam historia digna*? Plinian Style in *Ep.* 6.20," *Class Journ* 100 (3, '05) 265-273.

Although Pliny repeatedly avows that he is not interested in writing history per se (5.8), his rejection of this genre seems disingenuous. The study focuses on his stylistic similarities with historiography, especially in the two letters to Tacitus on the eruption of Vesuvius in A.D. 79 (6.16 and 6.20). By giving his account the tone of a military narrative and by employing historic infinitives, Pliny implies that the information he discloses is worthy to be commemorated in a historical account, namely Tacitus' forthcoming and most probably already circulating *Historiae.*—C.R.M.

2068. H. W. BENARIO, "Recent Work on Tacitus: 1994-2003," *ClassWorld* 98 (3, '05) 251-336.

This annotated bibliography of 709 books and articles on Tacitus published between 1994 and 2003 [see § 40-1851] appears under the following headings: general works, text and editions, general treatments, style and language, *Agricola, Germania, Dialogus de Oratoribus, Historiae, Annales,* Tacitus and the Principate, *Nachleben,* and surveys and translations. An author index is included.—C.R.M.

2069. E. D. CARNEY, "Women and *Dunasteia* in Caria," *AmJournPhilol* 126 (1, '05) 65-91.

Women played a critical role in the public presentation of the Hecatomnid dynasty (4th century B.C.), particularly in the formation of dynastic identity. The article discusses the rule and co-rule of women in Caria, the reasons for the dynasty's practice of sibling marriage, the dynasty's apparent indifference to the creation of heirs, and the impact of the role of Hecatomnid women on the Hellenistic dynasties.—D.J.H.

2070. J. DE LUCE, "Roman Myth," *ClassWorld* 98 (2, '05) 202-205.

Roman traditional stories are often a combination of mythology, legend, and folktale; they frequently appear in the sources as Roman history. They should be included in a classical mythology course and be given more than lip service. [The same issue contains articles by K. F. Kitchell on the role of myth courses on college campuses (pp. 187-192), L. E. Doherty on theory and the teaching of myth (pp. 193-197), A. T. Wilkins on using visual arts in teaching mythology (pp. 198-201), G. A. Staley on myth and the classical tradition (pp. 206-209), and D. Frauenfelder on popular culture and classical mythology (pp. 210-213).]—D.J.H.

2071. N. Denzey, "'Enslavement to fate,' 'cosmic pessimism' and other explorations of the Late Roman psyche: A brief history of a historiographical trend," *StudRel/SciRel* 33 (3-4, '04) 277-299.

In contrast to the perception of F. Cumont, A. Festugière, and E. R. Dodds that the ancient Roman psyche was mired in fear and alienation, the language of "enslavement to fate" in antiquity was rare, forming part of a distinctive discourse employed only under certain conditions and by certain individuals in relation to specific, targeted groups. We can understand it best not as an expression of an ancient attitude or *Zeitgeist* but rather as part of a rhetorical strategy for demarcating and excluding one group from another.—D.J.H.

2072. W. W. Fortenbaugh, "Cicero as a Reporter of Aristotelian and Theophrastean Rhetorical Doctrine," *Rhetorica* 23 (1, '05) 37-64.

The article looks at Cicero as a source for early Peripatetic rhetorical theory, especially the theory of Aristotle's pupil and colleague, Theophrastus. It first examines Cicero's works *On Invention, On the Orator,* and *Orator*, respectively, and compares what they say about Aristotle with the *Rhetoric,* and calls attention to statements concerning Aristotle that speak for caution when evaluating reports concerning an author like Theophrastus whose works are lost. Then it shows that while Cicero does assist us in recovering the teachings of Theophrastus, his value as a source should not be overstated. His reports are sometimes quite general, and on occasion what appears to be Theophrastean material may be better construed as Ciceronian additions.—D.J.H.

2073. C. Gill, "Hellenistic and Roman Philosophy," *Phronesis* [Leiden] 50 (2, '05) 170-179.

Descriptions and evaluations of nine books published since 2003 that represent important new contributions on all three main Hellenistic philosophical theories (Stoicism, Epicureanism, Skepticism), as well as four volumes on broader or related topics.—C.R.M.

2074. B. S. Hook, "Oedipus and Thyestes among the Philosophers: Incest and Cannibalism in Plato, Diogenes, and Zeno," *ClassPhilol* 100 (1, '05) 17-40.

The representative actions of incest and cannibalism appear repeatedly in Cynic and Stoic writings. In Plato's *Republic* these actions represent figuratively the desires and actions of the tyrant's soul. Because Plato uses the actions of cannibalism and incest to describe his view of a particular cast of soul, the Stoics choose these very actions to distance themselves from Plato's psychology as well as from his political philosophy. The Cynics and Stoics do not admit incest and cannibalism as actions permitted only to the wise, as their critics often allege; rather, they state that only the wise man could do these things with justice. For all who lack right reason, these same actions would be wrong, even horrific.—C.R.M.

2075. C. Kunst, "Römische Privatbibliotheken. Zur Selbstinszenierung der römischen Aristokratie," *ZeitRelGeist* 57 (1, '05) 48-59.

The article analyzes how the establishment of private libraries among the leading strata of Roman society beginning in the 2nd century B.C. arose from their fascination with Greek cultural life and later grew in significance as a way to create prestige among the aristocracy. Possession of a library was one way to distinguish oneself among one's aristocratic peers. Thus what began as no more than evidence of a successful general (Lucius Aemilius Paullus' transfer of Macedonian king Perseus' library to Rome ca. 168 B.C.) increasingly came into view as a medium of "self-production" among the elite. Caesar's plans for a public library, realized by Augustus, probably took account of this function of libraries as instruments that served to confirm aristocratic claims to authority.—C.R.M.

2076. R. SALLES, "Ἐκπύρωσις and the goodness of god in Cleanthes," *Phronesis* [Leiden] 50 (1, '05) 56-78.

The ἐκπύρωσις or world's conflagration followed by the restoration of an identical world seems to go against the rationality of the Stoic god. But according to Cleanthes, the second head of the Stoic school, the conflagration is an inevitable side-effect of the necessary means used by god to sustain the world. Given that this side-effect is contrary to the Stoic god's sustaining activity but unavoidable, god's rationality requires the restoration of an identical world once the conflagration subsides. According to Chrysippus, however, god causes the conflagration as his ultimate cosmological goal.—D.J.H.

2077. J. L. SEBESTA, "Textbooks in Greek and Latin: 2005 Supplementary Survey," *Class World* 98 (3, '05) 337-341.

This supplement updates the full survey of Greek and Latin textbooks published in 2004 [§ 49-715]. Two items are included in the section devoted to NT Greek. A directory of publishers is provided on p. 341.—C.R.M.

2078. L. SPAHLINGER, "Sueton-Studien II: Der wundertätige Kaiser Vespasian (Sueton, Vesp. 7,2-3)," *Philologus* [Berlin] 148 (2, '04) 325-346.

Suetonius' report about miraculous healings by Vespasian in Egypt (*Vesp.* 7.2-3) underlines the new emperor's virtues of *pietas* and *modestia* in contrast to his predecessors and their different attitudes to such prodigies. The report should be read in the context of ancient Near Eastern thought. The miraculous healings can be seen as instruments to legitimate Vespasian's reign in the eyes of the Roman public by representing his dynasty as having been established by the gods.—D.J.H.

2079. E. H. SUTHERLAND, "Writing (on) Bodies: Lyric Discourse and the Production of Gender in Horace *Odes* 1.13," *ClassPhilol* 100 (1, '05) 52-82.

In his *Odes* 1.13, Horace combines aspects of reading, writing, and bodily production to explore not just the metaphorical possibilities of the body in literature but also its larger role within literary discourse. For the elite Roman male, reading other men's bodies (physiognomy) was an important skill and, to judge from our sources, a constant preoccupation. Horace's ode constantly destabilizes Roman expectations of how bodies are gendered and how texts are produced, while also challenging the Roman dependence on physiognomy.—C.R.M.

2080. R. F. THOMAS, "Torn Between Jupiter and Saturn: Ideology, Rhetoric and Culture Wars in the *Aeneid*," *ClassJourn* 100 (2, '04-'05) 121-147.

The dominant cultural metaphor throughout Virgil's poetic corpus, inherited from the Greek and Roman anthropological and poetic traditions, frames human change in a movement from Saturnian to Jovian, from an age of gold to one of iron. The article focuses in particular on allusive ways in which in the *Aeneid* Virgil depicts the Trojan activities in Italy as an enterprise carried out in the name of Jupiter and against a Saturnian residue. As early as the 30s B.C. Augustus was suggesting for himself an identity with Jupiter. Inasmuch as the deceptive Jupiter and the deceptive Aeneas would in the decades that followed be seen in the form of Augustus, who succeeded in perpetrating the greatest political fiction of the west, that an absolute monarchy was in fact a pure republic, it seems that Virgil saw what was going on.—C.R.M.

2081. S. M. TRZASKOMA, "A Novelist Writing 'History': Longus' Thucydides Again," *GkRomByzStud* 45 (1, '05) 75-90.

The study contends that there was a deliberate attempt by Longus to create at the beginning of the third book of *Daphnis and Chloe* an echo of the famous Mytilenean debate between Diodotus and Cleon in Thucydides' history (3.37-48). Longus encapsulates the significant features of the historian's narrative, all the while producing something that contains none of the seriousness of the original. Perhaps by going out of his way to appropriate and distort history so completely to serve the purposes of his fiction, Longus is issuing a declaration of independence from what may have been the genre's narrative strictures.—C.R.M.

2082. P. WEAVER, "P. Oxy. 3312 and Joining the Household of Caesar," *ZeitPapEpig* 149 ('04) 196-204.

A casual reference to an otherwise unknown Herminos in P.Oxy. 3312 (2nd century A.D.) has disturbed the received wisdom about ways of gaining entry to appointments in the sub-equestrian ranks of the imperial administration. It reads in lines 10-13: "You should know that Herminos has gone off to Rome and become a freedman of Caesar so he can get official posts." After surveying how various classes of persons might enter the household of Caesar, the article concludes that the confident statement in P.Oxy. 3312 may simply represent wishful thinking.—D.J.H.

2083. B. WICKKISER, "Asklepios Appears in a Dream: Antiquity's Greatest Healer," *Archaeology Odyssey* [Washington, DC] 8 (4, '05) 14-25, 48-49.

Asclepius was the most popular healing god in all of antiquity. The article discusses the origin of his cult, its sanctuaries, relationship to Greek medicine, and methods of healing.—D.J.H.

Greco-Roman World, §§ 49-1531, 1699, 1705, 1779, 1782, 1784, 1787, 1789, 1808, 1941, 1973.

## *Early Christianity*

2084. B. ADAMCZEWSKI, "Jakub, brat Pański, i jerozolimska wspólnota ubogich (James, 'the Lord's Brother,' and the Community of the Poor in Jerusalem)," *CollTheol* 74 (1, '04) 65-82.

In reply to fictional representations of James the Lord's brother (e.g. by R. Eisenman), the article reviews the meager evidence available and concludes that James enjoyed great authority in the community of those poor people who loved the Lord. He was, after all, Jesus' brother, and therefore the spiritual heir of the great teacher and Lord, Jesus Christ.—J.J.P.

2085. T. Baumeister, “Märtyrer und Martyriumsverständnis im frühen Christentum: Ursprünge eines geschichtsmächtigen Leitbildes,” *WissWeis* 67 (2, ’04) 179-190.

The article first traces the development of the term μάρτυς (“witness”) as a technical term in 2nd-century Christianity for one (like Polycarp) who sheds blood for the faith. Then it traces the roots of the concept in early Judaism (Daniel, the books of Maccabees) and in NT times, and explains how the martyrs came to constitute a special category in early Christian circles.—D.J.H.

2086. S. Bélanger et al., “Littérature et histoire du christianisme ancien,” *LavalThéolPhil* 61 (1, ’05) 175-205.

This installment [§ 49-719] describes and evaluates eighteen recent publications, in various languages, under the following headings: Jesus and Christian origins (two), literary and doctrinal history (seven), gnosis and Manichaeism (three), and editions and translations (six).—D.J.H.

2087. P. F. Bradshaw, “The Eucharistic Sayings of Jesus,” *StudLiturg* 35 (1, ’05) 1-11.

There has been a general consensus among NT scholars that the two strands of the Last Supper tradition—the eschatological focus and the eucharistic sayings—were combined very early. Mark may have been the first to combine the sayings with the Last Supper tradition. Considerable evidence supports the conjecture that there were Christian communities that knew the sayings but did not associate them with the night before Jesus died (e.g. John 6; Ignatius, *Phld.* 4; *Smyrn.* 7:1; Justin Martyr *1 Apol.* 66:2). There were a significant number of 1st- and 2nd-century Christians who did not think of themselves as reproducing the actions of Jesus at the Last Supper when they celebrated the Eucharist together or as recalling his death on the cross; rather the focus of their ritual meal was instead on feeding on the life-giving Jesus.—C.R.M.

2088r. P. Brown, *The Rise of Western Christendom* (2nd ed.; Oxford—Malden, MA: Blackwell, 2003).

J. Morehead, “Peter Brown’s *The Rise of Western Christendom,* Second Edition: A Review Essay,” *JournRelHist* 29 (1, ’05) 67-76.—This substantially revised and expanded version of Brown’s majestic work [see *NTA* 41, p. 171] not only features expanded endnotes and bibliography and the rewording of many passages, but also enhances the arguments considerably, especially in the middle portions of the book. While applauding the excellence of the book’s style and content, the article raises questions about the deployment of sources, the importance given to the north, the ability to make decisions that people are credited with, and the coming of Islam.—D.J.H.

2089. B. Dehandschutter, “Polycarpiana. Notes on the Hagiographic ‘Dossier’ of a Saint,” *EphTheolLov* 80 (4, ’04) 475-484.

The pseudo-Chrysostomian homily on Polycarp (BHG 1564) and the epitome on Polycarp’s life and death (BHG 1562) may instruct us not only about the later “image” of the saint but also about the early construction of that image. The homily makes an interesting comparison between Polycarp and Stephen the protomartyr, while the *Bios* offers an account in which Polycarp’s martyrdom starts at the confrontation with the authorities and describes the martyr’s death as a miraculous event sustained by the divine presence.—D.J.H.

2090. F. DÜNZL, "Rigorismus oder pastorales Entgegenkommen? Zur Entstehung des kirchlichen Bussverfahrens im 2. Jahrhundert," *ZeitKathTheol* 127 (1, '05) 77-97.

The importance of *Shepherd of Hermas* for the church's penitential practice is still much discussed, especially whether it is rigorist in limiting repeated penance or lenient for allowing a last chance for repentance. This article contends that the alternative is wrongly posed, since *Hermas* argues for a last chance but for the first time includes serious sins such as denying the faith and adultery. Legitimized by visions, the book found widespread reception and served as a catalyst for later attempts at solving the problem of postbaptismal sin.—D.J.H.

2091. M. D. GOULDER, "Did Peter ever go to Rome?" *ScotJournTheol* 57 (4, '04) 377-396.

This consideration of the tradition that Peter preached at Rome and was martyred there under Nero examines the literary evidence with attention to the views of O. Cullmann, R. Bauckham, and J. Gnilka. It treats the literary material in three sections: the apostle's contemporaries (Paul's letters, Acts, Mark), *1 Clement,* and the origin of the Roman martyrdom legend (1 Peter, John 21, *Ascension of Isaiah*). It concludes on the basis of the evidence that can be culled from the NT authors whose lives overlapped with Peter's (Paul, Mark, and Luke) that the likelihood of Peter having visited Rome is remote; he probably died in Jerusalem about A.D. 55.—C.R.M.

2092. B. KOCHANIEWICZ, "Il *Transitus Mariae* dello Pseudo-Giuseppe da Arimatea - un apocrifo di origine italiana?" *Angelicum* 82 (1, '05) 99-121.

The *Transitus Mariae* attributed to Joseph of Arimathea, containing the episode of Thomas and Mary's belt, was not composed near the Marian shrine in Prato in the 13th century, as some historians suppose. Rather, the work's origins are more likely connected to French territory, probably a monastic environment (possibly Cistercian) at the end of the 12th century.—D.J.H.

2093. J. W. MARSHALL, "The Objects of Ignatius' Wrath and Jewish Angelic Mediators," *JournEcclHist* 56 (1, '05) 1-23.

Strands of Judaism that emphasized the angelic nature of mediator figures and strands of Jewish Christianity that understood Jesus as an angel provide a context wherein all of Ignatius' criticisms can sensibly apply to a single group. There is no need to posit two groups or the implausible "judaizing, gnosticizing Christian Jew." Ignatius' opponents are most plausibly understood as devotees of Jesus who performed Jewish practices and who understood Jesus as an incorporeal angel—in continuity with the well attested traditions of angelic mediators.—D.J.H.

2094. L. PERRONE, "Discorso sulla preghiera e costruzione dell'identità nel cristianesimo antico (I-III sec.)," *AnnStorEseg* 21 (1, '04) 257-287.

The article investigates how early Christian discourse on prayer reflects the issues involved in the processes of identity formation. It notes that an effort in this direction already emerged in early Christian writings first in relation to the Jewish tradition and then to the pagan sphere. While Tertullian (and Cyprian in part) insisted on the novelty of Christian prayer, in the Alexandrian tradition of Clement and Origen the term of comparison is the simple Christian with respect to whom the higher model of "spiritual prayer" is elaborated.—D.J.H.

2095. É. REBILLARD, "Sépulture et construction de l'identité chrétienne aux II$^e$ et III$^e$ siècles," *AnnStorEseg* 21 (1, '04) 131-146.

This consideration of Christian burial practices in the 2nd and 3rd centuries seeks to illuminate their role in the formation of a distinct Christian identity. An examination of selected archaeological and literary evidence, however, does not permit the identification of specifically Christian funerary practices. About the most that can be said is that the duty of providing burial was put in service of an emotional identity in certain trying circumstances (e.g. times of plague or persecution).—C.R.M.

2096. B. SESBOÜÉ, "Bulletin de théologie patristique grecque," *RechSciRel* 93 (1, '05) 107-160.

Descriptions and evaluations of fifty-seven recently published books, in various languages, on Greek patristic theology: the 2nd century—Apostolic Fathers and Apologists (nos. 1-11); 3rd century—Clement and Origen (12-23); 4th century—Athanasius, Basil, and Gregory of Nyssa (24-37); from the 5th to the 10th century—Marian theology and monastic tradition, as well as Maximus the Confessor (38-46); and the theology of the Fathers (47-57).—D.J.H.

Early Christianity, §§ 49-1501r, 1564, 1603, 1973.

## *Gnosticism*

2097. T. BAARDA, "The Gospel of Thomas," *ProcIrBibAssoc* 26 ('03) 46-65.

The article presents an overview of *Gospel of Thomas* with respect to its content, date, and relation to the canonical Gospels. It focuses in particular on whether logion 100 offers proof of independence and judges its redaction to be the work of a gnostic author or redactor. It concludes that even if *Thomas* was composed between A.D. 150 and 200, it may have preserved early traditions of the words of Jesus, although there is no decisive reason to exclude the possibility that its author knew and used the canonical Gospels.—C.R.M.

2098. T. BAARDA, "The Gospel of Thomas and the Old Testament," *ProcIrBibAssoc* 26 ('03) 1-28.

The article endeavors to demonstrate that G. Quispel's view, published in 1962, that the author of *Gospel of Thomas* recognized the OT as Holy Scripture, is untenable. It focuses on two sayings—logia 52 and 46—that appear to reveal the author's deprecation of the OT. It concludes that the author of *Thomas* shared the presupposition of those gnostics who contrasted the old earthly dispensation of the OT period and prophecy with the new message of Jesus as the heavenly Christ of the true Father.—C.R.M.

2099. C. GIANOTTO, "L'identità religiosa tra gli gnostici: i gruppi 'sethiani,'" *AnnStorEseg* 21 (1, '04) 47-58.

Of all the writings of the so-called Sethian gnostics, *Apocalypse of Adam* outlines a twofold way of defining the identity of the group it addresses with the greatest originality. The article first describes how *Apocalypse of Adam* engages in the explicit construction of a new identity through the manipulation and rewriting of the Genesis myth of origins. Then it focuses on the document's view of the practice of baptism and how the latter broadens the perspective of the identifying discourse to the field of behavioral and social practices (e.g. the rejection of lust and impure and violent behaviors).—C.R.M.

2100. M. Kaler, "Towards an expanded understanding of Nag Hammadi Paulinism," *Stud Rel/SciRel* 33 (3-4, '04) 301-317.

The article discusses the development and recent expansion of the concept of Paulinism and how a more open definition of it could be of service in analyses of gnostic texts. It first presents a brief overview of the development of the modern concept of Paulinism. Next it considers K. Koschorke's approach to gnostic Paulinism [§ 26-375]. Then it looks at four texts (*Apocalypse of Paul, Exegesis on the Soul, Testimony of Truth, Silvanus*) and points out the possibilities for supplementing Koschorke's work in terms of the reception of Paul's authoritative figure or legend.—C.R.M.

# BOOK NOTICES

## THE NEW TESTAMENT: GENERAL

A. Bach, *Religion, Politics, Media in the Broadband Era,* The Bible in the Modern World 2 (Sheffield, UK: Sheffield Phoenix, 2004, £40 or $70) x and 190 pp. Bibliography. Indexed. ISBN: 1-905048-07-6.

Bringing together her long-time interests in Bible, religion, and culture, Bach, associate professor of religion at Case Western Reserve University in Cleveland, Ohio, and author of *Women, Seduction, and Betrayal in Biblical Narrative* (1997), explores various expressions of biblical and popular religion today in new media. The volume consists of eight chapters: connecting to the religion of the broadband; whitewashing Athena—gaining perspective on M. Bernal and the Bible; cracking the production code—watching religionists read films; the politics of the biblically correct—books, films, and videos; buying God—American myths and mainstream media; "and God created woman"—marketing women from Proverbs to first ladies; "you do not see me"—resistance from Rizpah to women in black; and women's altars—lived religion from now to then.

S. Batalden, K. Cann, and J. Dean (eds.), *Sowing the Word. The Cultural Impact of the British and Foreign Bible Society, 1804-2004,* The Bible in the Modern World 3 (Sheffield, UK: Sheffield Phoenix, 2004, £30 or $47.50) xii and 380 pp. Illustrated. Indexed. ISBN: 1-905048-08-4.

Intended to mark the 200th anniversary of the British and Foreign Bible Society, this volume first presents a three-page foreword by R. Williams, a thirteen-page introduction by the editors, and an essay by Cann on the archives of the Bible Society. Next there are five papers on the BFBS at home: L. Howsam on the Bible Society and the book trade; R. Martin on women and the Bible Society; S. Lane on forgotten labors—women's Bible work and the BFBS; R. Steer on "without note or comment"—yesterday, today, and tomorrow; and Dean on London Bible House in the 1950s—an illustrated reminiscence. Then there are thirteen articles on the work and influence of the BFBS abroad: West Africa (P. Mirrlees), East Africa (T. Strandenaes, E. von Mende), Russia (Batalden, S. Ovsiannikov, D. Clark), the Levant and southeastern Europe (R. Clogg, P. Kuzmič), western Europe (W. Detzler, A. Ridler, S. Jackson), North America (J. Banks), and at sea (R. Kverndal). In an appendix Cann provides a summary catalogue of the BFBS archives.

S. Bazyliński, *Guida alla ricerca biblica. Note introduttive,* Subsidia biblica 24 (2nd ed.; Rome: Editrice Pontificio Istituto Biblico, 2005, paper €13) 151 pp., table. Indexed. ISBN: 88-7653-624-8.

The revised and corrected version of a work first published in 2004, this guide to tools for biblical research provides basic information about the principal sources of the biblical text (OT and NT), bibliographical research, and reference works (concordances, synopses, vocabulary, grammars, etc.). Then after explaining the principal literary forms used in the Bible, it discusses the organization and presentation of written work in the biblical field, as well as the formats to be used in preparing footnotes and bibliographies. Bazyliński is the author of *I salmi 20–21 nel contesto delle preghiere regali* (1999).

U. Becker, F. Johannsen, and H. Noormann, *Neutestamentliches Arbeitsbuch für Religionspädagogen* (3rd ed.; Stuttgart: Kohlhammer, 2005, paper €20) 267 pp., figs., map, 2 tables. Bibliographies. Indexed. ISBN: 3-17-018333-8.

The revised and expanded version of the work first published in 1993 [*NTA* 38, p. 110], this edition seeks to reflect developments in NT scholarship, and supplies expansions and corrections where needed. It contains five essays by Becker (on the origin of the NT writings and canon, miracles and miracle stories, children in Jesus' preaching, the Lord's

Prayer, etc.), six by Johannsen (on the Sabbath as being for the sake of humans, the debate about the Sermon on the Mount, the presence of God's kingdom in Jesus' parables, the passion of Jesus, etc.), four by Noormann (on poverty and riches in the NT, interpretation of the person of Jesus, ethical criteria in the NT, etc.), and one jointly by Becker and Johannsen (on the NT Easter witness).

J. BRIEND, O. ARTUS, AND D. NOËL, *Archéologie, Bible, Histoire,* Cahiers Évangile 131 (Paris: Cerf, 2005, paper €7) 66 pp. Bibliography. ISSN: 0222-9714.

This fascicle is devoted mainly to three essays dealing with different approaches to or perspectives on biblical study: Briend on the work of the archaeologist, Artus on the approach of the exegete, and Noël on the research of the historian. Their examples are taken for the most part from the OT "historical books." Also included are F. Brossier's discussion of three recently published introductions to the NT (all in French), and four book reviews.

A. BYATT AND H. FLEMINGS (EDS.), *'Your Word is Truth'. Essays in Celebration of the 50th Anniversary of the* New World Translation of the Holy Scriptures *(1950, 1953)* (Malvern, UK: Golden Age Books, 2004, paper £15) 303 pp., charts, 14 figs. Bibliographies. Indexed. ISBN: 0-950621-26-9.

After a six-page introduction by the editors, this volume presents fourteen essays: Byatt on some principles and features of the New World Translation (NWT); Flemings on the use of the divine name in the Christian Greek Scriptures; D. Jakubovic on "Immanuel" in Mt 1:23; Jakubovic on "triadic" formulas in the NT; N. Herle on whether God's Wisdom in Prov 8:22 is an acquired attribute or God's created Son; E. Foster on the eschatological discourse on the messianic parousia; P.-E. Tørisen and D.-Å. Mattson on whether the translation "impaled on a stake" is a result of sectarian bias; Byatt on distinguishing the "Lords"—whether Jesus takes Jehovah's name; Byatt on the theological importance of the name "Jehovah"; Jakubovic on Bible truths on the soul and hell; Jakubovic on Phil 1:23; R. Furuli on the NWT's translation of the Hebrew verbal system, with particular stress on the *waw* consecutive; Flemings on disputed renderings in the Hebrew Scriptures; and Byatt on the accuracy of the NWT in Paul's letter to the Ephesians.

C. CHALAMET, *Dialectical Theologians. Wilhelm Herrmann, Karl Barth and Rudolf Bultmann* (Zurich: Theologischer Verlag, 2005, paper €37) 327 pp. Bibliography. Indexed. ISBN: 3-290-17324-0.

The slightly revised version of a doctoral dissertation originally written in French and submitted in 2002 to the University of Geneva, this volume attempts to understand the debate between Barth (1886-1968) and Bultmann (1884-1976) in light of the theological work of their teacher, Herrmann (1846-1922). It contends that Herrmann's own theology was thoroughly dialectical in the sense that it involved tensions between God hidden and revealed, law and gospel, and God's judgment and grace, and that it presupposed the radical otherness of God. After a nine-page introduction, it considers Herrmann's dialectical school of theology, departures and continuities (1914-30), and God hidden and revealed. Chalamet concludes that Barth and Bultmann as pupils of Herrmann were compelled to think theologically in a dialectical way.

E. CHARPENTIER, *Pour lire le Nouveau Testament* (15th ed.; Paris: Cerf, 2003, paper €13) 128 pp. Illustrated. Bibliography. Indexed. ISBN: 2-204-01760-4.

The 1981 edition of this popular introduction to the NT was described in *NTA* 26, p. 189. It treats in turn the world of the first Christians, the Easter event, Paul and his letters, Mark's Gospel, Matthew's Gospel, Luke-Acts, the Johannine Gospel and letters, and Revelation. In this edition the bibliography (pp. 122-124) has been revised and updated.

*"Christ est mort pour nous." Études sémiotiques, féministes et sotériologiques en l'honneur d'Olivette Genest,* ed. A. Gignac and A. Fortin, Sciences bibliques 14 (Montreal—Paris:

Médiaspaul, 2005, paper $39.95 Can.) 549 pp., plate, 9 figs. Bibliography. ISBN: 2-89420-632-1.

Of the twenty-three essays honoring Professor Genest, those directly pertinent to NT study include L. Panier on figures and discourse on the death of Jesus; J. Calloud on the Scriptures that must be fulfilled; J. Delorme on figurative worlds, speech, and the position of the reader in Revelation; J. Doutre on the "I" dominated by sin and the "we" freed in Christ—two simultaneous paradigms for thinking about the subject in Rom 7:7–8:3; D. Patte on the plurality of readings of the "Christ of the passion" in Rom 3:21-26—exegesis and hermeneutics in a structuralist perspective; A. Pénicaud on Eph 5:21-33—servitude or liberation; M. Zavalloni on identity effects in the Pauline letters—an ego-ecological reading; F. Vouga on NT discourse about Jesus' death; F. Bovon on Jesus' death in Luke-Acts—the soteriological perspective; O. Mainville on Stephen facing death—the disciple in the image of the master; M. Gourgues on Jesus' death and universalism—two types of reference to Second Isaiah in the Lukan presentation of salvation; J.-Y. Thériault on accepting the cup—when the hour passes in Mk 14:26-52; Gignac on ἀκοὴ πίστεως (Gal 3:1, 5) and ῥῆμα τῆς πίστεως (Rom 10:8)—the story of Christ's fidelity and the salvation of its narratee; and J.-P. Michaud on figures of Jesus' death in Paul's letters, John's Gospel, and Hebrews. Also included are a twenty-page introduction by the editors, a select list of Genest's publications (compiled by Gignac and S. Paquette), and a photograph of her.

P. R. Davies (ed.), *Yours Faithfully. Virtual Letters from the Bible,* BibleWorld (London—Oakville, CT: Equinox, 2004, cloth £55 or $90, paper £14.99 or $24.95) xi and 160 pp. LCN: 2004014751. ISBN: 1-904768-31-8 (cloth), -32-6 (paper).

This volume is an anthology of thirty-one "virtual letters" in which biblical scholars have composed imagined correspondence between characters from the Bible. The letters pertaining to the NT period are from John the Baptizer to Jesus (by R. Webb); Jesus to his mother (J. Økland); Judas Iscariot to James, and James to his family (R. Walsh); a Greek woman of Tyre to Jairus of Galilee (G. Aichele); Pilate's wife to her husband (L. Lawrence); Publius Philostratus to an author (Davies); Onesimus to Paul (B. J. Peerbolte); and "Jezebel" of Thyatira to John of Patmos (I. Boxall). Davies has provided a five-page introduction in praise of virtual letters.

D. Dewey, *A User's Guide to Bible Translations. Making the Most of Different Versions* (Downers Grove, IL: InterVarsity, 2004, paper $13) 239 pp., 4 figs., 32 tables. Bibliography. Indexed. LCN: 2004025514. ISBN: 0-8308-3273-4.

Concerned with helping people to decide what Bible translation they should buy, Dewey, a Baptist minister in England, first treats the task of translation: the translator's art; word-for-word versus meaning-for-meaning; a question of style; his and hers—gender accuracy; and yet more choices. Then he deals with translations in English: from unauthorized to authorized; crossing the centuries; a new era begins; formative years—the 1970s and 1980s; old faces in new guises; into a new millennium; and reflections and conclusions. The three appendixes concern (1) being original, (2) other 20th- and 21st-century translations, and (3) internet resources. Dewey concludes that deciding on a Bible translation boils down to two questions: Best for whom? and Best for what?

J. Drane, *Introducing the Bible* (Minneapolis, MN: Fortress, 2005, paper $49) 730 pp., CD-ROM. Illustrated. Bibliographies. ISBN: 0-8006-3672-4.

This volume joins together Drane's *Introducing the Old Testament* (1987; rev. ed., 2000) and his *Introducing the New Testament* [see *NTA* 45, pp. 369-370] to form an introduction to the entire Bible. The thirteen chapters on the OT (pp. 11-363) concern introducing the OT, the founding of the nation, a land flowing with milk and honey, "a king like other nations," and so forth. The eighteen chapters devoted to the NT (pp. 367-730) treat the beginning of the story, Jesus' birth and early years, the identity of Jesus, understanding Jesus' death, the resurrection, and so forth. The CD-ROM allows readers to use the book interactively. The Libronix software facilitates highlighting, notetaking, bookmarking, footnoting, and word-searches. Each biblical citation is hyper-linked to the NRSV text of the Bible. In addition the CD-ROM includes extra features for each chapter: questions for review and discussion, weblinks, and additional bibliography.

J. A. DRAPER (ED.), *The Eye of the Storm. Bishop John William Colenso and the Crisis of Biblical Inspiration,* JSOT Supplement Series 386 (London—New York: T&T Clark International, 2003, £85 or $170) xii and 415 pp., frontispiece, 3 figs. Bibliography. Indexed. ISBN: 0-8264-7090-4.

Marking the 150th anniversary of the consecration of Colenso as Anglican bishop and the creation of the diocese of Natal, the twenty essays in this volume appear under five major headings: Bible (six), theology (four), "Ekukhanyeni" (four), family and society (five), and bibliography (one). The contributors include E. A. Hermanson on Colenso's first attempt at Bible translation in Zulu̧; M. S. Tshehla on Colenso, Jn 1:1-18, and the politics of insider- and outsider-translation; T. Larsen on Colenso and his critics—the strange emergence of biblical criticism in Victorian England; D. Jobling on Colenso on myth or Colenso as myth—a response to Larsen; C. Houtman on Colenso as seen by A. Kuenen, and as known from Colenso's letters to Kuenen; Draper on Colenso's *Commentary on Romans*—an exegetical assessment; and J. W. Rogerson on Colenso in the world of 19th-century intellectual ferment.

J. H. ELLENS AND W. G. ROLLINS (EDS.), *Psychology and the Bible. A New Way to Read the Scriptures,* Psychology, Religion, and Spirituality (4 vols.; Westport, CT—London: Praeger, 2004, $300 or £170) xvii and 325 pp., 11 figs., 2 tables; xvii and 381 pp., fig.; xvii and 343 pp., 15 figs., 2 tables; xvii and 375 pp. Bibliographies. Indexed. LCN: 2004050863. ISBN: 0-275-98347-1 (set).

After a sixteen-page introduction by the editors, the first volume in the four-volume set, subtitled *From Freud to Kohut* (ISBN: 0-275-98348-X), presents thirteen essays on how different psychological schools view the Scriptures: D. A. Kille on reading the Bible in three dimensions—psychological biblical interpretation; I. Rashkow on sexuality in the Hebrew Bible—Freud's lens; Rollins on Jung, analytical psychology, and the Bible; D. Mitternacht on G. Theissen's integration of psychology and NT studies—learning theory, psychodynamics, and cognitive psychology; L. M. Bechtel on developmental psychology in biblical studies; R. L. Underwood on D. W. Winnicott's "squiggle game" and biblical interpretation; P. Merenlahti on Gospel narrative and psychoanalytic criticism—P. Brooks, N. Holland, and J. Lacan; W. Morrow on posttraumatic stress disorder and vicarious atonement in Second Isaiah; K. Blessing on family systems psychology as hermeneutic; B. Lang on a romantic psychologist reads the Bible—E. Drewermann; R. H. Neuwoehner on the psychosymbolic approach to biblical interpretation; I. Gruenwald on Jewish and Christian messianism—the psychoanalytic approach of H. Kohut; and Ellens on the Bible and psychology—an interdisciplinary pilgrimage.

After an eight-page introduction by the editors, the second volume, subtitled *From Genesis to Apocalyptic Vision* (-98349-8), presents sixteen essays that apply psychological theory to interpreting the Hebrew Bible: W. Wink on wrestling with God—psychological insights in Bible study; Ellens on the psychodynamics of the fall story—Gen 2:25–3:24; Rashkow on What is wrong with this picture?—daughters and fathers in Genesis; Kille on Jacob—a study in individuation; A. LaCocque on a psychological approach to the book of Jonah; Lang on Lady Wisdom—a polytheistic and psychological interpretation of a biblical goddess; D. Merkur on psychotherapeutic change in the book of Job; Merkur on reading the prophecies of Jeremiah through a therapeutic lens; J. J. Schmitt on psychoanalyzing Ezekiel; D. Jobling on an adequate psychological approach to the book of Ezekiel; D. G. Garber on traumatizing Ezekiel, the exilic prophet; Rashkow on "What's in a name?—God's name, Lacan, and the ultimate phallus; Kille on "the Day of the Lord" from a Jungian perspective—Amos 5:18-20; M. J. Buss on role and selfhood in Hebrew prophecy; D.

Daschke on "because of my grief I have spoken"—the psychology of loss in *4 Ezra;* and Merkur on the visionary practice of Jewish apocalypticists.

After an eighteen-page introduction by the editors, the third volume in the set, subtitled *From Gospel to Gnostics* (-98350-1), presents sixteen papers by Wink on "snagged by the seat of my pants while reading the Bible"; Underwood on object relations theory and Mk 15:33-39—interpreting ourselves interpreting the Bible; Blessing on the parable and the centered self—E. Erikson's confusion technique as hermeneutic for the stories of Jesus; K. Syreeni on coping with the death of Jesus—the Gospels and the theory of grief work; Merenlahti on reading Mark for the pleasure of fantasy; M. W. Newheart on the psychology of Johannine symbolism; P. N. Anderson on the cognitive origins of John's unitive and disunitive Christology; A. Bash on a psychodynamic approach to 2 Corinthians 10–13; Blessing on differentiation in the family of faith—the prodigal son and Galatians 1–2; Mitternacht on Paul's letter to the Galatians in social-psychological perspective; C. T. Davis on Revelation 17—the Apocalypse as psychic drama; Ellens on psychological aspects of biblical apocalypticism; J. L. McNish on the Bible and the psychology of shame; D. L. Miller on biblical imagery and psychological likeness; Rollins on psyche, soul, and self in historical and contemporary perspective; and S. Brown on "begotten, not created"—the gnostic use of language in Jungian perspective.

After the editors' eleven-page introduction, the fourth volume, subtitled *From Christ to Jesus* (-98462-1), presents thirteen essays by Ellens on from Christ to Jesus—the Jesus quest; J. H. Charlesworth on psychobiography—a new and challenging methodology in Jesus research; D. Capps on a psychobiography of Jesus; J. W. Miller on Jesus—a psychological and historical portrait; Capps on beyond A. Schweitzer and the psychiatrists—Jesus as fictive personality; Capps on J. Haley's psychological portrait of Jesus—a power tactician; Capps on E. Erikson's psychological portrait of Jesus—Jesus as numinous presence; Wink on the original impulse of Jesus; A. G. van Aarde on social identity, status envy, and Jesus as fatherless child; Anderson, Ellens, and J. W. Fowler on a way forward in the scientific investigation of Gospel traditions—cognitive-critical analysis; H. Childs on the myth of history and the evolution of consciousness—a Jesus scholar in psychological perspective; Anderson on Jesus and transformation; and Brown on the Bible and the alchemy of language in psychological perspective. Each of the four volumes contains a foreword by Capps, a series foreword by Ellens, a glossary, an index, and information about the contributors and about the series editors and advisers.

*The Ending of Mark and the Ends of God. Essays in Memory of Donald Harrisville Juel,* ed. B. R. Gaventa and P. D. Miller (Louisville, KY: Westminster John Knox, 2005, paper $24.95) vii and 184 pp. LCN: 2004057153. ISBN: 0-664-22739-2.

In his treatment of the ending of Mark's Gospel, the late Professor Juel (1942-2003) saw the open-endedness of Mark as powerfully unsettling for the reader who desires to tame and predict God's actions. After Juel's essay on Mk 16:1-8 (a disquieting silence—the matter of the ending), this memorial volume presents twelve papers by friends and colleagues who reflect on the intersections between his interpretation of Mk 16:1-8 and their own work, either with other biblical texts or with issues in systematic or practical theology: B. K. Blount on whether the joke is on us—Mark's irony, Mark's Gospel, and Mark's ending; C. C. Black on the elusive God in Mark ("the face is familiar—I just can't place it"); D. C. Murchison on unsettling generosity—fearful disciples on this side of the text; M. M. Thompson on when the ending is not the end; Gaventa on the God who will not be taken for granted—reflections on Paul's letter to the Romans; T. W. Gillespie on prophetic surprise in Romans 9–11; M. Welker on baptism as change of lordship; Miller on the end of the beginning—Genesis 50; D. T. Olson on between disappointment and hope at the boundary—Moses' death at the end of Deuteronomy; J. Lapsley on doors thrown open and waters gushing forth—Mark, Ezekiel, and the architecture of hope; E. T. Charry on following an unfollowable God; and P. R. Keifert on the Bible and theological education—a report and reflections on a journey.

K. FUGLSETH, *A Comparison of Greek Words in Philo and the New Testament*, Texts and Studies in Religion 97 (Lewiston, NY—Queenston, ON—Lampeter, UK: Mellen, 2003, $109.95 or £69.95) x and 197 pp. Bibliography. LCN: 2003042145. ISBN: 0-7734-6774-2.

Based on the Norwegian Philo Concordance Project [see *NTA* 44, p. 613], this volume first presents an alphabetically sorted list of all common words in Philo's writings and the NT. Next it presents the same list with a different sorting order, that is, by the minimal relative frequency of each word. The third and fourth lists are based on a complete comparison between Philo and John's Gospel and the letter to the Hebrews, respectively. These lists are also sorted by frequency. An eleven-page introduction is included.

P. GRECH, *Il messaggio biblico e la sua interpretazione. Saggi di ermeneutica, teologia ed esegesi,* Supplementi alla Rivista Biblica 44 (Bologna: Dehoniane, 2005, paper €30) 385 pp. Indexed. ISBN: 88-10-30233-8.

This volume presents twenty-seven essays on various topics pertaining to hermeneutics (eleven), theology and history (eight), and exegesis (eight). Those papers most pertinent to NT studies deal with NT traditions and the *traditio catholica,* patristic interpretations of the NT, NT philology in the 20th century, biblical hermeneutics in the 20th century, the limits of the historical method with regard to Jesus, the practice of baptism in Jesus' time, the Simon of history and the Peter of faith, Jewish Christianity, the Eucharist in 1 Corinthians, the Johannine community in John 7–8, Jews and Christians at Ephesus as seen in John's Gospel, the eschatology of the Johannine writings, confessions of faith in John, the kerygma of the Johannine community, the significance of the citation of Ps 82:6 in Jn 10:34, trinitarian formulas in Paul, and Rom 10:5-13 and the discourse at Antioch. Grech, who has taught for many years at the Pontifical Biblical Institute and the Pontifical Lateran University in Rome, is a member of the Pontifical Biblical Commission.

A. E. HARVEY, *A Companion to the New Testament. The New Revised Standard Version* (2nd ed.; Cambridge, UK—New York: Cambridge University Press, 2004, cloth $80, paper $39.99) x and 858 pp., 27 maps. Indexed. LCN: 2004040782. ISBN: 0-521-78297-X (cloth), -78834-X (paper).

The first edition of this work (1970) was entitled *The New English Bible. Companion to the New Testament* [*NTA* 15, pp. 113-114]. This fully revised second edition follows the New Revised Standard Version and provides a running commentary on the text of the NT that takes account of recent scholarship. While maintaining the style and format of the first edition, Harvey, formerly lecturer in theology at Oxford University and subdean of Westminster, and now a fellow of the George Bell Institute, has substantially rewritten some sections in the light of new methods of interpretation and sustained research on the environment of Jesus and the early church.

C. R. HOLLADAY, *A Critical Introduction to the New Testament. Interpreting the Message and Meaning of Jesus Christ* (Nashville, TN: Abingdon, 2005, paper $49) xxiii and 609 pp., CD-ROM, 22 figs., 15 maps. Illustrated. Bibliographies. Indexed. LCN: 2004030675. ISBN: 0-687-08569-1.

Intended especially for theology students, ministers, and Bible teachers, this textbook for the study of the NT writings is introductory in the sense that it provides basic information and critical in that it deals with interpretive issues relating to the literary, historical, social, and religious dimensions of the NT. It also gives particular attention to theological issues. The material is divided into seven parts: theology and Scripture; the Gospels—narrative traditions about Jesus; the story of Jesus continued—the church's origin and expansion (Acts); the Pauline letters and Hebrews; the catholic letters; Jesus in the apocalyptic imagination (Revelation); and the formation of the NT canon. The printed edition of the work (the "standard edition") is accompanied by an expanded CD-ROM version that includes additional resource material; the two versions are designed to be used in tandem. Holladay is professor of NT at Candler School of Theology, Emory University, in Atlanta.

R. A. HORSLEY (ED.), *Hidden Transcripts and the Arts of Resistance. Applying the Work of James C. Scott to Jesus and Paul,* SBL Semeia Studies 48 (Atlanta: Society of Biblical Literature, 2004, paper $27.95) vii and 208 pp. Bibliography. LCN: 2004025190. ISBN: 1-58983-134-9.

In his 26-page introduction Horsley provides an overview of Scott's *Domination and the Arts of Resistance. Hidden Transcripts* (1990) and a sketch of how this book may be suggestive and stimulating for explorations of Jesus and Paul as well as for the politics of their interpretation. Next the volume presents essays by A. D. Callahan on the arts of resistance in an age of revolt; W. R. Herzog on onstage and offstage with Jesus of Nazareth—public transcripts, hidden transcripts, and Gospel texts; Horsley on the politics of disguise and public declaration of the hidden transcript—broadening our approach to the historical Jesus with Scott's "arts of resistance" theory; and W. Carter on Scott and the NT— a response to Callahan, Herzog, and Horsley. Then it offers papers by N. Elliott on strategies of resistance and hidden transcripts in the Pauline communities; E. M. Heen on the role of symbolic inversion in utopian discourse—apocalyptic reversal in Paul and in the festival of the Saturnalia/Kronia; C. B. Kittredge on reconstructing "resistance" or reading to resist—Scott and the politics of interpretation; S. M. Elliott on hidden transcripts and arts of resistance in Paul's letters—a response; and G. West on explicating domination and resistance—a dialogue between Scott and biblical scholars.

L. T. JOHNSON, *The Living Gospel* (London—New York: Continuum, 2004, paper £10.99 or $21.95) viii and 199 pp. ISBN: 0-8264-7480-2.

This collection presents twenty-two short essays arranged under three major headings: theology of the Bible (eleven), Scripture (six), and Jesus as the heart of the gospel (five). The topics include theology and the spiritual life, sacrifice as the body language of love, preaching the resurrection, Jesus and the little children, reconciliation in the NT, renewing Catholic biblical scholarship, the Holy Spirit in the NT, John the Baptist as prophet of the great reversal, knowing Jesus through the Gospels, and the Eucharist and the identity of Jesus. Many of these essays began life in the British journal *Priests & People.* Johnson is professor of NT and Christian origins at Emory University in Atlanta.

J. LAMBRECHT, *'Recht op de waarheid af.' Bijdragen over Paulus, de evangeliën en de Nieuwe Bijbelvertaling* (Leuven: Acco, 2005, paper €18.60) 191 pp. Indexed. ISBN: 90-334-5805-5.

The twenty essays in this collection treat particular passages in the NT and appear under four general headings: *De Nieuwe Bijbelvertaling* (four), the letter to the Romans (five), the apostle Paul (four), and Jesus Christ (seven). They concern the following texts: Gal 2:14-21; 1 Cor 15:1-11; Mt 22:1-14; Jn 20:17-18; Rom 7:1-6; 7:7-14; 7:14b-20; 11:25-32; 14:7-9; 1 Cor 1:17; 2:15-16; 3:10-15; 2 Cor 11:23-25; 5:14-15, 21; Phil 2:6-11; 1 Cor 15:12-34; Lk 20:34-38; Mk 13:26-27; 1 Cor 16:21-24; and Rev 1:1-3. Lambrecht is professor emeritus of NT at the Catholic University of Leuven.

X. LÉON-DUFOUR, *Un biblista cerca Dio,* trans. R. Pusceddu and A. Filippi, Biblica (Bologna: Dehoniane, 2005, paper €24) 341 pp. ISBN: 88-10-22127-3.

The Italian version of *Un bibliste cherche Dieu* (2003), this volume presents thirty essays under five major headings: the exegete and the theologian (five), in search of the event (four), in the encounter with language (eight), toward a symbolic reading of the Fourth Gospel (five), and overture (eight). The topics include believing in God, the exegete and the historical event, the good use of the Bible, the good use of this world, speaking of miracles today, real presence and symbolic presence, and the Johannine perspective on mysticism. Léon-Dufour is professor emeritus of Sacred Scripture at the Centre Sèvres in Paris.

R. N. LONGENECKER, *Studies in Hermeneutics, Christology and Discipleship,* NT Monographs 2 (Sheffield, UK: Sheffield Phoenix, 2004, £32.50 or $55) xv and 284 pp. Bibliographies. Indexed. ISBN: 1-905048-05-X.

The eleven essays in this collection concern three ways of understanding relations between the Testaments—historically and today (1987); a developmental hermeneutic—new treasures as well as old (1993); whether we can reproduce the exegesis of the NT [§ 15-422]; major tasks of an evangelical hermeneutic—commonalities, interrelations, and differences; christological materials within the early Christian communities (2005); the foundational conviction of NT Christology—the obedience/faithfulness/sonship of Christ (1994); some distinctive early christological motifs [§ 13-134]; "Whose child is this?" [§ 35-619]; the Melchizedek argument of Hebrews—a unique christological understanding for a particular situation (1978); Son of Man imagery—some implications for theology and discipleship [§ 20-247]; and taking up the cross daily—discipleship in Luke-Acts (1996). Longenecker, the editor of *Community Formation in the Early Church and in the Church Today* (2002), has supplied a five-page preface.

E. J. MAHONEY (ED.), *Scripture as the Soul of Theology* (Collegeville, MN: Liturgical Press, 2005, paper $10.95) xiv and 96 pp. Indexed. LCN: 2004016670. ISBN: 0-8146-5155-0.

After a five-page foreword by P. E. Couture and a four-page preface by Mahoney, this volume presents essays by S. Schneiders on biblical foundations of spirituality; F. J. Matera on NT foundations for Christian ethics; B. Thurston on women in the NT—the example of Romans 16; J. Shea on persevering in the perfect law of liberty—scriptural resources for pastoral care; and W. J. Harrington on Scripture as the soul of theology.

*The New Interpreter's Bible. Index* (Nashville, TN: Abingdon, 2004, $40) ix and 520 pp. LCN: 94-21092. ISBN: 0-687-03916-9.

This index to the twelve-volume *New Interpreter's Bible* concentrates on those entries that substantially address topics and advance discussion for the reader's needs. It treats subjects and themes; ancient literature; persons in the Bible; persons outside the Bible; places in the Bible; places outside the Bible; biblical languages—Hebrew and Greek; maps, charts, and illustrations; excursuses; reference lists; and abbreviations. Its special features include main headings, cross-references, easy-to-read format, accuracy, and wide-ranging scope. Many scholars and editors worked together for one year to conceive, compile, and present this index.

S. J. NICHOLS, *J. Gresham Machen. A Guided Tour of His Life and Thought* (Phillipsburg, NJ: P&R, 2004, paper $13.99) 252 pp., 3 figs., 24 halftones. Bibliography. Indexed. LCN: 2004053902. ISBN: 0-87552-620-9.

After a five-page introduction, this volume presents a sketch of Machen's life (1881-1937) and discusses his achievements under three major headings: Machen as scholar—writings on theology and the Bible; Machen as citizen—writings on culture; and Machen as churchman—writings on the church and sermons. Also included is a select guide to books by and about Machen. Nichols, associate professor at Lancaster Bible College and Graduate School, observes that Machen was first of all a NT scholar, and that he distinguished himself by the nature of the scholarship that he engaged in.

*Novum Testamentum Graece* with *A Concise Greek-English Dictionary of the New Testament* (27th ed.; Stuttgart: Deutsche Bibelgesellschaft, 2005, $89.99) xiii and 93* and 812 and 207 pp. ISBN: 3-438-05115-X. Distributed in the USA by the American Bible Society, New York.

The 27th edition of *Novum Testamentum Graece* was described in *NTA* 39, p. 319. This volume presents that edition as revised at various stages between 1993 and 2001, including recently published papyri (nos. 99-116) incorporated in the eighth corrected printing of 2001, as well as the 203-page double-column Greek-English dictionary of the NT that was prepared by B. M. Newman [*NTA* 16, p. 234].

E. PARMENTIER, *L'Ecriture vive. Interprétations chrétiennes de la Bible,* Le Monde de la Bible 50 (Geneva: Labor et Fides, 2004, paper 47 SFr or €32) 285 pp. Bibliography. ISBN: 2-8309-1111-3.

After an introduction to the process of biblical interpretation, Parmentier, professor of practical theology on the faculty of Protestant theology at Strasbourg, and author of *Les Filles prodigues. Défis des théologies féministes* (1998), explains various approaches to biblical interpretation today: the kerygmatic model—Christ hidden in swaddling clothes; the historical model—the text as the fruit of history; the structural-semiotic model—the text as a field of relations; the narrative model—the text as stories; and the experiential model—the interpreter as key to the reading. She concludes by proposing a way of reading that renounces neither faith nor reason.

S. E. PORTER, M. B. O'DONNELL, AND W. J. PORTER (EDS.), *Journal of Greco-Roman Christianity and Judaism,* vol. 1 (Sheffield, UK: Sheffield Phoenix, 2004, £40 or $70) 237 pp., 2 plates, fig., 2 tables. Indexed. ISBN: 1-905048-06-8.

This volume presents the inaugural printed version of the *Journal of Greco-Roman Christianity and Judaism,* which is devoted to the study of the texts, languages, and cultures of the Greco-Roman world of early Christianity and Judaism. The journal will be published first online (see http://divinity.mcmaster.ca/jgrchj/home for further information) and then in a print form that maintains the exact same pagination as that of the electronic form. This first print issue presents articles by P. W. van der Horst on ancient Jewish bibliomancy [§ 49-2042]; A. Papathomas on a new testimony to the text of Hebrews [§ 49-1848]; C. C. Caragounis on Dionysius of Halicarnassus, the art of composition, and the apostle Paul [§ 49-1784]; S. J. D. Cohen on false prophets (4Q339), *netinim* (4Q340), and Hellenism at Qumran [§ 49-1981]; C. A. Evans on Mark's incipit and the Priene Calendar inscription—from Jewish gospel to Greco-Roman Gospel [§ 49-1699]; S. E. Porter and B. W. R. Pearson on reasons for the split between Christians and Jews by the 4th century [§ 49-1944]; A. Runesson on particularistic Judaism and universalistic Christianity—some critical remarks on terminology and theology [§ 49-1543]; A. Wolters on a semantic study of αὐθέντης and its derivatives [§ 49-1846]; and M. Knowles on "wide is the gate and spacious the road that leads to destruction"—Mt 7:13 in light of archaeological evidence [§ 49-1682].

G. RICHTER, *Oikonomia. Der Gebrauch des Wortes Oikonomia im Neuen Testament, bei den Kirchenvätern und in der theologischen Literatur bis ins 20. Jahrhundert,* Arbeiten zur Kirchengeschichte 90 (Berlin—New York: de Gruyter, 2005, €178 or $333) ix and 753 pp. Indexed. ISBN: 3-11-016728-X.

Richter contends that in theological literature the colloquial Greek term οἰκονομία has several meanings and only becomes a theological concept through its context. After delineating his project, Richter discusses the uses of οἰκονομία in the literature of the classical and Hellenistic periods, in the NT, and in the writings of Christian authors from the late 1st and 2nd centuries (Ignatius, the Apostolic Fathers and Apologists, Irenaeus). He notes that in the NT οἰκονομία signifies God's rule but was not originally connected with the notion of salvation. Then he considers the uses of οἰκονομία in 3rd-century Christian writers, the Fathers in the 4th century, and authors in the Byzantine period. Finally he deals with its uses in Greek theology in the post-Byzantine period and the acceptance of οἰκονομία in western theological literature, and the use of οἰκονομία in the theological literature of the 19th and 20th centuries.

D. ROONEY, *Journeying with the Bible* (Collegeville, MN: Liturgical Press, 2005, paper $10.95) x and 114 pp., 8 figs. LCN: 2002075502. ISBN: 0-8146-2896-6.

Intended as a companion for individual or group Bible study as well as for deepening one's personal spiritual journey, this volume presents basic information about the Bible and a description of how it is organized, looks at the question whether the Bible should be interpreted, offers guidelines to help anyone praying over the Scriptures to feel more confident about interpreting God's word authentically, describes some techniques for exploring beyond the most obvious meaning of a passage, and provides examples of how this book can be used so that the Bible becomes a place to go for help, insight, and prayer. Rooney served parishes in the diocese of Cleveland from 1979 to 2002.

P. C. STINE, *Let the Words Be Written. The Lasting Influence of Eugene A. Nida,* SBL Biblical Scholarship in North America 21 (Atlanta: Society of Biblical Literature, 2004, paper $24.95) xii and 199 pp., 14 photos. Bibliography. Indexed. LCN: 2004019376. ISBN: 1-58983-137-3.

Stine, author of *Bible Translation and the Spread of the Church. The Last 200 Years* (1990), contends that Nida and the American Bible Society have spawned a revolution in Bible translation by developing a theory, pedagogy, and practice of translation that put the focus on making the Bible clear and understandable. After a ten-page introduction, he discusses Bible translation before Nida, and explains Nida's new approach and the implications of dynamic equivalence. Then he considers the work of Nida and his colleagues under the following headings: spreading the word; taking the Bible seriously; new relationships, more access, future directions; Nida the man and the scholar; and other voices, other words. Stine observes that Nida's reputation as a scholar is well deserved, since he has become a notable figure in linguistics, biblical studies, missiology, semiotics, lexicography, and translation studies. Fourteen photographs are included.

K. STONE, *Practicing Safer Texts. Food, Sex and Bible in Queer Perspective,* Queering Theology (London—New York: T&T Clark International, 2005, cloth £75 or $95, paper £30 or $29.95) vi and 185 pp. Bibliography. Indexed. ISBN: 0-567-08182-6 (cloth), -08172-9 (paper).

At a time when sexual disputes threaten to tear apart religious denominations and local congregations, Stone proposes that a great deal of insight can be obtained from careful consideration of the many possible relations that exist, have been thought to exist, or could be made to exist between food and sex. After a 22-page introduction on "practicing safer text," he presents six essays on the following topics: food, sex, and the Garden of Eden, or What is the Bible "about"?; border anxiety—food, sex, and the boundaries of identity; "before the eyes of all Israel"—public sex, marriage, and food in the Bible; pleasure and danger in biblical interpretation—food, sex, and women in 2 Samuel 13 and the Song of Songs; lovers and raisin cakes—food, sex, and manhood in Hosea; and wisdom and pleasure.

*Dem Tod nicht glauben. Sozialgeschichte der Bibel. Festschrift für Luise Schottroff zum 70. Geburtstag,* ed. F. Crüsemann et al. (Gütersloh: Gütersloher Verlagshaus, 2004, paper €39.95) 685 pp., frontispiece. Bibliographies. Indexed. ISBN: 3-579-05414-7.

The thirty-seven essays honoring Professor Schottroff on her 70th birthday appear under three major headings: the Bible as hope for the poor—liberation theology (eleven); Torah-true Christianity—Torah for the nations (fourteen); and Lydia's impatient sisters—feminist social history (twelve). The contributors include C. Janssen on 1 Cor 15:51-57 as a song against the powers of death; G. Theissen on the identity of the weary and burdened in Mt 11:28-30; W. Stegemann on deconstructing the rationalistic concept of miracle; R. Kessler on care for the poor as the duty of the community—its beginnings in the Temple and synagogue; A. Standhartinger on the origin of groups of widows in nascent Christianity; K. Hungar on criticism of idols as disposing to conversion (see Mt 11:7-11/Lk 7:24-28); L. S. Rehmann on "unchaste" speech (Mt 5:32)—rooting the Torah in everyday life; M. Crüsemann on the wide heart and the community of saints—2 Cor 6:11–7:4 in its social-historical context; K. Wengst on "Are not all from Israel truly Israel?" (Rom 9:6b)—punctuation as interpretation; M. A. Tolbert on Philo and Paul—the circumcision debates in early Judaism; B. Wehn on dominion, power, and death in *Acts of Andrew* 17–22; B. J. Brooten on the long shadow of slavery in the lives of women and girls; A. Ipsen on political economy, prostitution, and the eschaton of the Whore Babylon—a feminist integration of sex into an economic analysis of Revelation 17–19; A. C. Wire on hearing women's voices through Paul's letters; E. Tamez on the rich women and the power struggles in 1 Timothy; R. R. Ruether on the spiritual feminine in the NT and patristic Christianity; M. Leutzsch on constructions of masculinity in early Christianity; M. S. Gnadt on gestures and movements of mourning in Mt 26:6-13, 36-46 and Jn 20:11-18; and I. R. Richter on liberation and joy in the lives of Elizabeth and Mary—Luke 1–2 in feminist perspective. Also included are a photograph of the honoree and a three-page foreword by the editors (F. Crüsemann, M. Crüsemann, Janssen, Kessler, Wehn), and an letter to the honoree on her 70th birthday by B. Wartenberg-Potter.

## GOSPELS—ACTS

*Die Apostelgeschichte und die hellenistische Geschichtsschreibung. Festschrift für Eckhard Plümacher zu seinem 65. Geburtstag,* ed. C. Breytenbach and J. Schröter (Leiden—Boston: Brill, 2004, €139 or $188) xii and 385 pp., frontispiece, plate. Bibliography. Indexed. LCN: 2004045605. ISBN: 90-04-13892-7.

The fourteen essays honoring Professor Plümacher on his 65th birthday are by L. Alexander on Septuagint, *Fachprosa,* imitation—A. Wifstrand and the language of Luke-Acts; U. Victor on the change of tenses in Greek narrative texts, with particular attention to Acts; G. J. Steyn on the *Vorlage* of the Amos quotations in Acts; D.-A. Koch on proselytes and God-fearers as hearers of the speeches in Acts 2:14-39 and 13:16-41; A. Lindemann on the "Ethiopian eunuch" and the beginnings of the mission among the nations according to Acts 8–11; F. W. Horn on the collection theme in Acts; Breytenbach on probable reasons for Paul's unfruitful missionary attempts in Asia Minor—a note on Acts 16:6-7; F. Vouga on the paradox of the gospel in modern culture—Acts 17:22-31; D. P. Moessner on "completed end(s)ings" of historiographical narrative—Diodorus Siculus and the end(ing) of Acts; W. Schmithals on identity crisis according to Luke and elsewhere; M. Wolter on the Lukan double-work as a history of epochs; Schröter on salvation for the Gentiles and Israel—the connection between Christology and the people of God according to Luke; F. Bovon and B. Bouvier on Stephen the first martyr—from canonical book to apocryphal narrative; and H.-G. Bethge on *fragmenta biblica cantabrigiensis*—unknown fragments of Acts and other early Christian writings in Coptic. A photograph of the honoree and a two-page foreword by the editors are included. The volume was produced with the assistance of D. S. du Toit.

W. ARNAL, *The Symbolic Jesus. Historical Scholarship, Judaism and the Construction of Contemporary Identity,* Religion in Culture: Studies in Social Contest and Construction (London—Oakville, CT: Equinox, 2005, cloth £45 or $65, paper £12.99 or $22) viii and 98 pp. Bibliography. Indexed. LCN: 2004016796. ISBN: 1-84553-006-3 (cloth), -007-1 (paper).

After a seven-page introduction regarding Mel Gibson's *Passion of the Christ* and the cultural prominence of Jesus, this volume discusses anti-Semitism in NT scholarship, why the "Jewish Jesus" is a red herring, and the Jewish Jesus and contemporary identity. Arnal, associate professor of religious studies at the University of Regina in Saskatchewan, Canada, and author of *Jesus and the Village Scribes* (2001), concludes that the historical Jesus does not matter for our understanding of the past or present, and that the Jesus who is important to our own day is the symbolic Jesus of contemporary discourse.

J. BECKER, *Maria. Mutter Jesu und erwählte Jungfrau,* Biblische Gestalten 4 (Leipzig: Evangelische Verlagsanstalt, 2001, paper €14.80) 319 pp. Illustrated. Bibliography. ISBN: 3-374-01932-3.

After an eighteen-page introduction, Becker, author of *Jesus von Nazareth* (1996), discusses Mary as the Jewish mother of Jesus and the virgin chosen by God under seven major headings: Jesus' distance toward his own family; Mary under the silence of the first Christian generation; Mary as a theme of the second and third early Christian generations (Mark, Matthew, Luke, John, Revelation 12, Ignatius); and from the beginning of early Christianity to Irenaeus (gnostic texts, *Protevangelium of James,* Justin and Irenaeus). Finally he reflects on Mary as a theme in ecumenism today.

M. BERDER (ED.), *Les Actes des Apôtres. Histoire, récit, théologie. XXᵉ congrès de l'Association catholique française pour l'étude de la Bible (Angers, 2003),* Lectio divina 199 (Paris: Cerf, 2005, paper €31) 281 pp., 2 tables. Bibliography. Indexed. ISBN: 2-204-07416-0.

After a five-page foreword by Berder and G. Billon, this volume presents essays by O. Flichy on the state of current research on Acts; R. Dupont-Roc on the textual tradition of Acts—current positions and concerns; M.-F. Baslez on the world of Acts—literary approaches and documentary studies; J.-P. Lémonon on the Christianities at Ephesus in the 1st century; D. Marguerat on the image of Paul in Acts; M. Quesnel on rhetorical analysis of Paul's apologetic discourses in Acts 22 and 26; R. Gounelle on whether the apocryphal Acts of the apostles provide evidence for the canonical reception of Acts; L. Villemin on Acts in the ecclesiology of Vatican II; C. Mesters on reading Acts in the ecclesial base communities of Brazil; and Berder on reading Acts today.

G. A. BLAIR, *The Synoptic Gospels Compared,* Studies in the Bible and Early Christianity 55 (Lewiston, NY—Queenston, ON—Lampeter, UK: Mellen, 2003, $129.95 or £79.95) xviii and 324 pp. Indexed. LCN: 2002043155. ISBN: 0-7734-6814-5.

In proposing a "paradigm shift" regarding the Synoptic problem, Blair argues that Mark wrote the first version of the Gospel; that Luke's Gospel was an edition of and an expansion of Mark's Gospel, a rewriting into a Greek that would be acceptable to a sophisticated Greek-speaking audience; and that Matthew's Gospel was a reworking of Mark's Gospel (a kind of "third edition"), which knew and used, and extensively revised Luke. The body of the volume presents the texts in Greek and English (along with literary analysis) of Mark's Gospel and its parallels, Luke's Gospel and its parallels, and Matthew's Gospel, respectively. Blair concludes that this thesis meets the criteria of a good scientific theory, since it is simple, logical, and comprehensive.

A. BLOOM, *Rencontre avec le Dieu vivant. Lecture spirituelle de l'évangile selon saint Marc,* trans. M. Evdokimov, Épiphanie (Paris: Cerf, 2004, paper €17) 155 pp. ISBN: 2-204-07626-0.

The French version of a work published in Russian in 2003, this volume presents a "spiritual reading" of Mark's Gospel by the former metropolitan known also as Antoine de Souroge, who before his death in 2003 headed the Orthodox diocese of Great Britain, attached to the patriarchate of Moscow. After a ten-page introduction to Mark's Gospel, it treats various themes encountered in the first four chapters of the Gospel: (1) the word "gospel," the incarnation of the Son of God, the redeemer, and so on; (2) receptivity of the word of the gospel by our own effort, weakness and sin, the call of Levi the tax collector, and so on; (3) the wrath of Christ, evil as a reaction to evil, the Lord's entrance into Jerusalem, and so on; and (4) the Gospel parables, the parable of the sower, the mystery of spiritual growth, and so on. Evdokimov, who served as translator, has provided a five-page preface.

T. L. BRODIE, *The Birthing of the New Testament. The Intertextual Development of the New Testament Writings,* New Testament Monographs 1 (Sheffield, UK: Sheffield Phoenix, 2004, £65 or $115) xxxi and 653 pp., map, 99 tables. Bibliography. Indexed. ISBN: 1-905048-03-3.

Building on his earlier work entitled *The Crucial Bridge* [*NTA* 44, p. 379] and his many books and articles, Brodie, director of the Dominican Biblical Centre in Limerick, Ireland, seeks to outline the literary development of several NT writings and thus to unravel the Synoptic problem. After a general introduction to ancient writing and its context, he presents the overall picture (initial evidence), and discusses Proto-Luke as Septuagint based (supporting evidence). Eight appendixes are included. Brodie contends that everything hinges on Proto-Luke, a history of Jesus using the Elijah-Elisha narrative as its model, which survives in ten chapters of Luke and fifteen of Acts. Mark then used Proto-Luke, transposing its Acts material back into the life of Jesus. Matthew "deuteronomized" Mark. John improved on Matthew's discourses. Luke-Acts spelled out the story at length. Add the Pauline corpus, the descendant of Deuteronomy via the Matthean logia, and the NT is virtually complete.

R. BURNET, *Marie-Madeleine (Ier-XXIe siècle). De la pécheresse repentie à l'épouse de Jésus. Histoire de la réception d'une figure biblique,* Lire la Bible 140 (Paris: Cerf, 2004, paper €13) 137 pp. ISBN: 2-204-07747-X.

This volume traces the development of the figure of Mary Magdalene from the 1st century A.D. (in the NT) to the 21st century (in D. Brown's *Da Vinci Code*). After a five-page introduction, it considers the data in the Gospels (the Mary of the Gospels; one or three?), Mary of Magdala praised (the feminine witness; the mistress initiated by Jesus), Mary Magdalene dismissed (the fortunate sinner of the Middle Ages; the flamboyant penitent of the Counter-Reformation), and to each his own Magdalene (from Vézelay to Sainte-Baume; Mary Magdalene against the church). Burnet, who teaches at the Paris-VII and Paris-VIII universities, concludes that the various portrayals of Mary Magdalene reflect the convulsions in the society in which she has been known and interpreted.

A. D. CALLAHAN, *A Love Supreme. A History of the Johannine Tradition* (Minneapolis, MN: Fortress, 2005, paper $20) x and 128 pp. Bibliography. Indexed. LCN: 2004024819. ISBN: 0-8006-3708-9.

Callahan, professor of NT at the Seminário Theológico Batista do Nordeste in Brazil and author of *Embassy of Onesimus. The Letter of Paul to Philemon* (1997), observes that the writers of the Johannine community shared vocabulary, stylistic features, and the preoccupation with the greatest of all loves (*agapē*); that they defined this love as putting one's life at the disposal of those one loves (see Jn 15:13); and that "the beloved community" came into being in the love of its founder and early leaders, and in the love of its members for one another. After a five-page prologue, he treats the root conflict (3 John and 2 John), and disciples of the beloved community (1 John). Then he considers John's Gospel under the following headings: the spiritual Gospel, in those parts, love *in extremis,* a king of shreds and patches, and epilogues.

A. COUTURE AND F. VOUGA, *La présence du royaume. Une nouvelle lecture de l'évangile de Marc,* Essais bibliques 36 (Geneva: Labor et Fides, 2005, paper 30 SFr or €20; Montreal: Médiaspaul) 199 pp. ISBN: 2-8309-1155-5 (LF), 2-89420-624-0 (M).

After stating their premises about Mark's Gospel (its structure and orality, literary character, and architecture), the authors present a reading of the Gospel in five major sections (with several subsections): baptism in the Spirit (Mk 1:1-15), the call of the disciples and the sending of the Twelve (1:16–6:13), bread (6:13–8:30), the time of the disciples (8:31–13:37), and the Lord's Supper as the memorial of the passion (14:1–16:8). They conclude that this analysis of the Gospel's literary structure makes clear the logical coherence of its thought, centered on the announcement of the presence of a transformative power called the kingdom of God that has a liberating effect for all who place their trust in it. Couture teaches history of religions at the Université Laval in Quebec, and Vouga is professor of NT at the Kirchliche Hochschule Bethel in Bielefeld.

H. COX, *When Jesus Came to Harvard. Making Moral Choices Today* (Boston—New York: Houghton Mifflin, 2004, $26) viii and 338 pp. Indexed. LCN: 2004054069. ISBN: 0-618-06744-2.

Based on a course entitled "Jesus and the Moral Life" that Cox, professor of theology at Harvard Divinity School, taught at Harvard University for many years, this volume seeks to bring to light for the 21st century the moral significance of Jesus of Nazareth, a man who lived 2000 years ago. After three introductory chapters on Jesus and his world in relation to our world, it considers stories they told about Jesus (the ballad of the begats, picking just the right woman, exiles from Eden, the gurus and the usual suspects, etc.), stories he told (Jesus retells his people's story, salt and lamps, the rabbi teaches Torah, parables and Zen slaps, etc.), and more stories they told about him (the transfiguration and the prophet's night journey, bridge burning and street theater, trial and retrial, dead man walking, etc.).

P. L. DANOVE, *The Rhetoric of the Characterization of God, Jesus, and Jesus' Disciples in the Gospel of Mark,* JSNT Supplement Series 290 (New York—London: T&T Clark International, 2005, cloth $115 or £60, paper $55 or £30) xii and 190 pp. Bibliography. Indexed. LCN: 2004027592. ISBN: 0-567-02810-0 (cloth), -02800-3 (paper).

Danove, associate professor of NT studies at Villanova University in Philadelphia and author of *The End of Mark's Story. A Methodological Study* (1993) and *Linguistics and Exegesis in the Gospel of Mark. Applications of a Case Frame Analysis and Lexicon* (2001), seeks to develop a method for analyzing the semantic and narrative rhetoric of repetition and the narrative rhetoric and function of characterization, and to apply this method to the characterizations of God, Jesus, and Jesus' disciples, respectively, in Mark's Gospel. The six chapters concern the method of analysis; the rhetoric of the characterization of God; the rhetoric of the characterization of Jesus; the rhetoric of the characterization of Jesus' disciples; recapitulation—the women at the tomb; and applications, implications, and conclusions. Three appendixes are included. Danove concludes that these studies of characterization have significant applications and implications for other areas of Markan scholarship.

D. S. DAPAAH, *The Relationship between John the Baptist and Jesus of Nazareth. A Critical Study* (Lanham, MD—Oxford: University Press of America, 2005, paper $31) xiv and 205 pp. Bibliography. Indexed. LCN: 2004117546. ISBN: 0-7618-3109-6.

This volume seeks to examine and evaluate the relationship between John the Baptist and Jesus of Nazareth. After a twelve-page introduction, it considers the Gospel traditions and the historical Jesus, and explores the relationship between John and the Qumran community, with particular attention to John's origins and formative years. Then it discusses the relationship between John and Jesus under three headings: the proclamation of John; John and Jesus—the two baptists; and Jesus' tributes to John. An appendix deals with the first and new (second) quests of the historical Jesus. Dapaah, associate professor of NT and Greek at the John Leland Center for Theological Studies in Virginia, concludes that by continuing and developing John's theology and baptism Jesus and the early church were very much heirs of John.

R. DEINES, *Die Gerechtigkeit der Tora im Reich des Messias. Mt 5,13-20 als Schlüsseltext der matthäischen Theologie,* Wissenschaftliche Untersuchungen zum Neuen Testament 177 (Tübingen: Mohr Siebeck, 2004, €99) xvii and 746 pp. Bibliography. Indexed. ISBN: 3-16-148406-1.

The slightly revised version of a *Habilitationsschrift* accepted in 2004 by the Evangelical theological faculty at the University of Tübingen, this volume takes Mt 5:13-20 to be the key text of Matthean theology, and argues that with its combination of the themes of righteousness, Torah, and the Messiah-Son of David the Evangelist establishes the relevance of the Torah transformed in Jesus' commandments for the Christian community. After introductory chapters on problems in Matthean theology and on the Gospel's literary character and preaching, it discusses righteousness and Torah in Mt 5:13-20 under the following headings: the kingdom of heaven as the Matthean context, righteousness as an entrance requirement for the kingdom, the weaving of righteousness statements in the introduction to the Sermon on the Mount, the commissioning of the disciples (Mt 5:13-16) in the context of the righteousness statements of the sermon, "fulfilling" as the goal of Jesus' coming (5:17), the abiding validity of the Torah fulfilled by Jesus (5:18), the instruction to the teachers (5:19), the righteousness that leads to heaven (5:20), and the disciples' righteousness as God's righteousness (6:1, 33). Then Deines, the author of *Jüdischer Steingefässe und pharisäische Frommigkeit* (1993) and *Die Pharisäer* (1997), considers the Matthean depiction of the Son of David and the biblical roots of the Matthean concept of righteousness, and concludes that the righteousness of the Torah in the reign of the Messiah is the principal axis of Matthean theology.

D. Dormeyer and F. Galindo, *Die Apostelgeschichte. Ein Kommentar für die Praxis* (Stuttgart: Katholisches Bibelwerk, 2003, paper €24.90) 400 pp. Bibliography. ISBN: 3-460-33129-1.

Dormeyer, professor of biblical theology at the University of Dortmund, and Galindo, director of the Catholic Biblical Society in Columbia, have joined forces to produce a commentary on Acts that combines historical-critical exegesis with the engagement of individual Bible readers. After a ten-page introduction to the methodology of the commentary and a ten-page introduction to Acts, they present for each pericope a translation, a literary analysis, a verse-by-verse commentary, and suggestions about actualization (*Handlungsimpulse*). They deal with Acts according to the following general outline: A—the prologue, and the primitive community at Jerusalem as the restoration of Israel—the founding period (1:1–8:1a); B—the spread of the gospel to the nations (8:1b–15:35); B'—Paul's independent missionary journeys (15:36–21:17); and A'—Paul's arrest and imprisonment, and the epilogue (21:18–28:31).

J. D. G. Dunn, *A New Perspective on Jesus. What the Quest for the Historical Jesus Missed,* Acadia Studies in Bible and Theology (Grand Rapids: Baker, 2005, paper $12.99) 136 pp. Indexed. LCN: 2004023187. ISBN: 0-8010-2710-1.

In the three main chapters in this volume, Dunn, professor emeritus of divinity at the University of Durham and author of *Jesus Remembered* (2003), offers a critique of the quest of the historical Jesus as it has been practiced, and a new perspective on Jesus—a perspective that takes as its axiomatic starting point that Jesus must have made a considerable impact on his first disciples and those who followed. After a three-page introduction, he treats the following topics: the first faith—When did faith become a factor in the Jesus tradition?; behind the Gospels—what it meant to remember Jesus in the earliest days; and the characteristic Jesus—from atomistic exegesis to consistent emphases. Also included as an appendix is a revised version of Dunn's 2002 Society of New Testament Studies presidential address entitled "Altering the Default Setting. Re-envisaging the Early Transmission of the Jesus Tradition" [§ 48-177].

R. W. Fox, *Jesus in America. Personal Savior, Cultural Hero, National Obsession* (San Francisco: HarperSanFrancisco, 2005, paper $16.95) viii and 496 pp., 24 plates. Indexed. LCN: 2003056945. ISBN: 0-06-062874-X.

The paperback edition of the work described in *NTA* 48, p. 414, this volume provides a historical account of how Jesus has been understood and portrayed in American culture from the 16th century to the present. The main text has been revised in three places to take account of the release of Mel Gibson's film *The Passion of the Christ* (2004), and a new seven-page postscript places the film in its American cultural context.

R. Garrison, *The Significance of Theophilus as Luke's Reader,* Studies in the Bible and Early Christianity 62 (Lewiston, NY—Queenston, ON—Lampeter, UK: Mellen, 2004, $99.95 or £64.95) xv and 117 pp. Bibliography. Indexed. LCN: 2004040346. ISBN: 0-7734-6384-4.

In this volume Garrison, author of *The Graeco-Roman Context of Early Christian Literature* (1998), explores the purpose or objective of the author/editor known as Luke. He maintains that Luke's interest in the "political innocence" of the Jesus movement and early Christianity suggests that Theophilus was a Gentile, loyal to the Roman empire, and familiar with Mark's Gospel. After a five-page introduction, he provides an overview of some Lukan themes, discusses the significance of Theophilus as Luke's reader, and responds to S. F. G. Brandon's thesis that Mark sought to conceal Jesus' anti-Roman sentiments. Then he attempts to find documentary evidence of proto-Lukan tradition in Codex Bezae (and implicitly in Marcion's Gospel), and from a brief study of the passion narrative contends that the proto-Luke hypothesis must have had a "non-Markan" form in early Christian tradition. Garrison concludes that the proto-Luke hypothesis seems reasonable, and that Luke's choice to write Luke-Acts was shaped by Theophilus.

D. Good (ed.), *Mariam, the Magdalen, and the Mother* (Bloomington—Indianapolis: Indiana University Press, 2005, cloth $50, paper $22.95) xvii and 240 pp., 5 halftones, 2 tables. Bibliography. Indexed. LCN: 2004021158. ISBN: 0-253-34533-2 (cloth), -21751-2 (paper).

After Good's 22-page introduction to "the Miriamic secret," this volume presents four essays on "the Miriamic procession": C. Meyers on Miriam, music, and miracles; A. Marjanen on Mary Magdalene as a beloved disciple; M. F. Foskett on Miriam/Mariam/Maria—literary genealogy and the genesis of Mary in *Protevangelium of James;* and C. Setzer on three odd couples—women and men in Mark and John. Then under "the Miriamic vision" there are two papers: M. R. D'Angelo on "I have seen the Lord"—Mary Magdalene as visionary, early Christian prophecy, and the context of Jn 20:14-18; and D. Apostolos-Cappadona on the visual and the vision—the Magdalene in early Christian and Byzantine art and culture. Finally there are three articles on "the Miriamic tradition": S. J. Shoemaker on Jesus' gnostic mom—Mary of Nazareth and the "gnostic Mary" traditions; H. Aboud on "Hence Maryam is a prophetess"—Muslim classical exegetes and women's receptiveness to God's verbal inspiration; and J. K. Coyle on twelve years later—revisiting the "Marys" of Manichaeism.

G. Guttenberger, *Die Gottesvorstellung im Markusevangelium*, Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche 123 (Berlin—New York: de Gruyter, 2004, €118 or $165) ix and 477 pp. Bibliography. Indexed. ISBN: 3-11-018129-0.

Accepted as a *Habilitationsschrift* in 2003 by the department of Evangelical theology at the Johannes Gutenberg-Universität in Mainz, this volume presents a diachronic and synchronic investigation of the concept of God in Mark's Gospel. After a 48-page introduction, it discusses God as the lord of history, God as the Law-giver, the power and omnipotence of God, God and evil, and the uniqueness of God and its relationship to Christology. Four excursuses (on the understanding of the Law in Mark in the contemporary context, the concept of the Law and the discipleship ethic, Mk 12:13-34 as a tractate about the one God, the motif of falling away from worship of the one God through contact with foreign women) are included. Guttenberger concludes that the double command to love God and neighbor is a hermeneutical key to Mark's Gospel.

G. R. Habermas and A. G. N. Flew, *Resurrected? An Atheist and Theist Dialogue,* ed. J. F. Ankerberg (Lanham, MD: Rowman & Littlefield, 2005, cloth $45, paper $15.95) ix and 112 pp. LCN: 2004019994. ISBN: 0-7425-4225-4 (cloth), -4226-2 (paper).

After Ankerberg's three-page introduction, this volume presents on pp. 1-79 the text of a three-and-a-half hour dialogue or debate between Habermas and Flew on the question, Did Jesus rise from the dead? Also included are essays by Flew on theism, revelation, and Jesus' resurrection; Habermas on applying resurrection research and closing loopholes; and Ankerberg on the church as proof of the resurrection and a word about alternate critical theories. Habermas is chair of philosophy and theology at Liberty University in Lynchburg, VA, and Flew is professor emeritus of philosophy at the University of Reading, UK.

R. HAKOLA, *Identity Matters. John, the Jews and Jewishness,* Supplements to Novum Testamentum 118 (Leiden—Boston: Brill, 2005, €105 or $118) x and 291 pp. Bibliography. Indexed. LCN: 2004065979. ISBN: 90-04-14324-6.

The revised version of a doctoral dissertation supervised by I. Dunderberg and presented in 2003 to the University of Helsinki, this volume suggests that John's portrayal of the Jews cannot be understood as a response to the violent policy of John's opponents, and that John's portrayal of Jewishness is much more ambivalent than is often claimed today. It first offers a detailed critique of the so-called two-level reading strategy that contends that John's references to Jews emerge from the conflict with rabbinic Judaism. Then it examines John's relationship to some basic markers of Jewishness: Jesus, the Jews, and the worship of God; Jesus, the Sabbath, and circumcision; Jesus, the Jews, and Moses; the believing Jews, Abraham, and the devil; and the Johannine Christians, the Jews, and Jewishness.

C. A. HAM, *The Coming King and the Rejected Shepherd. Matthew's Reading of Zechariah's Messianic Hope,* New Testament Monographs 4 (Sheffield, UK: Sheffield Phoenix, 2005, £60 or $95) xvi and 176 pp., table. Bibliography. Indexed. ISBN: 1-905048-01-7.

After a nineteen-page introduction, this volume examines the quotations from the book of Zechariah in Matthew's Gospel: Zech 9:9 in Mt 21:5; Zech 11:12-13 in Mt 27:9-10; and Zech 13:7 in Mt 26:31. Then it investigates the allusions to Zechariah in Matthew's Gospel before the passion narrative (Mt 5:33; 9:4; 9:36; 11:21-22; 19:26) and in the passion narrative (21:1, 12; 23:23, 35; 24:30, 31, 36; 25:31; 26:15, 28, 56, 64; 27:51-53). Finally it considers the theological use of Zechariah in Matthew's Gospel with particular attention to the themes of the coming king and the rejected shepherd. Ham concludes that the citations, allusions, and thematic emphases indicate a coherence between the theologies of Matthew and Zechariah and an influence of Zechariah's theology on Matthew's theology.

R. G. HARRIS, *Mission in the Gospels* (London: Epworth, 2004, paper £17.99 or $23.99) xiv and 290 pp., 4 figs. Bibliography. Indexed. ISBN: 0-7162-0577-7.

Harris, who serves as minister in two Methodist churches in Lincoln, UK, and teaches in the East Midlands Ministry Training Course, examines the Gospels from the perspective of the early church's mission (i.e. the context out of which they were written) in the hope that readers will be able to see their stories and discourses from a new angle, and that new meaning will be cast on obscure sayings and new light will be shed on shadowy places. After a chapter on Jewish mission as the springboard for Christian mission, he treats the theme of mission in the four Gospels under these headings: Matthew—making disciples; Mark—the kingdom revealed; Luke-Acts—the fulfillment of God's mission; and John's Gospel—as the Father sent me, so I send you. Also included are chapters on the life and mission of the early church, and on the Gospels and mission today.

J. A. KELHOFFER, *The Diet of John the Baptist. "Locusts and Wild Honey" in Synoptic and Patristic Interpretation,* Wissenschaftliche Untersuchungen zum Neuen Testament 176 (Tübingen: Mohr Siebeck, 2005, €69) xxiii and 256 pp. Bibliography. Indexed. ISBN: 3-16-148460-6.

According to Mk 1:6c and Mt 3:4c John the Baptist ate "locusts and wild honey." After an introduction and *status quaestionis* concerning the diet of John the Baptist, Kelhoffer, assistant professor of NT and early Christian literature at St. Louis University and author of *Miracle and Mission. The Authentication of Missionaries and Their Message in the Longer Ending of Mark* (2000), considers locust/grasshopper eating in ancient Near Eastern and Greco-Roman antiquity; the Baptist's "wild honey"; "locusts and wild honey" in the Synoptic interpretation—the historical Baptist, Mark, Matthew (and Luke); John's diet as "vegetarian" and a model of asceticism—"locusts," wild honey, and the *imitatio Iohannis* in patristic and subsequent Christian interpretation; and "locusts and wild honey" in retrospect—*paideia* and early Christian biblical interpretation. Articles by Kelhoffer on this topic have been abstracted in §§ 48-972; 49-1318.

D. KIM, *An Exegesis of Apostasy Embedded in John's Narratives of Peter and Judas Against the Synoptic Parallels,* Studies in the Bible and Early Christianity 61 (Lewiston, NY—Queenston, ON—Lampeter, UK: Mellen, 2004, $129.95 or £79.95) xviii and 416 pp. Bibliography. Indexed. LCN: 2004044909. ISBN: 0-7734-6404-2.

Based on a doctoral dissertation accepted by Westminster Theological Seminary in Philadelphia, this investigation of the Johannine narratives of Peter and Judas and of the anti-apostasy polemic in John's Gospel contends that John portrays Peter as a representative of faithful believers who accept Jesus' testimony about himself and Judas as a representative of disciples who apostatize from Jesus' movement. Thus John's symbolic portrayal of Peter and Judas exhorts readers to imitate Peter's response to Jesus' claim and deters them from apostatizing like Judas. After a 27-page introduction, it treats Peter in John's Gospel, Judas Iscariot in John's Gospel, the anti-apostasy polemic in John's Gospel, the anti-apostasy polemic in the Johannine epistles, and apostasy in Jewish writings. A ten-page appendix deals with Johannine words of apostasy.

J. K. KIM, *Woman and Nation. An Intercontextual Reading of the Gospel of John from a Postcolonial Feminist Perspective,* Biblical Interpretation 69 (Boston—Leiden: Brill, 2004, €108 or $154) ix and 262 pp. Bibliography. Indexed. LCN: 2004045138. ISBN: 0-391-04212-2.

Based on a doctoral dissertation directed by D. M. Patte and accepted in 2001 by Vanderbilt University, this volume seeks to advance postcolonialist feminist NT scholarship by studying John's Gospel from the Korean postcolonial context. Kim first presents chapters on reading the female body as history/text—women in a (de)colonizing context, and on an intercontextual approach from a Minjung's perspective. Then she focuses on the presentations of various women in John's narrative: the Mother of Jesus at Cana (Jn 2:1-11), the Samaritan woman (4:1-42), the adulterous woman (7:53–8:11), Mary and Martha (11–12), the Mother of Jesus at the cross (19:25-27), and Mary Magdalene at the tomb (20:1-18). Kim concludes that the Johannine narrative reveals an aspect of how patriarchy works, and that it can be viewed as a nationalist male object whose story develops at the expense of female characters including both "good" and "bad" women.

D. KLINGHOFFER, *Why the Jews Rejected Jesus. The Turning Point in Western History* (New York: Doubleday, 2005, $24.95) viii and 247 pp. Bibliography. Indexed. LCN: 2004056174. ISBN: 0-385-51021-7.

Klinghoffer, a columnist for the *Jewish Forward* and author of *The Discovery of God. Abraham and the Birth of Monotheism* (2003), deals mainly with the question of why the Jews rejected Jesus in his lifetime and continued to decline the Christian offer of salvation with what has often seemed to Christians like either stubbornness or malice. After a ten-page introduction, he treats the following topics: before Christ—Judaism in the year 27; first encounter—Was Jesus the Messiah?; fatal attraction—Did the Jews kill Jesus?; a new religion—the curse of the Torah; after Christ, before Constantine—conversations with *minim;* medieval minds—the great debate; and modern times—the never-ending disputation. Klinghoffer concludes that the centrality of the Sinai covenant experience ruled out Jewish acceptance of Jesus as the Messiah, and that the Jewish rejection of Jesus was the founding act of western civilization insofar as the Jesus movement did not remain a Jewish sect.

J. S. KLOPPENBORG WITH J. W. MARSHALL (EDS.), *Apocalypticism, Anti-Semitism and the Historical Jesus. Subtexts in Criticism,* Journal for the Study of the Historical Jesus Supplement Series, JSNT Supplement Series 275 (London—New York: T&T Clark International, 2005, £50 or $95) xi and 141 pp. Bibliography. Indexed. ISBN: 0-567-08428-0.

Prepared for a conference held in 2003 at the University of Toronto, this volume contains papers by Kloppenborg on "as one unknown, without a name?"—co-opting the apocalyptic Jesus; W. Arnal on the cipher "Judaism" in contemporary historical Jesus scholarship; P. Fredriksen on compassion is to purity as fish is to bicycle, and other reflections on constructions of "Judaism" in current work on the historical Jesus; Marshall on apocalypticism and anti-Semitism—inner-group resources for inter-group conflicts; A.-J. Levine on the earth moved—Jesus, sex, and eschatology; D. C. Allison on the problem of apocalyptic—from polemic to apologetics; and R. J. Miller on theological stakes in the apocalyptic Jesus debate. Also included are responses from Allison and Arnal.

J. KNIGHT, *Jesus. An Historical and Theological Investigation* (London—New York: T&T Clark International, 2004, cloth £55 or $110, paper £16.99 or $33.95) xiii and 310 pp. Indexed. ISBN: 0-8264-6980-9 (cloth), -6981-7 (paper).

Written primarily for students and people in the pews, this historical and theological investigation of Jesus seeks to provide a clear introduction to the issues, citing both the primary sources and the secondary opinions in order to introduce the critical questions and sketch out some possible answers to them. Its eleven chapters appear under the following headings: the story behind the story; What are they saying about Jesus?; the birth of Jesus Christ was on this wise; the beginning of the good news about Jesus Christ; "the kingdom of God has come near"; "thy kingdom come!"; and he cured many who were sick; "Hosanna to the Son of David!"; crucified under Pontius Pilate; "he has been raised; he is not here"; and the significance of Jesus. Knight, author of *Disciples of the Beloved One* (1996) and *Revelation* (1999), concludes that the diversity in the ways in which Jesus is portrayed in contemporary scholarship is related to the uncertainty of the sources about him.

W. LOADER, *Sexuality and the Jesus Tradition* (Grand Rapids—Cambridge, UK: Eerdmans, 2005, paper $30 or £18.99) viii and 288 pp. Bibliography. Indexed. ISBN: 0-8028-2862-0.

With particular attention to specific early Christian texts in their literary and historical contexts, Loader, professor of NT at Murdoch University in Perth, Australia, and author of *The Septuagint, Sexuality, and the New Testament* (2004), seeks to offer fairly detailed discussions of some of the most important traditions affecting the Christian understanding of sexuality. After an eight-page introduction, he treats the following topics: sex and danger—passion and responsibility (Mt 5:27-28; 5:29-30; Mk 9:43-48; etc.); order and chaos—marriage and divorce (Mt 5:31-32; Mk 10:11-12; Mt 19:9; etc.); and celibacy and hope (Mt 19:10-12; 1 Corinthians 7; etc.). Loader concludes that it is in the context of faith and forgiveness, radical demand and discipleship, that we need to grapple with contemporary issues of sexuality and hear the strong words of the Jesus tradition on the theme of sexuality.

A. MARCHADOUR, *Les personnages dans l'évangile de Jean. Miroir pour une christologie narrative,* Lire la Bible 139 (Paris: Cerf, 2004, paper €21) 231 pp. Bibliography. Indexed. ISBN: 2-204-07546-9.

As a way of further illuminating the Johannine portrait of Jesus, Marchadour, professor at the Institut catholique de Toulouse and author of *L'Évangile de Jean* (1992), considers various characters who appear in the course of John's narrative about Jesus. After a twelve-page introduction, he discusses the following figures: John the Baptist as the faithful witness; Mary as the mediator; Simon Peter and the difficulty of fidelity; Jesus and Nicodemus, and their meeting by night; the Samaritan woman face-to-face with Jesus; the man born blind as an enlightened disciple; Lazarus, Martha, and Mary as the family that Jesus loved; Mary Magdalene—from the empty tomb to the inhabited garden; Thomas as the disciple of extremes; Jesus, Pilate, and the Jews—the unexpected kingship; and the enigma of the disciple whom Jesus loved. Also included are reflections on the christological implications of these studies, and four appendixes (on Judas, the Jews, the disciples and the beloved disciple, and Pilate).

J. P. MEIER, *Un certain juif, Jésus. Les données de l'histoire.* Tome 2, *La parole et les gestes,* trans. J.-B. Degorce, C. Ehlinger, and N. Lucas, Lectio divina (Paris: Cerf, 2005, paper €80) 1330 pp., 2 tables. Bibliography. Indexed. ISBN: 2-204-0037-8.

The French version of Meier's *A Marginal Jew. Rethinking the Historical Jesus.* Vol. 2, *Mentor, Message, and Miracles* [*NTA* 39, p. 326], this volume treats John the Baptist as Jesus' mentor, Jesus' message concerning the kingdom of God, and Jesus' miracles.

M. MEISER, *Judas Iskariot. Einer von uns,* Biblische Gestalten 10 (Leipzig: Evangelische Verlagsanstalt, 2004, paper €14.80) 196 pp. Illustrated. Bibliography. ISBN: 3-374-02215-4.

After an eighteen-page introduction to Judas Iscariot and the sources about him, Meiser, author of *Die Reaktion des Volkes auf Jesus. Eine redaktionskritische Untersuchung zu den synoptischen Evangelien* (1998), discusses the name "Judas," his surname "Iscariot," Judas as a member of the circle of the Twelve, the deed done by Judas (Mk 14:10-11 parr.), the designation of the doer (Mk 14:18-21 parr.), Jesus in Gethsemane, the arrest of Jesus (Mk 14:43-46 parr.), and the end of Judas. Then he traces the effective history of the figure of Judas from antiquity to the present.

F. MÉNDEZ-MORATALLA, *The Paradigm of Conversion in Luke,* JSNT Supplement Series 252 (London—New York: T&T Clark International, 2004, £65 or $130) xii and 255 pp. Bibliography. Indexed. ISBN: 0-8264-6982-5.

The revised version of a doctoral dissertation directed by S. C. Barton and presented to the University of Durham, this redaction-critical investigation seeks to demonstrate the existence of a paradigm of conversion in Luke's Gospel and to show how it fits in Luke's larger theological framework. After a 22-page introduction, it discusses conversion in the Jewish milieu, and conversion and philosophy in the Greco-Roman milieu. Then it treats the following Lukan passages: conversion in the preaching of John the Baptist (Lk 3:1-17); the conversion of Levi (5:27-32); the conversion of a woman of the city (7:36-50); a parable of conversion (15:11-32); the conversion of Zacchaeus (19:1-10); the conversion of the criminal (23:39-43); and the nonconversion of a ruler (18:18-30). Méndez-Moratalla concludes that the Lukan paradigm of conversion contains the following elements: divine initiative, conflict, sin/sinners, repentance, wealth/possessions, forgiveness, table-fellowship and joy, reversal, climactic pronouncement, and christological emphasis.

A. MEYER, *Kommt und seht. Mystagogie im Johannesevangelium ausgehend von Joh 1,35-51,* Forschung zur Bibel 103 (Würzburg: Echter, 2005, paper €35) viii and 395 pp. Bibliography. Indexed. ISBN: 3-429-02657-1.

The slightly revised version of a doctoral dissertation directed by K. Backhaus and accepted in 2003 by the theological faculty at Paderborn, this volume explores with reference to John's Gospel (and especially 1:35-51) the mystagogical approach to imparting Christian faith, and the value that this approach can have for understanding the Fourth Gospel's origin and language. It first discusses mystagogy as a perspective for interpreting texts, and the interpretation of John's Gospel from a mystagogically oriented perspective. Then it seeks to clarify the development of faith with reference to mystagogy as reflected in John's Gospel, the account about the disciples' first encounter with Jesus in Jn 1:35-51, and the body and the senses as media of divine-human encounter and communication. Finally it compares the Johannine approach to mystagogy with Philo's approach, and sketches the mystagogical profile of John's Gospel in theses about the Gospel's mystagogical Christology, its mystagogical intention, and the dangers and possibilities of its mystagogical language.

R. MEYNET, *L'Évangile de Luc,* Rhétorique sémitique 1 (Paris: Lethielleux, 2005, paper €50) 1037 pp. Bibliography. Indexed. ISBN: 2-283-61239-X.

The revised and expanded version of Meynet's *L'Évangile selon Saint Luc* [*NTA* 33, pp. 250-251], this volume seeks to specify more precisely how the various parts of Luke's Gospel fit together. After treating the prologue to Luke's Gospel (1:1-4), it divides the Gospel into four major parts: the coming of the Christ prepared by the messengers of the Lord (1:5–4:13); Jesus constitutes the community of his disciples in Galilee (4:14–9:50); Jesus leads the community of his disciples to Jerusalem (9:51–21:38); and the Passover of the Christ announced by the Scriptures of Israel (22:1–24:53). Meynet, professor of NT at the Gregorian University in Rome, concludes with observations on the general composition of Luke's Gospel.

S. MILLER, *Women in Mark's Gospel,* JSNT Supplement Series 259 (London—New York: T&T Clark International, 2004, $125) xi and 228 pp. Bibliography. Indexed. ISBN: 0-567-08053-6.

Based on a doctoral dissertation directed by J. Marcus, this volume aims to interpret Mark's portrayal of women in relation to his definition of discipleship and his understanding of the new creation. After a sixteen-page introduction, Miller analyzes the following pericopes: the healing of Simon's mother-in-law (Mk 1:29-31); Jesus' break with his family (3:20-35); the healing of the woman with the flow of blood and the raising of Jairus' daughter (5:21-43); Herodias and her daughter (6:14-29); the Syrophoenician woman and her daughter (7:24-30); the poor widow (12:41-44); the woman who anoints Jesus (14:3-9); the woman who challenges Peter (14:53-54, 66-72); the women at the crucifixion and the burial of Jesus (15:40-41, 47); and the women at the tomb (16:1-8). She concludes that Mark portrays women as the only characters who serve Jesus, as those who anoint Jesus, and as the key witnesses to Jesus' death and resurrection.

J. F. MOORE, *Christian Theology after the Shoah. A Re-Interpretation of the Passion Narratives,* Studies in the Shoah 7 (Lanham, MD—Oxford: University Press of America, 2004, paper $30) xiii and 189 pp. Bibliography. Indexed. LCN: 93-2806. ISBN: 0-7618-2851-6.

The paperback version of a work first published in 1993, this volume seeks with reference to the Christian passion narratives to provide a way of approaching Christian theology that is sensitive to the questions arising from the Shoah, and to incorporate the advances of Jewish-Christian dialogue. After introducing the concept of "a new Christian midrash," Moore, associate professor of theology at Valparaiso University in Indiana, discusses the kingdom of God and the kingdom of the night, the shape of Christian response, and midrash as the form of response. Then after comments on approaching the texts of the passion of Jesus, he considers the bystander, the collaborator, Christianity and the kingdom of the night, resurrection as rescue, and the narrative of the resurrection appearances. An appendix provides the English texts of Mt 26:14–28:20; Mk 14:10–16:8; Lk 22:1–24:53; and Jn 18:1–21:25, respectively. Moore concludes that genuine Christianity is marked by the theme of resistance and rescue; and that the structure of the NT passion narratives that can be represented by the models of bystander, collaborator, resister, and rescuer can be clearly identified in the texts with individuals and separate narrative sequences.

F. NOËL, *The Travel Narrative in the Gospel of Luke. Interpretation of Lk 9,51–19,28,* Collectanea Biblica et Religiosa Antiqua 5 (Brussels: Koninklijke Vlaamse Academie van België voor Wetenschappen en Kunsten, 2004, paper €45.15) xii and 483 pp. Bibliography. Indexed. ISBN: 90-6569-909-0.

After a thirteen-page introduction, this volume examines and evaluates the following earlier and current scholarly opinions about the Lukan travel narrative: redaction-critical and narrative interpretations, structural interpretations, OT models, the historical and biographical approach, and the denial of the existence of a travel narrative in Luke's Gospel. Then it argues that the Lukan travel account begins with Lk 9:51 and ends with 19:28, and that the pericope about the double love commandment in Lk 10:25-28 holds an important place in different approaches and functions as a test case not only to prove the influence of Mark's Gospel on Luke's "great interpolation" but also to question the plausibility of some interpretations of Luke's travel narrative. Noël, a member of the Premonstratensian Abbey at Averbode, concludes that the Lukan travel narrative invites the reader to follow Jesus on his way and to learn what is meant by the double love commandment.

J. A. NOEL AND M. V. JOHNSON (EDS.), *The Passion of the Lord. African American Reflections,* Facets (Minneapolis, MN: Fortress, 2005, paper $6) x and 190 pp. LCN: 2004030790. ISBN: 0-8006-3730-5.

The seven essays in this volume explore the meaning of the passion of Jesus within the framework of the consciousness of African American Christians in the past and present:

Johnson on Lord of the crucified; Noel on Where you there?; J. M. Terrell on What manner of love?; D. K. Williams on identifying with the cross of Christ; K. Baker-Fletcher on womanist passion; R. R. Ross on passionate living; and R. M. Franklin on the passion and African American pilgrimage.

G. L. PARSENIOS, *Departure and Consolation. The Johannine Farewell Discourses in Light of Greco-Roman Literature,* Supplements to Novum Testamentum 117 (Leiden—Boston: Brill, 2005, €75 or $99) xi and 174 pp. Bibliography. Indexed. LCN: 2004062544. ISBN: 90-04-14278-9.

The revised version of a doctoral dissertation directed by H. W. Attridge and accepted in 2002 by the graduate school of Yale University, this volume argues that the Johannine farewell discourses do not follow the model of testament alone but rather are a composite of various literary forms. After describing the Johannine farewell discourses as "One and Many at the same time," it develops this thesis with the help of parallels from Greek classical literature under the following headings: "Arise, let us go forth"; the thematics of tokenness; and "the *flesh* became *words.*" Parsenios concludes that the Johannine farewell discourses are not merely one more example of the biblical testament but also resonate with Greek tragedy, ancient consolation literature, and the literary symposium; and that attention to these literary forms lays bare the overarching concern of the discourses to render Jesus present in his absence, to bring future generations into the presence of their Lord.

J. PELIKAN, D. FLUSSER, AND J. LANG, *Mary. Images of the Mother of Jesus in Jewish and Christian Perspective* (Minneapolis, MN: Fortress, 2005, paper $17) vi and 106 pp., 48 plates. LCN: 2004029370. ISBN: 0-8006-3706-2.

The paperback edition (1986) of a work published in German in 1985, this volume presents essays by Flusser on Mary and Israel, Pelikan on Mary and Christian doctrine, and Lang on Mary and Catholic practice, as well as a "pictorial gallery" (pp. 13-26, plates 1-48) pertaining to Mary in art.

M. PESCE (ED.), *Le parole dimenticate di Gesù,* Scrittori greci e latini (Milan: Fondazione Lorenzo Valla—Mondadori, 2004, €27) xlviii and 814 pp. Bibliography. Indexed. ISBN: 88-04-51347-0 (M).

In this volume Pesce, who teaches the history of Christianity at the University of Bologna, gathers the "forgotten" sayings of Jesus, that is, sayings of Jesus contained in Greek and Latin texts that do not belong to the four canonical Gospels. After a 21-page introduction, he presents on facing pages (pp. 3-495) the Greek or Latin texts and Italian translations of these sayings under five headings: writings contained in the NT and *Gospel of Thomas,* Gospels later considered apocryphal and other works between the 1st and 2nd centuries, Apologists and normative texts, theologians between the late 2nd and early 4th centuries, and apocryphal texts and theological works between the 4th and 7th centuries. Then under the same five major headings he provides on pp. 499-766 brief comments on the individual sayings. The indexes were prepared by S. Bruni.

E. B. POWERY, *Jesus Reads Scripture. The Function of Jesus' Use of Scripture in the Synoptic Gospels,* Biblical Interpretation 63 (Leiden—Boston: Brill, 2003, €83 or $112) x and 285 pp. Bibliography. Indexed. ISBN: 90-04-12659-7.

The slightly revised version of a doctoral dissertation directed by D. M. Smith and presented in 1999 to Duke University, this volume investigates Jesus' use of Scripture within each Synoptic Gospel as a component of each Gospel's narrative rhetoric. After a 27-page introduction, it treats Jesus' uses of Scripture in the Gospels of Mark, Matthew, and Luke, respectively. Six appendixes are included. Powery concludes that the three Synoptic Gospels agree that Jesus is the primary interpreter of Scripture, that his use of Scripture is a public activity, and that Jesus rarely uses Scripture to speak directly of his identity. He also observes that for Mark Jesus is the principal revealer of the meaning of Scripture and the will of God, that Matthew differentiates Jesus from other interpreters by how he lives out what he teaches, and that Luke relates Jesus' interpretation of Scripture to belief in the resurrection.

R. QUAGLIA, *Giovanni figlio di grazia. Il Vangelo di Giovanni Battista* (Bologna: Dehoniane, 2005, paper €10) 152 pp. ISBN: 88-10-80812-6.

Relying mainly on the NT data concerning John the Baptist, Quaglia, associate professor of dynamic psychology at the Università di Torino, discusses the announcement of John's birth, his birth, the canticle of Zechariah, the public appearance of John according to the Synoptic Gospels, his mission, preaching, and teaching. Then he considers the hope of the people, the immersion of Jesus, the testimony of John, his disciples, their fasting, Jesus' defense, John in prison, the messengers from John, and John's death.

M. REMAUD, *Vangelo e tradizione rabbinica,* trans. R. Fabbri, Studi biblici 47 (Bologna: Dehoniane, 2005, paper €16.10) 205 pp. Indexed. ISBN: 88-10-40748-2.

The Italian version of *Évangile et tradition rabbinique* [*NTA* 49, pp. 179-180], this volume first discusses the proper use of Jewish sources for interpreting the NT, and then presents essays on various topics that show how Jewish sources illuminate NT texts and vice versa. Also included is R. Le Déaut's 1971 article on ancient Jewish tradition and primitive Christian exegesis [see § 15-1032].

J. RICHES AND D. C. SIM (EDS.), *The Gospel of Matthew in its Roman Imperial Context,* Early Christianity in Context, JSNT Supplement Series 276 (London—New York: T&T Clark International, 2005, £60 or $125) viii and 202 pp., 6 figs. Bibliography. Indexed. ISBN: 0-567-08448-5.

After an eight-page introduction by Riches, this volume presents essays by P. F. Esler on Rome in apocalyptic and rabbinic literature; J. S. McLaren on a reluctant provincial—Josephus and the Roman empire in *Jewish War;* D. C. Duling on empire—theories, methods, and models; P. Oakes on a state of tension—Rome in the NT; Sim on Rome in Matthew's eschatology; D. J. Weaver on "thus you will know them by their fruits"—the Roman characters of Matthew's Gospel; Riches on Matthew's missionary strategy in colonial perspective; and W. Carter on Matthean Christology in Roman imperial key—Mt 1:1. Sim has provided a four-page conclusion.

L. SCHOTTROFF, *Die Gleichnisse Jesu* (Gütersloh: Gütersloher Verlagshaus, 2005, €19.95) 318 pp., 2 plates, 4 figs. Bibliography. Indexed. ISBN: 3-579-05200-4.

Schottroff, who served as professor of NT in Mainz and Kassel and now teaches at the Pacific School of Religion in Berkeley, CA, approaches the parables of Jesus in the Gospels from the perspective of social history. Under the heading "learning to see" she treats the parables in Lk 18:9-14; Mk 12:1-12; Mt 25:1-13; Mt 22:1-14; Lk 14:12-24; Lk 13:1-9; and Mk 4:1-20, respectively. Next she presents eight essays on the social-historical interpretation of the parables: her understanding of social-historical biblical interpretation; dualism in parable theories; whether parables are metaphors; the nature of a parable; the historical Jesus and Jesus in the Gospels; the genre of parabolic discourse; on the way to a synthesis of methods; and the Gospels as the literary context of the parables. Then under the heading of "Jesus as teller of parables," she provides expositions of more Gospel texts: Mk 4:26-32; 13:28-37; Lk 10:25-37; 15:1-32; and so forth. A one-page appendix explains how Schottroff reads a parable in six steps.

W. D. SHIELL, *Reading Acts. The Lector and the Early Christian Audience,* Biblical Interpretation 70 (Boston—Leiden: Brill, 2004, €/$124) xix and 234 pp., 3 tables. Illustrated. Bibliography. Indexed. LCN: 2004045610. ISBN: 0-391-04216-5.

Based on a doctoral dissertation directed by M. C. Parsons and presented to Baylor University in Waco, Texas, in 2003, this volume argues that Acts was performed orally by a lector in the early church following Greco-Roman rhetorical conventions for recitations and delivery, and was not (as is usually thought) read by the general population (which was in fact minimally literate). After an eight-page introduction, it treats literacy and education in the Greco-Roman world, conventions of Greco-Roman delivery, recitation in the Greco-Roman world, and the performance of Acts in antiquity. Shiell concludes that while the readers in the churches had been educated in the conventions of Greco-Roman recitation, Luke left room for simple disciples to speak when the Holy Spirit fell upon them.

D. E. SMITH AND M. E. WILLIAMS (EDS.), *Stories About Jesus in the Synoptic Gospels,* Storyteller's Companion to the Bible 9 (Nashville, TN: Abingdon, 2005, $20) 199 pp. Bibliography. Indexed. LCN: 90-26289. ISBN: 0-687-00101-3.

This volume takes a representative collection of twenty-five stories about Jesus from the Synoptic Gospels and provides for each story a new analysis that illuminates how it works as a story. The goal is to provide readers with insights into the biblical story and suggestions about how it might be retold for audiences today. The texts include the visit of the Magi (Mt 2:1-23), the rejection at Nazareth (Lk 4:14-30), the feeding of the five thousand (Mk 6:30-44), the Syrophoenician woman (Mk 7:24-30), Zacchaeus (Lk 19:1-10), the Last Supper (Mk 14:17-25), the crucifixion (Lk 23:32-43), and the road to Emmaus (Lk 24:13-35). The translation used is the *Revised English Bible* because it presents a fresh telling of the stories in Modern English. The commentator for this volume is M. C. Parsons, and the stories were contributed by J.-A. Jennings (ten), P. McGrath (ten), and Williams (five). Smith served as the editor of this volume.

A. STORKEY, *Jesus and Politics. Confronting the Powers* (Grand Rapids: Baker, 2005, paper $24.99) 336 pp. Bibliographies. Indexed. LCN: 2004028170. ISBN: 0-8010-2784-5.

After raising the question of Jesus' politics, Storkey, author of *Towards Christian Democracy* (1990), discusses the topic in thirteen chapters: King Herod the Great, Jesus' political arena, Jesus and John the Baptist, Jesus and Herod Antipas, Jesus as the Messiah, the government of God, Jesus' political principles, Jesus' statecraft, Jesus as world ruler, Jesus and taxation, the journey to Jerusalem, Jerusalem and the cross, and resurrection politics. Two appendixes (on reporting and hermeneutics, and on chronologies) and a short annotated bibliography on Christian politics are included. Storkey concludes that through Jesus we have clear intimations of the lovely government of God and the deepest truths that define our politics, and that the need for God's gentle ruler is the greatest political issue of our time (worldwide) and of all times.

R. STRELAN, *Strange Acts. Studies in the Cultural World of the Acts of the Apostles*, Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche 126 (Berlin—New York: de Gruyter, 2004, €88 or $98) xiv and 339 pp. Bibliography. Indexed. ISBN: 3-11-018200-9.

Strelan, author of *Paul, Artemis, and the Jews in Ephesus* (1996), describes this work as a running report of some of his visits to parts of the "strange" world of Luke and Theophilus as seen in Acts. After a 32-page introduction to the strange world of Acts, he treats the following topics with reference to specific passages in Acts: the ascension ("up, up, and away?"); spirit/Spirit matters; on the side of the angels; visions ("seeing things"); the power of bodies and words; raising the dead; and great prison escapes. From his investigation of things in Acts that are culturally strange to him, Strelan concludes that Luke was thoroughly conversant with a Greek version of the Jewish Scriptures, and that he used traditions from the wider Hellenistic world in which he lived and wrote.

G. THEISSEN, *Die Jesusbewegung. Sozialgeschichte einer Revolution der Werte* (Gütersloh: Gütersloher Verlagshaus, 2004, €24.95) 320 pp., map. Bibliography. ISBN: 3-579-06503-3.

In this social-historical and social-psychological study, Theissen, professor of NT at the University of Heidelberg and author of *Soziologie der Jesusbewegung* (1977), describes the

"Jesus movement" as a revolution not of force but rather one of values, norms, and religious convictions. After a 22-page introduction to the tasks and methods of a sociology of the Jesus movement, he discusses the Jesus movement as made up of itinerants and charismatics, and as a millenarian movement. Then he considers the crisis of Jewish society as the matrix of the Jesus movement, and reflects on the social vision of the Jesus movement. Theissen concludes that the Jesus movement had a Jewish heritage and in the form of Christianity it became universally accessible.

C. USARSKI, *Jesus und die Kanaanäerin (Matthäus 15,21-28). Eine predigtgeschichtliche Recherche,* Praktische Theologie heute 69 (Stuttgart: Kohlhammer, 2005, paper €25) 239 pp. Bibliography. ISBN: 3-17-018533-0.

Prepared as a doctoral dissertation under the direction of P. Cornehl and accepted in 2004 by the theology department at the University of Hamburg, this volume analyzes the history of preaching on the narrative of the encounter between Jesus and the Canaanite woman in Mt 15:21-28. It first discusses the history of preaching in a practical-theological perspective, and situates Mt 15:21-28 in various lectionary sequences. Then it develops a typology of three different approaches to preaching on this text: faith and raising questions—Luther and followers; boundaries and the transgression of boundaries—Who belongs to the children of God?; and Matthew 15 as a story of healing. Finally it reflects on the contribution of this kind of practical-theological research on the history of preaching on Mt 15:21-28. In developing and refining her typology Usarski has made use of twenty-five recent unpublished sermons on the text by various preachers.

J. B. WEAVER, *Plots of Epiphany. Prison-Escape in Acts of the Apostles*, Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche 131 (Berlin—New York: de Gruyter, 2004, €88 or $98) xii and 335 pp. Bibliography. Indexed. ISBN: 3-11-018266-1.

The slight revision of a doctoral dissertation directed by C. R. Holladay and presented to Emory University in 2004, this volume investigates the similarities between ancient Greco-Roman mythological traditions and narrative episodes in Acts pertaining to escapes from prison. It first considers prison-escape and myth-criticism, and epiphanic rescue from prison in ancient myth and history. Then it discusses the pertinent material in Acts under these headings: "beginning from Jerusalem"—prison-escape and the mythopoesis of Christian origins in Acts 1–7; rescue and regicide—the poetics and politics of group validation in Acts 12; and "a door of faith opened to the Gentiles"—prison epiphany and cult foundation in Acts 16. Weaver concludes that while the prison escapes are moments of rupture and in-breaking when supernatural power is palpable, the full impact of these epiphanies is repeatedly shown by Luke to depend on human interpretation and explanation.

H.-U. WEIDEMANN, *Der Tod Jesu im Johannesevangelium. Die erste Abschiedsrede als Schlüsseltext für den Passions- und Osterbericht*, Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche 122 (Berlin—New York: de Gruyter, 2004, €138 or $193) xix and 573 pp. Bibliography. Indexed. ISBN: 3-11-018103-7.

The revised version of a doctoral dissertation directed by M. Theobald and presented in 2003 to the Catholic theological faculty of the Eberhard-Karls-Universität in Tübingen, this volume argues that the first farewell speech (Jn 13:31–14:31) not only with its eschatology and pneumatology but also with its announcement of Jesus' confrontation with the devil is the key text and commentary for the Johannine passion and Easter story in John 18–20. After reviewing research on the topic and delineating a methodology for approaching it, Weidemann presents a detailed analysis of the pericopes in the first farewell discourse (Jn 13:31–14:31) under the heading "And now I have told you this before it occurs" (Jn 14:29a). Then under the heading "so that you may believe, when it does occur" (Jn 14:29b) he provides a detailed analysis of the individual pericopes in John 18–20.

A. WEIHS, *Die Deutung des Todes Jesu im Markusevangelium. Eine exegetische Studie zu den Leidens- und Auferstehungsansagen,* Forschung zur Bibel 99 (Würzburg: Echter, 2003, paper €36.80) 668 pp. Bibliography. Indexed. ISBN: 3-429-02526-5.

The slightly revised version of a doctoral dissertation directed by P. Dschulnigg and presented in 2002 to the Catholic theological faculty of the Ruhr-Universität in Bochum, this volume explores the interpretation of Jesus' death in Mark's Gospel with particular attention to the three passion-resurrection predictions in Mk 8:31; 9:31; and 10:33-34, respectively. After reflecting on the theological questions raised by the topic and on Mark's Gospel and exegetical research, it presents detailed exegetical analyses of the three passion-resurrection statements under six headings: analysis of the context, tradition and redactional-critical analysis, the δεῖ motif, the παραδίδωμι motif, the interpretation of Jesus' death in the pre-Markan tradition, and the interpretation of Jesus' death in the immediate contexts of the passion-resurrection sayings in Mark's Gospel. Then it reflects on the theological significance of the two central motifs in the Markan interpretation of Jesus' death—the divine necessity (δεῖ) and the handing over (παραδίδωμι)—in the context of Mark's Gospel as a whole. Weihs concludes with observations on the image of God, the idea of substitution, and the relationship between the fundamental-theological and Markan interpretations of Jesus' death.

M. J. WILKINS, *Matthew,* NIV Application Commentary (Grand Rapids: Zondervan, 2004, $32.99) 1003 pp. Bibliography. Indexed. LCN: 2003022094. ISBN: 0-310-49310-2.

After a seventeen-page introduction to Matthew's Gospel, this volume presents for each pericope an exposition in three phases (original meaning, bridging contexts, contemporary significance) according to the following general outline: the arrival in history of Jesus Messiah (1:1–2:23); John the Baptist prepares for the appearance of the messianic kingdom (3:1-17); Jesus Messiah begins to advance the messianic kingdom (4:1-25); first discourse—the Sermon on the Mount—kingdom-life proclamation (5:1–7:29); the authoritative power of Messiah—kingdom power demonstrated (8:1–9:38); and so forth. Wilkins, dean of the faculty and professor of NT language and literature at Talbot School of Theology, Biola University, is also the author of *Discipleship in the Ancient World and Matthew's Gospel* (2nd ed., 1995).

P. J. WILLIAMS, *Early Syriac Translation Technique and the Textual Criticism of the Greek Gospels,* Texts and Studies, 3rd ser., 2 (Piscataway, NJ: Gorgias, 2004, $65) xv and 339 pp. Bibliography. Indexed. ISBN: 1-59333-096-0.

Williams, lecturer in NT at Aberdeen University and author of *Studies in the Syntax of the Peshitta of 1 Kings* (2001), seeks to formulate new guidelines about the use of Syriac witnesses to attest Greek variants, and to show that the early Syriac witnesses of the Gospels do not support many of the Greek variants that they have been claimed to support. After a 22-page introduction, he treats the following topics: proper nouns, common nouns, and pronouns; articles and particles; transgressing formal boundaries; word order; words for speech; and miscellanea. The three appendixes list (1) brief rules for the use of Syriac witnesses in NT textual criticism, (2) suggested emendations to the apparatus of $NA^{27}$, and (3) agreements between Syriac witnesses and Codex Bezae for which a nongenetic explanation is possible. Williams concludes that it is plausible and in many cases probable that divergences of Old Syriac and Peshitta Gospel texts from the extant Greek texts were produced during the process of translation, and that the problems involved in explaining some of them as resulting from a variant *Vorlage* are immense.

# EPISTLES—REVELATION

J. M. G. Barclay, *Colossians and Philemon,* T&T Clark Study Guides (London—New York: T&T Clark International, 2004, paper £8.99 or $15.95) 131 pp. Bibliographies. Indexed. ISBN: 0-567-08275-X.

First published in 1997 [*NTA* 42, p. 394], this volume seeks to provide an orientation to the issues raised in the letters to the Colossians and Philemon. After a nine-page introduction to the letters, it treats the authorship of Colossians, its target, the hymn and the household code, and theology. Then it considers the story and strategy of the letter to Philemon, and its outcome and evaluation. Barclay is now Lightfoot professor of divinity at Durham University.

P. Bony, *La Première épître de Pierre. Chrétiens en diaspora,* Lire la Bible 137 (Paris: Cerf, 2004, paper €19) 205 pp., map. Bibliography. ISBN: 2-204-07408-X.

After a sixteen-page introduction to 1 Peter (a pastoral letter, its internal dynamic, an epistle for today), this volume presents an exposition of the text under ten headings: a significant address (1:1-2), the initial benediction (1:3-12), a style of life flowing from the gospel (1:13-25), the dignity and vocation of the Christian community (2:1-10), "among the nations" (2:11–3:7), fellowship and the culture of peace (3:8-12), giving a reason for hope (3:13–4:6), Christian community (4:7-11), conflagration and fellowship (4:12–5:11), and recapitulation and final greeting (5:12-14). Also included are reflections on contemporary questions, an appendix providing translations of pertinent ancient texts, and a glossary. Bony, professor of biblical studies at the Institut catholique de la Méditerranée at Marseille, is the author of *La résurrection de Jésus* (2000) and *L'Église et les pauvres* (2001).

W. Borek, *Unità e reciprocità delle membra della chiesa. Studio esegetico-teologico di 1 Cor 12,21-26; Rom 12,3-8; Ef 4,25–5,2,* Tesi Gregoriana, Serie Teologia 115 (Rome: Editrice Pontificia Università Gregoriana, 2004, paper €22) 348 pp. Bibliography. Indexed. ISBN: 88-7839-011-9.

Prepared as a doctoral dissertation under the direction of S. Brodeur and presented to the Pontifical Gregorian University in 2004, this volume explores the themes of unity and reciprocity among members of the body of Christ in three Pauline passages. After a seven-page general introduction, it delineates the *status quaestionis* with respect to the "body of Christ" as a model of the church, the expression ἐσμὲν ἀλλήλων μέλη, and the history of ecclesiology. Then it presents a detailed exegetical analysis (historical setting, literary analysis, theological synthesis) for each of the three key texts: 1 Cor 12:21-26; Rom 12:3-8; and Eph 4:25–5:2. It concludes with general theological observations about the body of Christ as a model of the church, the members composing the body of Christ, and unity in the midst of diversity.

B. R. Braxton, *Preaching Paul* (Nashville, TN: Abingdon, 2004, paper $18) xi and 192 pp. Bibliography. Indexed. LCN: 2004016937. ISBN: 0-687-02144-8.

Braxton, associate professor of homiletics and NT at Vanderbilt University Divinity School and author of *The Tyranny of Resolution. I Corinthians 7:17-24* (2000) and *No Longer Slaves. Galatians and African American Experience* (2002), seeks to provide a guide for persons who want to explore the homiletical, biblical, and theological issues surrounding preaching in general and preaching from texts written by Paul in particular. After a thirteen-page introduction and a ten-page "twenty-second time-out" on why one should preach from Paul, he discusses the following topics: What is preaching?—God's news we can use; and Who was Paul?—exploring Paul's convictions and communities. Then he presents three chapters on preaching Paul: Paul as a messenger of the gospel; interpreting Paul's letters for proclamation; and proclaiming the news from Paul's letters. A fifteen-page bibliographic guide for preaching Paul is included.

N. Calvert-Koyzis, *Paul, Monotheism and the People of God. The Significance of Abraham Traditions for Early Judaism and Christianity,* JSNT Supplement Series 273 (London—New York: T&T Clark International, 2004, £60 or $115) xiv and 173 pp. Bibliography. Indexed. ISBN: 0-567-08378-0.

The revision of a doctoral dissertation directed by P. R. Davies and A. T. Lincoln and submitted to the University of Sheffield in 1993, this volume seeks to show that the tradition of Abraham's rejection of idolatry and embracing of monotheistic faith (the belief that there is only one God) is significant for understanding Paul's arguments in his letters to the Galatians and Romans and the debates in the communities to which he wrote. After a five-page introduction, Calvert-Koyzis treats Abraham as the proclaimer of the one God and covenant stipulations in *Jubilees;* Abraham the proselyte and philosopher in the works of Philo; Abraham as the first monotheistic leader in ps.-Philo's *Biblical Antiquities;* Abraham the Hellenistic philosopher in Josephus' *Antiquities;* and Abraham as the rejecter of idolatry in *Apocalypse of Abraham.* Then she discusses the letters to the Galatians (Who is the true monotheist?) and Romans (the strong as true monotheists). Calvert-Koyzis concludes that for Paul and other Jewish writers monotheistic faith like that of Abraham became the litmus test for membership in God's people.

D. A. Campbell, *The Quest for Paul's Gospel. A Suggested Strategy,* JSNT Supplement Series 274 (London—New York: T & T Clark International, 2005, £65 or $115) xi and 290 pp. Bibliography. Indexed. ISBN: 0-567-08332-2.

Campbell, who now teaches at Duke Divinity School and is the author of *The Rhetoric of Righteousness in Romans 3:21-26* (1992), contends that the "pneumatologically participatory martyrological eschatological model" of Pauline theology is superior to the "justification by faith" and "salvation historical" models. After a sixteen-page introduction, he conducts his "grand strategic" analysis of the debate about Paul's theology with reference to the following topics: the quest for Paul's gospel; the main alternatives in the quest for Paul's gospel; Paul's gospel, "apocalyptic," and salvation history; the narrative dimension of Paul's gospel, with special reference to Romans and Galatians; the witness to Paul's gospel of Gal 3:28; a brief case study in the ethical aspect of Paul's gospel—gay ordination; Paul's gospel, Judaism, and the Law; the contractual (justification by faith) construal of Paul's gospel; the meaning of "faith" in Paul's gospel; the coming of faith in Paul's gospel—Galatians 3; and rereading Rom 1:18–3:20.

G. Crocetti, *La Lettera agli Ebrei. Meditazione e preghiera,* Lettura pastorale della Bibbia, Bibbia e spiritualità 23 (Bologna: Dehoniane, 2005, paper €13.10) 197 pp. ISBN: 88-10-21116-2.

Taking its starting point from Heb 13:22 ("receive this word of exhortation"), this volume presents an exegetical and spiritual reading of Hebrews according to the following general outline: Jesus the Son of God is our brother (1:1–2:16); a high priest worthy of faith (2:17–4:13); the most merciful high priest (4:14–5:10); high priest after the manner of Melchizedek (5:11–7:28); high priest of the proper sacrifice (8:1–9:28); high priest as the source of eternal salvation (10:1-39); the response with faith and constancy (11:1–12:13); and Christian life in the everyday (12:14–13:21). Crocetti is the author of *L'Apocalisse meditata e pregata* (2003).

C. Doglio, *Il primogenito dei morti. La risurrezione di Cristo e dei cristiani nell'Apocalisse di Giovanni,* Supplementi alla Rivista Biblica 45 (Bologna: Dehoniane, 2005, paper €32.50) 357 pp. Bibliography. Indexed. ISBN: 88-10-30232-X.

Based on a doctoral dissertation directed by U. Vanni and presented in 2002 to the Pontifical Gregorian University in Rome, this volume investigates how the book of Revelation speaks about the resurrection of Christ and how it presents Christ's resurrection in relationship to the faithful believer. It first considers the initial presentation of the risen Christ in Revelation, the characterization of the risen Christ as "firstborn of the dead," the motifs of μάρτυς and ἄρχων, and the encounter with the Risen One. Then it examines the risen Christ's relationship to the faithful under these headings: the likeness to Christ in victory, the union with Christ in life, the symbolism of the color "white," the white garments, the inauguration of the kingdom, Who can resist?, and the "first resurrection." Doglio concludes that the theme of resurrection constitutes the basis of the hope proposed in Revelation to encourage and console its readers.

M. DÜBBERS, *Christologie und Existenz im Kolosserbrief. Exegetische und semantische Untersuchungen zur Intention des Kolosserbriefes,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 191 (Tübingen: Mohr Siebeck, 2005, paper €64) xii and 377 pp. Bibliography. Indexed. ISBN: 3-16-148608-0.

The slightly reworked version of a doctoral dissertation directed by G. Jeremias and presented in 2002 to the Evangelical theological faculty at the Eberhard-Karls-Universität in Tübingen, this investigation of the relationship between Christology and soteriology in the letter to the Colossians argues that the author was not so much interested in portraying Christ as Lord over the cosmos and the church as he was in reassuring his addressees, who were being disturbed by their philosophically oriented opponents, that they as believers remained in existential union the Christ. After a 25-page introduction to the exegesis of Colossians and of its hymn, it proposes methodological principles for a linguistically responsible exegesis, offers an interpretation of the hymn (Col 1:15-20) in the context of the first part of the letter (1:12–2:5), considers the connection between Christology and existence as the main theme of the second part of the letter (2:6–3:15), and reflects on the intention of the letter to the Colossians.

S. FINLAN, *The Background and Content of Paul's Cultic Atonement Metaphors,* SBL Academia Biblica 19 (Atlanta: Society of Biblical Literature, 2004, paper $39.95) x and 264 pp. Bibliography. Indexed. LCN: 2004020653. ISBN: 1-58983-152-7.

This investigation of Paul's use of cultic and social metaphors to describe the soteriological significance of Jesus' death seeks to comprehend the background and content of these metaphors, and to explicate the attitudes of God implied in this teaching. After a nine-page introduction to cultic metaphors in Paul's writings, it discusses the logic of sacrifice (theories of sacrifice, Hebrew sacrifice, spiritualization, Paul's sacrificial typology), curse transmission rituals and Paul's imagery (the ritual practice, analyzing expulsion ritual, Paul's usage, post-Pauline usages), the sacrificial metaphor in Rom 3:25 (meaning of ἱλαστήριον, its linguistic relatives, its meaning in Romans 3), redemption and substitution (the use of ἀπολύτρωσις in Romans 3, new identity in sonship, substitutions and Aqedah themes in Romans 5–8, and so on), and martyrology and metaphor (martyrological soteriology, six soteriological metaphors and a literal model, cultic thinking, formulas of salvation). Finlan concludes that the cultic metaphors (sacrifice and scapegoat) convey the impression of a God-appointed method for purification and sin-removal, while the social metaphors (redemption, reconciliation, adoption, justification) indicate a change of social status or standing.

E. D. FREED, *The Apostle Paul and His Letters,* BibleWorld (London—Oakville, CT: Equinox, 2005, cloth £60 or $95, paper £15.99 or $26.95) xix and 182 pp., map. Bibliography. LCN: 2004013708. ISBN: 1-84553-002-0 (cloth), -003-9 (paper).

After an eleven-page introduction, this volume discusses Paul and the book of Acts, as well as the primary purpose, structure, and content of Acts. Then following a treatment of Paul's primary messages and their development, it considers Paul's early letters (1 and 2 Thessalonians, 1 and 2 Corinthians), letters from Paul's mid-career (Galatians, Romans), and Paul's latest letters (Philippians, Colossians, Philemon, Ephesians). Freed, professor emeritus of religion at Gettysburg College in Pennsylvania, is also the author of *The Apostle Paul, Christian Jew. Faithfulness and Law* (1994).

E. D. FREED, *The Morality of Paul's Converts,* BibleWorld (London—Oakville, CT: Equinox, 2005, cloth £60 or $95, paper £15.99 or $26.95) xxii and 335 pp. Bibliography. Indexed. LCN: 2004013721. ISBN: 1-84553-022-5 (cloth), -023-3 (paper).

Freed seeks to show that Paul's moral/ethical teachings originated from his theology rather than his Christology, and to explain Paul's concern for the moral life of the converts in his churches. After an eighteen-page introduction, he treats the renewed covenant community of God, and focuses on individual Pauline letters: 1 Thessalonians (the place to begin), 1 and 2 Corinthians (morality comes to an immoral city), Galatians (the morality of faithfulness, the Spirit, and Jewish Law), and Philippians (moral life is complete).

E. GRÄSSER, *Der zweite Brief an die Korinther. Kapitel 8,1-13,13,* Ökumenischer Taschenbuchkommentar zum Neuen Testament 8/2 (Gütersloh: Gütersloher Verlagshaus, 2005, paper €29.90) 277 pp. Bibliographies. ISBN: 3-579-00514-6.

The first volume in Grässer's exposition of 2 Corinthians covering 2 Cor 1:1–7:16 was described in *NTA* 46, p. 565. This second volume first deals with the collection for the Jerusalem community (8:1–9:15), with reference to the letters to the Corinthians (8:1-24) and to the communities of Achaia (9:1-15). Then it considers the "tearful letter" in 2 Corinthians 10–13, with reference to the conflict and the conflict-strategy (10:1-18), Paul's boasting as a "fool's speech" (11:1–12:18), and the close of the tearful letter (12:19–13:13). Three excursuses on Paul's opponents in 2 Corinthians, Paul's sickness, and the signs of the apostle are interspersed in the commentary. Grässer is professor emeritus of NT at the University of Bonn.

D. J. HARRINGTON, *What Are They Saying About the Letter to the Hebrews?* (New York—Mahwah, NJ: Paulist, 2005, paper $12.95) v and 96 pp. Bibliography. LCN: 2004022087. ISBN: 0-8091-4320-8.

In this survey of scholarship on the letter to the Hebrews since 1975, Harrington, author of *What Are They Saying About Mark?* (2004), seeks to inform prospective readers of Hebrews about what is available by way of resources and to indicate where progress has been made in scholarship. After noting a few historical-critical and homiletical commentaries on Hebrews, he addresses work on some of the "mysteries" of Hebrews: its historical and intellectual background, religious and social setting, structure and other literary features, and authorship. Then he deals with its use of the OT: its hermeneutical stance, treatment of biblical figures, and use of particular biblical texts. Finally he discusses the theology of Hebrews in general and some of its major themes: wandering and rest, priesthood and sacrifice, perfection, new covenant, sacred space, suffering, and faith.

J. L. HIIGEL, *Leadership in 1 Corinthians. A Case Study in Paul's Ecclesiology,* Studies in the Bible and Early Christianity 57 (Lewiston, NY—Queenston, ON—Lampeter, UK: Mellen, 2003, $109.95 or £69.95) xiv and 184 pp. Bibliography. Indexed. LCN: 2003046379. ISBN: 0-7734-6757-2.

Based on a doctoral dissertation directed by J. Gundry-Volf and accepted by Fuller Theological Seminary in Pasadena, CA, this volume investigates what Paul intended for the leadership of the local church in Corinth, that is, his designs, plans, purposes, philosophy, and goals for how that church would be led as indicated by his instructions and arguments in 1 Corinthians. After a twelve-page introduction, it treats the leadership situation in the Corinthian church as Paul writes: the congregation's size and social make-up; roles being fulfilled that may have entailed leading the church; leadership as being the people's rallying point; leadership as social strength and prestige—secular social factors, and theological influences; and forms of leadership that Paul envisions and endorses but does not find actively present in the church. Then it considers Paul's intention for leadership in the Corinthian church: whether Paul envisions a hierarchy; the church's future—leadership by Paul or by the members; monitory, adjudicatory leadership; and articulating and fostering the community's values and purposes. Hiigel concludes that Paul understands the authority for the church's life and practice to reside in the local church, and that the church is to identify and encourage indigenous leaders by whose agency the church must rise toward maturity.

K. L. HUGHES, *Constructing Antichrist. Paul, Biblical Commentary, and the Development of Doctrine in the Early Middle Ages* (Washington, DC: Catholic University of America Press, 2005, $59.95) xxi and 278 pp., fig. Bibliography. Indexed. LCN: 2004004192. ISBN: 0-8132-1415-7.

Based on a doctoral dissertation directed by B. McGinn and presented to the University of Chicago Divinity School, this volume argues that the western doctrines of Antichrist and the Last Days are entwined with the development of medieval NT exegesis. After providing and commenting on the Vulgate text of 2 Thessalonians and offering an introductory chapter on constructing Antichrist, it traces the development of the idea of Antichrist under these headings: the man of sin—apocalyptic realism in the early church (A.D. 200-400); members of the enemy body—the spiritual exegesis of 2 Thessalonians; Antichrist and his body (500-1000); and seeing the adversary afresh—Paul and Antichrist in early scholastic exegesis (1000-1160). Hughes concludes that Antichrist was alive and well in the early Middle Ages, and that in the 2 Thessalonians tradition apocalyptic realism was always balanced or supplemented in some way by the Augustinian spiritual interpretation.

J. P. KEENAN, *The Wisdom of James. Parallels with Mahāyāna Buddhism,* Newman Press Biblical Scholarly Studies (New York—Mahwah, NJ: Newman, 2005, paper $24.95) viii and 266 pp. Bibliography. Indexed. LCN: 2004016583. ISBN: 0-8091-4168-X.

Keenan, professor emeritus of religion at Middlebury College in Vermont and author of *The Gospel of Mark. A Mahāyāna Reading* (1995), describes the letter of James as a rhetorically consistent and effectively crafted moral and apocalyptic discourse on wisdom as the rejection of discrimination, both internal and social. After a 29-page introduction ("instructions for reading the letter of James"), he considers the text of James' letter, section by section, by first engaging existing commentaries on the epistle and then appending where appropriate a Mahāyāna Buddhist perspective on the same passage. Keenan observes that in the letter of James apocalyptic wisdom reserves judgment to God and mandates engagement in the world, and that James' harsh critique of the rich is not class animosity but rather an apocalyptic emptying of their assumed grasp on reality.

S. J. KRAFTCHICK, *Jude, 2 Peter,* Abingdon New Testament Commentaries (Nashville, TN: Abingdon, 2002, paper $20) 190 pp. Bibliography. Indexed. LCN: 2002006057. ISBN: 0-687-05762-0.

Kraftchick, associate dean of academic affairs at the Candler School of Theology, Emory University, in Atlanta, notes that the authors of Jude and 2 Peter make equally significant but distinctly different efforts to translate Christian faith into the vernacular of their audiences while maintaining the commitments that faith entails. After a seven-page introduction to Jude, he presents his exposition according to this general outline: prescript (vv. 1-2), thematic statement (3-4), examples and arguments (5-19), exhortation to acts of faithfulness (20-23), and concluding doxology (24-25). Then following a thirteen-page introduction to 2 Peter, he discusses it under three major headings: prescript (1:1-2), body of the letter (1:3–3:16), and conclusion and doxology (3:17-18).

W. KRAUS, *Das Volk Gottes. Zur Grundlegung der Ekklesiologie bei Paulus,* Wissenschaftliche Untersuchungen zum Neuen Testament 85 (Tübingen: Mohr Siebeck, 2004, paper €44) xii and 443 pp. Bibliography. Indexed. ISBN: 3-16-148538-6.

The paperback study edition of the work described in *NTA* 40, p. 535, this volume argues that Paul's "people of God" theology developed out of his gospel of justification and Christology, and that Paul appealed to the OT to show that faith in Christ is a manifestation of God's continuing fidelity to his people Israel.

R. C. KROEGER AND C. C. KROEGER, *Lehrverbot für Frauen? Was Paulus wirklich meinte — Eine Auseinandersetzung mit 1. Timotheus 2,11-15,* trans. by K. and J. Uhder (Wuppertal: Brockhaus, 2004, paper €19.90) 262 pp., 16 figs., 2 maps. ISBN: 3-417-29474-6.

The German version of *I Suffer Not a Woman. Rethinking 1 Timothy 2:11-15 in Light of Ancient Evidence* [*NTA* 37, p. 127], this volume contends that 1 Tim 2:12 does not teach the subordination of women but rather forbids women to teach that female activity brought man into existence because according to the Scriptures God created Adam first.

F. LINDGÅRD, *Paul's Line of Thought in 2 Corinthians 4:16–5:10,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 189 (Tübingen: Mohr Siebeck, 2005, paper €59) xi and 282 pp. Bibliography. Indexed. ISBN: 3-16-148444-4.

Lindgård contends that 2 Cor 4:16–5:10 forms one unit (with two subunits) in which Paul seeks to reveal himself to people who should already know him. After a four-page introduction, he surveys the different types of interpretations proposed for the text, and discusses the question of the integrity of 2 Corinthians as a whole and the character of 2 Corinthians 1–9. Next after defining the limits of the section as 2 Cor 4:16–5:10, he considers some text-critical matters in the passage, 2 Cor 4:16–5:10 in general, and its train of thought (how the clauses are linked, and what the plural form expresses). Then he offers a verse-by verse analysis of 2 Cor 4:16–5:5 and 5:6-10, respectively (with excursuses on the internal human being as a vague concept in antiquity, the origin of the house imagery, and Paul's trade and his social class). Lindgård concludes that the passage forms a kind of climax in the portrait that Paul draws of himself before starting to exhort the Corinthians explicitly to accept him and his message.

F. J. LONG, *Ancient Rhetoric and Paul's Apology. The Compositional Unity of 2 Corinthians,* Society for New Testament Studies Monograph Series 131 (Cambridge, UK—New York: Cambridge University Press, 2004, $80) xix and 291 pp., 5 figs., 31 tables. Bibliography. Indexed. LCN: 2004045711. ISBN: 0-521-84233-6.

Based on a doctoral dissertation directed by C. Stockhausen and presented to Marquette University in Milwaukee, WI, this volume contends that Paul composed 2 Corinthians as a rhetorically unified apology drawing on the well known Greco-Roman forensic tradition. After a fourteen-page apology for the unity of 2 Corinthians, it presents a survey of ancient forensic discourse under the following headings: the anatomy of a genre—sources, nature, and features of forensic rhetoric; forensic exigency; forensic invention; forensic disposition; and apologetic letters. Then it offers a rhetorical analysis of 2 Corinthians as an ancient apology: the rhetorical exigency of 2 Corinthians; the rhetorical disposition of 2 Corinthians; the rhetorical invention of 2 Corinthians; and the rhetoric of 2 Corinthians and the nature of Paul's theology. The two appendixes concern how the *peroratio* (12:11–13:10) summarizes 2 Corinthians, and *topoi* for each subtype of the qualitative *stasis.* Long concludes that Paul constructed an official apologetic letter to respond to damaging charges about his methods and growing suspicions about his motivations.

R. N. LONGENECKER, *Studies in Paul, Exegetical and Theological,* NT Monographs 2 (Sheffield, UK: Sheffield Phoenix, 2004, £32.50 or $55) xvi and 262 pp. Bibliographies. Indexed. ISBN: 1-905048-04-1.

The eleven articles in this collection of Longenecker's studies on Paul concern the impact of Paul's conversion on his understanding of Jesus—a realized hope, a new commitment, and a developed proclamation (1997); prayer in the Pauline letters (2001); the pedagogical nature of the law in Gal 3:19–4:7 [§ 27-656]; prolegomena to Paul's use of Scripture in Romans [§ 42-1802]; the focus of Romans—the central role of Rom 5:1–8:39 in the argument of the letter (1999); Paul's vision of the church and community formation in his major missionary letters (2002); the Pauline concept of mutuality as a basis for Luke's theme of witness (2003); "What does it matter?"—priorities and the *adiaphora* in Paul's dealing with opponents (2000); the nature of Paul's early eschatology [§ 29-1064]; "good luck on your resurrection"—Beth She'arim and Paul on the resurrection of the dead (2000); and whether there is development in Paul's resurrection thought (1998). Longenecker, distinguished professor of NT at McMaster Divinity College in Hamilton, ON, has provided a six-page preface.

M. Lopez Barrio, *El tema del* Agape *en la primera carta de San Juan. Estudio de 1 Jn 4,7-21: Una perspectiva antropológico-social,* Tesi Gregoriana, Serie Teologia 114 (Rome: Editrice Pontificia Università Gregoriana, 2004, paper €17) 260 pp. Bibliography. Indexed. ISBN: 88-7839-010-0.

Prepared as a doctoral dissertation under the direction of J. Beutler and presented in 2004 to the Pontifical Gregorian University, this volume investigates the theme of ἀγάπη in 1 John from an anthropological-social perspective. After a twelve-page general introduction, it presents a detailed exegesis of 1 Jn 4:7-21 in three steps: its place in the general context of 1 John, the text itself (literary structure, exegesis, the Johannine vocabulary of love), and traditional elements (the Johannine writings, other NT books, OT, intertestamental literature). Then it focuses on the dynamism of love with regard to ἀγάπη in 1 Jn 4:7-21, the new covenant as the background of 1 John, and Johannine love as a historical reality.

J. Magnan, *Les Fils de la lumière. Les épîtres de saint Paul aux Thessaloniciens. Exégèse - Théologie - Doctrine - Prophétisme* (Hauteville: Editions du Parvis, 2004, paper 27 SFr or €18) 256 pp., chart. Bibliography. ISBN: 2-88022-215-X.

Taking its title from Paul's description of the Thessalonian Christians as "children of light" (1 Thess 5:5), this volume presents verse-by-verse expositions of both 1 and 2 Thessalonians. After general comments on the two letters, Magnan establishes that Paul was the author of both epistles, and situates them in the context of Paul's apostolic activity. Then in treating the individual verses he considers (1) the doctrines taught by Paul, and (2) the Greek words and key phrases that Paul used to express his teachings. In the course of his commentaries Magnan treats such themes as the day of the Lord, the resurrection of the dead, the last judgment, salvation, prayer, the kingdom of God, sanctification in the Holy Spirit, and the glory of God.

G. Maier, *Der Brief des Jakobus,* Historisch-Theologische Auslegung (Wuppertal: Brockhaus, 2004, €19.90; Giessen: Brunnen) 253 pp. Bibliography. Indexed. ISBN: 3-417-29722-2 (Brockhaus), 3-7655-9722-8 (Brunnen).

In his 44-page introduction to the letter of James, Maier, author of *Der Jakobusbrief* (1988) and now Landesbischof of the Evangelische Landeskirche in Württemberg, discusses the letter and the Jesus tradition, James and Paul, James and Peter, James and the Johannine tradition, James and OT and Jewish wisdom, the history of the letter's interpretation, its author, date and place of composition, and theological concerns. Then he presents for the individual pericopes a literal translation, general observations (context, structure, literary form, theological background), verse-by-verse comments, and concluding observations (effective history, actualization).

H.-W. Neudorfer, *Der erste Brief des Paulus an Timotheus,* Historisch-Theologische Auslegung (Wuppertal: Brockhaus, 2004, €19.90; Giessen: Brunnen) 240 pp. Bibliography. Indexed. ISBN: 3-417-29721-4 (Brockhaus), 3-7655-9721-4 (Brunnen).

In his 33-page introduction to 1 Timothy, Neudorfer, a pastor in Weil im Schönbuch, discusses the author and addressees, the historical situation and the time and place of composition, structure, theological message, textual tradition and place in the NT canon, and history of interpretation. Then he presents his exposition under two major headings: how Paul ordered the community (1 Tim 1:1–3:16), and how Timothy should order the community (4:1–6:21). For individual pericopes he provides a literal translation, general observations (context, structure, literary form, theological background), verse-by-verse comments, and concluding observations (effective history, actualization).

J. G. NORDLING, *Philemon,* Concordia Commentary (St. Louis, MO: Concordia, 2004, $42.99) lii and 379 pp., 11 figs. Bibliography. Indexed. LCN: 2004005006. ISBN: 0-7586-0272-3.

In his 148-page introduction to Paul's letter to Philemon, Nordling, assistant professor of classics at Baylor University in Waco, Texas, discusses the "traditional" interpretation of Philemon, Philemon in the context of Paul's travels, slavery in ancient society, theological implications of slavery in the NT, and the circumstances that may have caused Onesimus to run away from Philemon. He suggests that the foundations on which the runaway slave hypothesis rests in Philemon are sound, and that Onesimus may well have been an elite managerial slave who administered the affairs of Philemon's household and owed Philemon a large sum of money. Then he presents an exposition of the text under the following headings: the salutation (1-3), the thanksgiving (4-7), the main body of the letter (8-22), and the final greeting and blessing of grace (23-25).

C. REYNIER, *L'épître aux Éphésiens,* Commentaire biblique: Nouveau Testament 10 (Paris: Cerf, 2004, paper €34) 236 pp. Bibliographies. Indexed. ISBN: 2-204-07542-6.

After a seven-page general bibliography and a 26-page introduction to the letter to the Ephesians, this volume presents a commentary on the text according to the following general outline: opening (1:1-14), knowledge of Christ through the church (1:15–3:21), life in Christ through the church (4:1–6:20), and conclusion (6:21-24). The first part of the letter-body deals with these topics: thanksgiving (1:15-23), formerly and now (2:1-10), they and we (2:11-22), the revelation of the mystery (3:1-13), and dimensions of the love of Christ (3:14-21). The second part concerns unity and unifying diversity in Christ (4:1-16); newness of morals—the individual aspect (4:17–5:21) and the social aspect (5:22–6:9); and the conditions of spiritual combat (6:10-20). For each pericope, Reynier, professor of biblical exegesis at the Centre Sèvres in Paris, provides a translation, textual notes, bibliography, interpretation, and notes on individual verses. She concludes that even if Ephesians was not written by Paul, it deserves its place in the NT under Paul's name.

D. RHOADS (ED.), *From Every People and Nation. The Book of Revelation in* Intercultural *Perspective* (Minneapolis, MN: Fortress, 2005, paper $22) x and 277 pp. Bibliography. LCN: 2005001883. ISBN: 0-8006-3721-6.

Using the model of an ethnic roundtable, the essays in this volume seek to transform readers of Revelation by their encounter with diverse cultural interpretations of the Bible. After Rhoads's 27-page introduction, it presents articles by B. K. Blount on the witness of active resistance—the ethics of Revelation in African American perspective; J. L. Gonzalez on clarity and ambivalence in Revelation—a Hispanic/Cuban American perspective; H. O. Maier on coming out of Babylon—a first-world reading of Revelation among immigrants; C. J. Martin on polishing the unclouded mirror—a womanist reading of Rev 18:13; J. C. Okoye on power and worship—Revelation in African perspective; T. Pippin on the heroine and the whore—Revelation in feminist perspective; P. Richard on reading Revelation—resistance, hope, and liberation in Central America; B. R. Rossing on "for the healing of the world"—reading Revelation ecologically; V. Westhelle on Revelation 13 between the colonial and the postcolonial—a reading from Brazil; and K. K. Yeo on hope for the persecuted, cooperation with the state, and meaning for the dissatisfied—three readings of Revelation from a Chinese context. Four appendixes and three bibliographies are included.

A. SCARANO, *Storia dell'interpretazione ed esegesi di 1 Gv 3,18-22,* Analecta Biblica 157 (Rome: Editrice Pontificio Istituto Biblico, 2005, paper €20) iv and 303 pp. Bibliography. Indexed. ISBN: 88-7653-157-2.

Based on a doctoral dissertation directed by J. Beutler and accepted by the Pontifical Biblical Institute, this volume examines not only the *crux interpretum* posed by 1 Jn 3:19-20 but also the whole textual unit constituted by 3:18-22. It first considers 1 Jn 3:18-22 with regard to textual criticism, context, delimitation, syntactic analysis, and semantic analysis, respectively. Then it presents for each of the individual parts (3:18; 3:19-20; 3:21-22) both a history of interpretation and an exegetical interpretation. Scarano concludes that the introductory verse (3:18) guards against the dangers of both false mysticism and false activism, and that 3:19-22 concerns the status of the Christian as *simul peccator et iustus* (vv. 19-20) or *iustus* (vv. 21-22).

S. SCHNEIDER, *Auferstehen. Eine neue Deutung von 1 Kor 15,* Forschung zur Bibel 105 (Würzburg: Echter, 2005, paper €25) 251 pp. Bibliography. Indexed. ISBN: 3-429-02696-2.

The revised version of a *Habilitationsschrift* presented in 2001 to the Philosophisch-Theologische Hochschule der Pallotiner in Vallendar, this analysis of 1 Corinthians 15 contends that the Christians at Corinth had doubts not about the future resurrection on the last day but rather about the present dimension of the resurrection, and that Paul sought to convince them that the resurrection was already a reality for them. After reviewing past research on the topic and examining the various history-of-religions starting points, the volume presents detailed exegesis of the various parts of 1 Corinthians 15 in the following order: 1 Cor 15:35-58; 15:1-11; 15:12-19; 15:20-28; and 15:29-34. Then it discusses the problem behind the passage, and considers its structure, train of thought, and text. Schneider, author of *Vollendung des Auferstehens. Eine exegetische Untersuchung von 1 Kor 15,51-52 und 1 Thess 4,13-18* (2000), concludes that in 1 Corinthians 15 Paul was addressing the unclarity that many community members had about the present side of the resurrection event because of the suffering and death they were seeing around them.

M. SILVA, *Philippians,* Baker Exegetical Commentary on the New Testament (2nd ed.; Grand Rapids: Baker, 2005, $29.99) xx and 248 pp., map, table. LCN: 2004015093. ISBN: 0-8010-2681-4.

Silva's commentary on Paul's letter to the Philippians appeared first in 1988 [*NTA* 34, p. 121] and then in a slightly revised form in 1992 [*NTA* 37, p. 451]. This revised and updated version contains a 36-page introduction in which he provides a broad interpretive framework for reading the letter with regard to its historical context, literary context, and transmission. Then it presents an exposition of the text under five major headings: opening (1:1-11); Paul's missionary report (1:12-26); a call to sanctification (1:27–2:30); doctrinal polemics (3:1–4:1); and final concerns (4:2-23). An excursus on scribal tendencies in the Pauline epistles is included.

R. SOMERVILLE, *La première épître de Paul aux Corinthiens,* tome 2, Commentaire Évangélique de la Bible (Vaux-sur-Seine: ÉDIFAC, 2005, paper €22) 231 pp. Bibliography. ISBN: 2-904407-38-3.

The first volume in this commentary on 1 Corinthians was described in *NTA* 46, p. 571. This volume continues the treatment of Christian life in the pagan world with reference to Christian freedom put to the test by idols (8:1–11:1) and the meetings of the Christian assembly (11:2–14:39). There are excursuses on Paul and the decree of Acts 15, authority in light of the gospel, and prophecy and preaching. Then it treats the resurrection of Christ (15:1-58) and practical questions and final exhortations (16:1-24).

J. STARR AND T. ENGBERG-PEDERSEN (EDS.), *Early Christian Paraenesis in Context,* Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche 125 (Berlin—New York: de Gruyter, 2004, €128 or $179) vii and 616 pp. Bibliography. Indexed. ISBN: 3-11-018130-4.

After the editors' ten-page introduction, this volume presents four essays on the nature of paraenesis: W. Popkes on paraenesis in the NT; Engberg-Pedersen on the concept of paraenesis; Starr on whether paraenesis was for beginners; and D. M. Swancutt on paraenesis in light of protrepsis. Next there are three papers on paraenesis in the Jewish and Greco-Roman world: J. Thomas on the paraenesis of *Testaments of the Twelve Patriarchs;* S. Westerholm on whether 4 Maccabees is a paraenetic address; and H. D. Betz on paraenesis and the concept of God according to *Oratio* 12 (Olympikos) of Dio of Prusa. Then there are seven articles on paraenesis in the NT: R. Aasgaard on "brotherly advice"—Christian siblingship and NT paraenesis; A. K. Petersen on paraenesis in Pauline scholarship and in Paul—an intricate relationship; A. Malherbe on paraenesis in Titus; W. Übelacker on paraenesis or paraclesis—Hebrews as a test case; L. Thurén on motivation as the core of paraenesis—Peter and Paul as persuaders; K. O. Sandnes on revised conventions in early Christian paraenesis—"working good" in 1 Peter as an example; and J. Holmstrand on whether there is paraenesis in 1 John. Finally there are three papers on early Christian paraenesis after the NT: C. E. Glad on the rhetoric of moral exhortation in Clement's *Pedagogue;* D. Hellholm and V. Blomkvist on *parainesis* as an ancient genre-designation—the case of the "Euthalian apparatus" and the "affiliated argumenta"; and S. Rubenson on wisdom, paraenesis, and the roots of monasticism.

D. F. Tolmie, *Persuading the Galatians. A Text-Centered Rhetorical Analysis of a Pauline Letter,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 190 (Tübingen: Mohr Siebeck, 2005, paper €54) xii and 287 pp. Bibliography. Indexed. ISBN: 3-16-148455-X.

The revised version of a doctoral dissertation directed by C. Cronjé and submitted to the University of the Free State in Bloemfontein in South Africa, this rhetorical analysis of Paul's letter to the Galatians seeks to reconstruct Paul's rhetorical strategy by concentrating on the letter itself in order to develop the best categories for describing the way in which Paul tried to persuade his readers. After a thirty-page introduction, it provides detailed rhetorical analyses of the eighteen phases in Paul's argument: adapting the salutation in order to emphasize the divine origin of his apostleship (Gal 1:1-5); expressing disgust at events in the Galatian churches in order to force them to reconsider their position (1:6-10); recounting events from his life in order to prove the divine origin of his gospel (1:11-24); recounting the second visit to Jerusalem in order to prove the acknowledgement of the content and origin of his gospel by the authorities in Jerusalem (2:1-10); and so forth. Tolmie concludes with general observations on the overall organization of the argument as a whole, and on the wide variety of arguments that Paul uses in the letter. A seven-page appendix treats some rhetorical techniques used in the letter to the Galatians.

R. Van Neste, *Cohesion and Structure in the Pastoral Epistles,* JSNT Supplement Series 280 (London—New York: T&T Clark International, 2004, £70 or $135) xii and 354 pp., 3 tables. Bibliography. Indexed. ISBN: 0-567-08337-3.

Based on a doctoral dissertation directed by I. H. Marshall at the University of Aberdeen, this volume analyzes how language is used in the Pastorals to create connections, and thus seeks to provide further arguments for coherence within the letters and further insight into how each letter as a whole "works." After a five-page introduction, it discusses methodology; the textual units of 1 Timothy, and the connections between units in 1 Timothy; the textual units of 2 Timothy, and the connections between units in 2 Timothy; and the textual units of Titus, and the connections between units in Titus. An appendix concerns cohesion shift analysis of the Pastorals. Van Neste concludes that all three Pastoral epistles show evidence of care in their design and can hardly be described as incoherent in structure.

N. T. Wright, *Paul for Everyone. Romans.* Part 1, *Chapters 1–8;* part 2, *Chapters 9–16* (Louisville, KY: Westminster John Knox, 2004, paper $14.95 each; London: SPCK, £8.99) xiii and 178 pp., map; xi and 161 pp., map. ISBN: 0-664-22799-6 (part 1-WJK), -22912-3 (part 2-WJK); 0-281-05312-X (part 1-SPCK), -05706-0 (part 2-SPCK).

In his two-page introduction to Paul's letter to the Romans, Wright observes that Romans is all about the God who unveils his power and grace through the good news about Jesus, and that this power and grace are available for everyone who believes. In the first volume he presents expositions of and reflections on individual pericopes in Rom 1:1–8:39: good news about the new king (1:1-7); Paul's longs to see the Roman Christians (1:8-13); good news, salvation, and the justice of God (1:14-17); and so forth. In the second volume he deals with passages in Rom 9:1–16:27: the privileges and tragedy of Israel (9:1-5); Abraham's two families (9:6-13); God's purpose and justice (9:14-24); and so forth. Each volume provides a glossary. Other volumes on the Pauline epistles in this series have been described in *NTA* 46, pp. 389-390; 47, pp. 386-387; and 49, p. 194.

## BIBLICAL THEOLOGY

P. Barnett, *The Birth of Christianity. The First Twenty Years,* After Jesus 1 (Grand Rapids—Cambridge, UK: Eerdmans, 2005, paper $15 or £9.99) x and 230 pp. Bibliography. Indexed. ISBN: 0-8028-2781-0.

Barnett, former Anglican bishop of North Sydney in Australia and author of *Jesus and the Rise of Early Christianity* (1999), contends that the birth of Christianity and the birth of Christology are inseparable, both as to time and essence. After an eight-page introduction, he treats the first twenty years of Christianity under the following headings: early Christianity and the study of history; time borders and Christology; world history and Christian history; mission to Greece—1 Thessalonians; between Jesus and Paul—Paul's window (Galatians 1); between Jesus and Paul—Luke's window (Acts 1–9); "Christians" in Antioch; earliest "teaching"—the influence of Peter; into the land of Israel (A.D. 34-39); between Jesus and Gospel text; a collection called "Q"; primary Gospel 1—Mark; primary Gospel 2—John; and what cannot be denied. The three appendixes concern (1) history and geography in Acts, (2) dating Galatians, and (3) J. D. Crossan's *Birth of Christianity* (1998). Barnett concludes that the twin convictions that Jesus was the Christ and that God raised him alive from the dead drove and energized the first disciples and alone account for the rise of Christianity as we encounter it in the historical records.

C. Bartholomew et al. (eds.), *Out of Egypt. Biblical Theology and Biblical Interpretation,* Scripture and Hermeneutics 5 (Grand Rapids: Zondervan, 2004, $39.99; Milton Keynes, UK: Paternoster) xxiii and 496 pp., 3 halftones. Bibliographies. Indexed. LCN: 2004013843. ISBN: 0-310-23415-8 (Z), 1-84227-069-9 (P).

After Bartholomew's nineteen-page introduction, this volume presents seven essays on approaches to biblical theology: G. Bray on the Church Fathers and biblical theology; K. Möller on the nature and genre of biblical theology—reflections in the light of C. H. H. Scobie's prolegomena to a biblical theology; F. Martin on some directions in Catholic biblical theology; N. Calduch-Benages on M. Nobile's theology of the OT as a contribution to Jewish-Christian relations; C. J. H. Wright on mission as a matrix for hermeneutics and biblical theology; Bartholomew and M. W. Goheen on story and biblical theology; and J. D. G. Dunn on the problem of "biblical theology." Next there are two papers on great themes of the Bible: R. Bauckham on biblical theology and the problems of monotheism; and S. C. Barton on the unity of humankind as a theme in biblical theology. Then there are three papers on parts of the Bible and biblical theology: A. Wolters on Zechariah 14 and biblical theology—patristic and contemporary case studies; W. J. Dumbrell on Paul and salvation history in Rom 9:30–10:4; and A. T. Lincoln on Hebrews and biblical theology. Finally there are five essays on theological interpretation and biblical theology: T. Hart on the relation between systematic and biblical theology; J. Webster on biblical theology and the clarity of Scripture; R. R. Reno on biblical theology and theological exegesis; S. B. Chapman on imaginative readings of Scripture and theological interpretation; and Scobie on biblical theology and preaching. The volume was edited by Bartholomew, M. Healy, Möller, and R. Parry.

J. L. Crenshaw, *Defending God. Biblical Responses to the Problem of Evil* (Oxford—New York: Oxford University Press, 2005, £20 or $35) x and 275 pp. Bibliography. Indexed. LCN: 2004011803. ISBN: 0-19-514002-8.

Crenshaw, professor of OT at Duke University and author of *The Psalms. An Introduc-*

*tion* (2001), seeks to trace the biblical evidence of the search for a convincing response to the problem of evil and God's perceived injustice. His unifying theme is the abiding tension between justice and mercy (see Exod 34:6-7). After a nineteen-page introduction, he deals with three responses under the heading "spreading the blame around": the atheistic answer—abandoning the quest; alternative gods—falling back on a convenient worldview; and a demon at work—letting benevolence slip. Then under "redefining God" he considers four more responses: limited power and knowledge—accentuating human freedom; split personality—reconciling justice with mercy; a disciplinary procedure—stimulating growth in virtue; and punishment for sin—blaming the victim. Finally under "shifting to the human scene" he considers four more approaches: suffering as atonement—making the most of a bad thing; justice deferred—banking on life beyond the grave; mystery—appealing to human ignorance; and disinterested righteousness—questioning the problem. Crenshaw concludes that the problem of reconciling real injustices with belief in Yahweh was too complex for any single answer and too urgent to be ignored.

P. Fiedler, *Studien zur biblischen Grundlegung des christlich-jüdischen Verhältnisses,* Stuttgarter Biblische Aufsatzbände 35 (Stuttgart: Katholisches Bibelwerk, 2005, paper €48) x and 291 pp. ISBN: 3-460-06351-3.

The twelve essays in this collection concern the theological use of "covenant" (*bĕrît*) in the Hebrew Bible; problems of research on the Lord's Supper; sin and forgiveness of sins in the Jesus tradition; Israel and our hope; the Torah according to Jesus and in the Jesus tradition; "the Israel of God" in the NT—the church or the Jewish people; anti-Judaism as a figure of argumentation; "go into the land of Israel" (Mt 2:20); the "Servant of God"—Israel (Isa 42:1-4) and Jesus (Mt 12:18-21); Matthew's Gospel and "the" Pharisees; "crucified under Pontius Pilate"—the problem of the responsibility for Jesus' death; and whether there is criticism of Jewish worship in the NT. The essays were first published between 1981 and 2002. Fiedler is professor of biblical studies and the NT at the Pädagogische Hochschule in Freiburg.

I. Fischer, *Women Who Wrestled with God. Biblical Stories of Israel's Beginnings,* trans. L. M. Maloney (Collegeville, MN: Liturgical Press, 2005, paper $16.95) viii and 149 pp. LCN: 2004018297. ISBN: 0-8146-5160-7.

The English version of *Gottesstreiterinnen. Biblische Erzählungen über die Anfänge Israels* (1995; 2nd, rev. ed., 2000), this volume focuses on OT representations of women who struggled with God: Sarah, Hagar, and Abraham—scenes from a marriage under the promise; Rebecca—a strong woman with a colorless husband; Rachel and Leah—the founders of the house of Israel; dark sides of Jacob's family chronicle; subversive women at the beginnings of the people in Egypt; and Naomi and Ruth—the unconventional women ancestors of the royal house of David. Fischer is professor of OT and women's studies in theology at the University of Bonn.

C. Grappe (ed.), *Le Repas de Dieu/Das Mahl Gottes. 4. Symposium Strasbourg, Tübingen, Upsal. Strasbourg, 11-15 septembre 2002,* Wissenschaftliche Untersuchungen zum Neuen Testament 169 (Tübingen: Mohr Siebeck, 2004, €99) viii and 446 pp., 4 plates, 4 figs. Bibliographies. Indexed. ISBN: 3-16-148362-6.

After a thirteen-page introduction by Grappe, this volume presents papers by E. Meyer-Dietrich on the divine meal before sunrise in ancient Egypt; A. Marx on the God who invites to the feast—some sacrificial metaphors in the OT; B. Janowski on the thanksgiving sacrifice—theological and cultic-historical aspects; Grappe on the shift of the divine repast from altar to table in Judaism and the early Christian movement; M. Hengel on the meal on the night "on which Jesus was betrayed" (1 Cor 11:23); R. Kieffer on the eschatological banquets according to Luke; M. Philonenko on "this is my body" and "this is my blood"—the prehistory of a cultic formula; A. M. Schwemer on the problem of meal-fellowship with the risen one; H. Lichtenberger on the meal metaphor in the book of Revelation; J.-M.

Prieur on the Eucharist in the apocryphal Acts of the apostles; R. Minnerath on presiding at the Eucharist according to Tertullian and in the church of the first three centuries; A. Hultgård on cultic repasts in Mithraism; M. Arnold on the benefits of the divine repast received in faith—some sermons by M. Luther on the institution of the Lord's Supper; and S. Schreiner on the festive meal of the righteous in the medieval Jewish tradition.

R. HAIGHT, *Christian Community in History.* Vol. 2, *Comparative Ecclesiology* (New York—London: Continuum, 2005, $34.95) ix and 518 pp. Indexed. LCN: 2004004006. ISBN: 0-8264-1631-4.

The first volume in Haight's work [*NTA* 49, pp. 196-197] traced the history of ecclesiology from Jesus to the eve of the Protestant Reformation. This second volume first describes and analyzes four different approaches to ecclesiology in the 16th century: Luther's ecclesiology; Calvin's ecclesiology; the Church of England; and Anabaptist, Baptist, and Tridentine Roman Catholic ecclesiology. Then it discusses modern (19th-century) ecclesiology; 20th-century ecclesiology—the World Council of Churches, Vatican II, and liberation ecclesiology; and 20th-century ecclesiology—Orthodox and Pentecostal ecclesiologies, and the BEM ("Baptism, Eucharist, and Ministry") statement (1982). Haight, author of *Jesus Symbol of God* (1999), observes that a fitting conclusion to this work would be a constructive ecclesiology embracing church traditions, the principles and axioms of historical and comparative ecclesiology, and the common faith in Jesus the Christ and God as Spirit.

G. HÖRSTER, *Theologie des Neuen Testaments. Studienbuch,* Bibelwissenschaftliche Monographien 14 (Wuppertal: Brockhaus, 2004, €19.90) 310 pp. Bibliography. Indexed. ISBN: 3-417-29486-X.

After reflecting on the nature of NT theology, Hörster, who for many years served as rector of the Theologische Seminar Ewersbach des Bundes Freier evangelischer Gemeinden in Deutschland, presents his theology of the NT in ten chapters: the way of Jesus Christ, the coming of the kingdom of God, the picture of humankind, the experience of salvation, the sending of the Holy Spirit, speaking about God, the life of the community, the Christian way of life, the announcement of the last things, and the confession of the Trinity.

*Le Jugement dans l'un et l'autre Testament.* Vol. 1, *Mélanges offerts à Raymond Kuntzmann,* ed. E. Bons, Lectio divina 197 (Paris: Cerf, 2004, paper €55) 308 pp., frontispiece, plate. Bibliography. Indexed. ISBN: 2-204-07543-4.

This volume honoring Professor Kuntzmann on the occasion of his retirement from teaching on the Catholic theological faculty at the Université Marc-Bloch in Strasbourg presents sixteen essays on aspects of the theme of judgment in the OT and related writings. The papers most pertinent to the NT world are by A. Schenker on a prophetic judgment against the king of Israel—a comparison between the MT and the LXX in 1 Kgs 20:38-43 and 3 Reigns 21:39-43; Bons on "I am your teacher (*paideutēs*)" in Hos 5:2 LXX; and É. Puech on the Son of God, Son of the Most High, messiah-king in 4Q246. The other contributors are M. Morgen, O. Artus, A. Wénin, J. Briend, T. Römer, N. Lohfink, P. de Robert, P. Gibert, J. Asurmendi, J. Vermeylen, D. Duval, B. Renaud, and F. Laurent. Also included are a photograph of the honoree and a list of his publications.

*Le Jugement dans l'un et l'autre Testament.* Vol. 2, *Mélanges offerts à Jacques Schlosser,* ed. C. Coulot with D. Fricker, Lectio divina 198 (Paris: Cerf, 2004, paper €55) 410 pp., frontispiece. Bibliographies. Indexed. ISBN: 2-204-07544-4.

This volume honoring Professor Schlosser on the occasion of his retirement from teaching on the Catholic theological faculty at the Université Marc-Bloch in Strasbourg presents nineteen essays on various aspects of the theme of judgment in the NT and related writings: C. Grappe on the judgment as a theological necessity; Coulot on representations of the judgment in the Dead Sea scrolls; G. Claudel on the judgment as revelation according to Matthew—a reading of Mt 25:31-46; C. Focant on Jesus' demonstration in the Temple as a judgment; D. Marguerat on the kingdom, Jesus, and the Law (Q 16:16-18); M. Gourgues on αὕτη δέ ἐστιν ἡ κρίσις (Jn 3:19); M. Morgen on eternal life and the judgment as already present in Jn 3:17-21 and 5:22-30; J. Zumstein on "they have no excuse" (Jn 15:18–16:4); M. Berder on the theme of the judgment in the Christology of Luke-Acts—the place of Acts 10:42 and 17:31; P. Haudebert on whether Lk 18:1-8 is a parable about prayer or about judgment; D. Gerber on the oracle of judgment in Lk 19:41-44; P.-M. Beaude on the judgment and Pauline aesthetics; S. Légasse on the last judgment according to Paul; M. Quesnel on two scenarios of the end-time events in 1 Thess 4:13-18 and 1 Cor 15:50-53; C. Reynier on the theme of wrath—Paul's original contribution in 1 Thessalonians; J.-P. Lémonon on between justification and salvation—the community of the children of God in Galatians; J.-N. Aletti on retribution and God's judgment in Romans 1–3; F. Vouga on the judgment of Peter (1 Pet 4:12-19); and J.-M. Sevrin on the parables of the weeds and of the fish in *Gospel of Thomas* (57 and 8) and Matthew's Gospel (13:24-30 and 13:47-48). Also included are a photograph of the honoree and a list of his publications. Each volume (see previous notice) also contains a preface by the editors, a report by Morgen on the Équipe de recherche en exégèse biblique (EREB), and a "postface" by J. Doré.

*Leben trotz Tod,* Jahrbuch für Biblische Theologie 19 (Neukirchen-Vluyn: Neukirchener, 2005, paper €44) xiii and 459 pp., 12 figs. Indexed. ISBN: 3-7887-2063-8.

Of the eighteen major papers contained in this fascicle devoted to the theme of life in spite of death, those most pertinent to the NT field are by K. Bieberstein and S. Bieberstein on formulating life in the face of death—farewell words of the dying in biblical literature; M. Ebner on overcoming a "deadly" life—paradoxes regarding life and death in the Jesus traditions; B. Kollmann on raisings of the dead in the Bible—expressions of protest and signs of hope; P.-G. Klumbies on "gone from the grave!"—the direction of the Synoptic tomb stories and the "holy sepulcher"; H. Engel on loving righteousness or death—the alternatives in life-decisions according to the book of Wisdom; T. Krüger on life and death according to Qoheleth and Paul; C. Dietzfelbinger on the theological overcoming of death and the absence of Jesus in the Johannine farewell discourses; M. Giebel on the grain of wheat and the vine—overcoming death in ancient mystery cults; C. Strecker on baptized into death as life in transition—the life-transforming power of death according to Paul in the context of ancient thanatologies and thanatopolitics; M. Forschner on "death is nothing powerful"—Stoic and Epicurean *meditatio mortis;* and B. Janowski on desire for immortality—J. Assmann's *Tod und Jenseits im alten Ägypten* (2001). E. Zenger and Ebner have provided a six-page foreword.

W. E. MARCH, *The Wide, Wide Circle of Divine Love. A Biblical Case for Religious Diversity* (Louisville, KY: Westminster John Knox, 2005, paper $14.95) xii and 140 pp. Bibliography. LCN: 2004050882. ISBN: 0-664-22708-2.

March, professor emeritus of OT at Louisville Presbyterian Theological Seminary, contends that the truth of Jesus' way that leads to life is the participation in God's love that the Bible declares is extended to all repeatedly and in an amazing variety of forms. His exploration of biblical texts that testify to this claim appears under three major headings: finding the way—the path to follow; finding the truth—the path less noticed; and finding the life—sharing along the path. March concludes that the "generous texts" of the Bible portray God as creator, ruler of nations, protector of freedom and justice, source of human wisdom, open to all, and inviting to all; and that Jesus embodies the very way of living truth and came into our midst to demonstrate that way for us.

S. MATTHEWS AND E. L. GIBSON (EDS.), *Violence in the New Testament* (New York—London: T&T Clark International, 2005, paper $34.95 or £16.99) vii and 160 pp., table. Indexed. LCN: 2004023677. ISBN: 0-567-02500-4.

After a twelve-page introduction, this volume presents eight essays by J. G. Gager with Gibson on violent acts and violent language in the apostle Paul; M. Johnson-DeBaufre on the blood required of this generation—interpreting communal blame in a colonial context; J. W. Marshall on collateral damage—Jesus and Jezebel in the Jewish War; R. A. Horsley on "by the finger of God"—Jesus and imperial violence; W. Carter on constructions of violence and identities in Matthew's Gospel; A. Reinhartz on love, hate, and violence in John's Gospel; Matthews on the need for the stoning of Stephen; and D. Frankfurter on violence and religious formation.

J. E. McKinlay, *Reframing Her. Biblical Women in Postcolonial Focus,* The Bible in the Modern World 1 (Sheffield, UK: Sheffield Phoenix, 2004, £35 or $60) xiii and 195 pp. Bibliography. Indexed. ISBN: 1-905048-00-9.

Employing both a gender and a postcolonial lens, McKinlay, who teaches in the department of theology and religious studies at the University of Otago in Dunedin, New Zealand, and is the author of *Gendering Wisdom the Host. Biblical Invitations to Eat and Drink* (1996), examines selected biblical texts in which women have significant roles. The eight chapters in her work appear under the following headings: first step—moving off with Wisdom; a matter of difference; reading Rahab and Ruth; reading Jezebel; viewing the death of Jezebel; further framings; expanding the collage; and decolonializing with the goddess—following John of Patmos and Witi Ihimaera. McKinlay reads the biblical texts from the position of a settler descendant and attempts to engage the questions that emerge in reading from such a location.

P. S. Minear, *Images of the Church in the New Testament,* New Testament Library (Louisville, KY: Westminster John Knox, 2004, paper $29.95) xxvii and 284 pp. Indexed. LCN: 2004050884. ISBN: 0-664-22779-1.

This paperback reprint of Minear's 1960 study [*NTA* 5, p. 251] of nearly a hundred metaphors or analogies for the church throughout the NT features a new fifteen-page foreword in which L. E. Keck places the book in the context of Minear's career as a NT teacher and scholar. After a description of the scope and method of the study, the volume discusses minor images of the church, the people of God, the new creation, the fellowship in faith, the body of Christ, and the interrelation of the images. Also included are an eighteen-page postscript and a two-page list of the 96 analogies discussed in the text. Minear, professor emeritus of biblical theology at Yale Divinity School, concludes that a restoration of the Christian imagination may enable the church to use again the whole medley of NT images with an authentic comprehension of their meaning, freed from the idolatry and tyranny of words by the sovereignty of the Word made flesh.

P. S. Minear, *The Kingdom and the Power. An Exposition of the New Testament Gospel* (Louisville, KY: Westminster John Knox, 2004, paper $24.95) 269 pp. Indexed. ISBN: 0-664-22907-7.

The paperback reprint of a work first published in 1950, this volume seeks to describe the centrality of God's kingdom in the Christian gospel, and to show the necessity of understanding the kingdom if we are to grasp God's design for our times. Taking as its starting point the phrase "behold, the Lamb" (the scroll that was sealed, the opening of the scroll), it considers the eternal purpose with reference to Jesus as the beginning (the beginning of the gospel, the rebirth of the disciple, the kingdom of darkness, the dawn of a new day), the end (the promise of the gospel, the prospect of the disciple, the summing up of all things), and the way (the testing of faith, the gift of freedom, the ministry of reconciliation). Then under the heading "thine is the kingdom and power" it treats the mystery of the kingdom and the relevance of the mystery.

A. Puig i Tàrrech (ed.), *La Bíblia i els immigrants,* Scripta Biblica 6 (Tarragona: Associació Bíblica de Catalunya—Publicacions de l'Abadia de Montserrat, 2005) 328 pp. Indexed. ISBN: 84-8415-677-X.

Of the twelve essays (all in Catalan, with English summaries) on the Bible and immigrants in this volume, those most pertinent to the NT field are by X. Alegre i Santamaria on the centurion of Capernaum (Lk 7:1-10) as a foreigner who serves as a model believer; A. Borrell on "You are no longer strangers and foreigners"—the symbolism of the temple in Eph 2:11-22; J. Cervera on the pursuit of a resting place—a study of Heb 3:7–4:13; Puig i Tàrrech on Christians as foreigners in 1 Peter; J. Ribera i Florit on Judaism from the 2nd century B.C. to the 2nd century A.D.—between rejection and proselytism; and S. Sais i Borràs on identity and otherness in the Greek and Roman world.

G. RÖHSER, *Stellvertretung im Neuen Testament,* Stuttgarter Bibelstudien 195 (Stuttgart: Katholisches Bibelwerk, 2002, paper €21.90) 163 pp. Bibliography. Indexed. ISBN: 3-460-04951-0.

Röhser, professor of biblical studies at the TWTH Aachen and author of *Prädestination und Verstockung. Untersuchungen zur frühjüdischen, paulinischen und johanneischen Theologie* (1994), argues that the concept of "substitution" provides a pattern of interpretation that illuminates not only Jesus' suffering and death but also his whole existence and especially his stance before God (e.g. in prayer). After an eleven-page introduction, he treats the following topics: "substitution" as a religious concept, structure and forms of "substitution," tradition- and conceptual-historical aspects, NT contexts, and the theological contribution.

H. ROOSE, *Eschatologische Mitherrschaft. Entwicklungslinien einer urchristlichen Erwartung,* Novum Testamentum et Orbis Antiquus 54 (Göttingen: Vandenhoeck & Ruprecht, 2004, €54; Fribourg: Academic Press) 376 pp. Bibliography. Indexed. ISBN: 3-525-53955-X (V&R), 3-7278-1464-0 (AP).

The first part of Roose's *Habilitationsschrift* presented in 2001 to the theological faculty at the University of Heidelberg appears as a separate monograph entitled *Teilhabe an JHWHs Macht. Alttestamentlich-jüdische Hoffnungen in der Zeit des zweiten Tempels.* This slightly revised version of the second part takes as its starting point Jesus' promise in Mt 19:28/Lk 22:30 that his disciples will join with the glorious Son of Man in judging the twelve tribes of Israel. After a nineteen-page introduction, she considers eschatological ruling with Christ as a messianic commission—Mt 19:28 in the context of the preaching of the historical Jesus. Next she explores the concept of eschatological ruling with Christ as a reward with reference to various NT texts (e.g. Mk 10:35-45; Mt 19:28; Rev 6:9-11; 20:1-6; 2 Tim 2:11b-13a) and other early Christian texts (*Shepherd of Hermas,* Polycarp's *Letter to the Philippians,* etc.). Then she discusses eschatological ruling with Christ as a gift according to Paul (e.g. 1 Cor 4:8; 6:2-3; Romans 5–8) and the letter to the Ephesians. Eight excursuses are interspersed throughout the main text. Roose concludes that while some early Christians regarded eschatological ruling with Christ as a reward for martyrdom, Paul characterized it as a gift for all who are baptized.

C. R. SEITZ, *Word Without End. The Old Testament as Abiding Theological Witness* (Waco, TX: Baylor University Press, 2004, paper $24.95) xi and 355 pp. Indexed. LCN: 2004024412. ISBN: 1-932792-14-7.

Originally published by Eerdmans in 1998 [*NTA* 42, pp. 410-411], this collection presents twenty-two essays by Seitz under three headings: biblical theology (nine), exegesis (seven), and practice (six). Their topics include God as other, God as holy; Old Testament or Hebrew Bible?; biblical authority in the late 20th century; Isaiah in the NT, lectionary, and pulpit; the divine name in Christian Scripture; reader competence and the offense of biblical language; and sexuality and Scripture's plain sense. Seitz is professor of OT and theological studies at the University of St. Andrews in Scotland.

F. A. SPINA, *The Faith of the Outsider. Exclusion and Inclusion in the Biblical Story* (Grand Rapids—Cambridge, UK: Eerdmans, 2005, paper $16 or £9.99) x and 206 pp. Indexed. LCN: 2004056406. ISBN: 0-8028-2864-7.

Against the background of the Bible's emphases on Israel's election and exclusivity, this volume examines OT and NT stories that treat nonelect people positively and even as strategically important participants in God's plan of salvation. After a thirteen-page introduction, it presents close readings of the biblical texts pertinent to the following biblical figures: Esau—the face of God; Tamar's resolve, Judah's family, Israel's future; Rahab and Achan—role reversals; Naaman's cure, Gehazi's curse; Jonah—prophet among, to, and against outsiders; Ruth—the Moabite connection; and the woman at the well. Spina is professor of OT and biblical theology at Seattle Pacific University.

L. T. STUCKENBRUCK AND W. E. S. NORTH (EDS.), *Early Jewish and Christian Monotheism,* Early Christianity in Context, JSNT Supplement Series 263 (London—New York: T&T Clark International, 2004, cloth £65 or $130, paper £30 or $55) viii and 264 pp. Bibliography. Indexed. ISBN: 0-567-08363-2 (cloth), -08293-8 (paper).

After a thirteen-page introduction by the editors, this volume presents three papers on monotheism and the religious world of the NT: W. Horbury on Jewish and Christian monotheism in the Herodian age; Stuckenbruck on "angels" and "God"—exploring the limits of early Jewish monotheism; and C. H. T. Fletcher-Louis on Alexander the Great's worship of the high priest. Then there are six articles on monotheism and the NT: J. D. G. Dunn on whether Jesus was a monotheist; D. B. Capes on YHWH texts and monotheism in Paul's Christology; C. T. R. Hayward on "the Lord is one"—the theme of unity in John's Gospel from a Jewish perspective; W. E. S. North on monotheism and John's Gospel—Jesus, Moses, and the Law; R. Bauckham on monotheism and Christology in Hebrews 1; and J. L. North on Jesus and worship, God and sacrifice. Finally there are two essays by N. McDonald on the origin of "monotheism," and R. W. L. Moberly on how appropriate "monotheism" is as a category for biblical interpretation, as well as a select bibliography compiled by J. F. McGrath and J. Truex on early Jewish and Christian monotheism.

*Testimony and Interpretation. Early Christology in Its Judeo-Hellenistic Milieu. Studies in Honour of Petr Pokorný,* ed. J. Mrázek and J. Roskovec, JSNT Supplement Series 272 (London—New York: T&T Clark International, 2004, £50 or $135) ix and 328 pp., frontispiece, 2 figs. Bibliography. Indexed. ISBN: 0-567-08298-9.

After a seven-page introduction by Roskovec, this volume honoring Professor Pokorný on his 70th birthday presents six essays on Paul, his teachers, and pupils: K. P. Donfried on what sort of Jew Paul was; R. Hoppe on 1 Cor 8:1-6 as part of the controversy between Paul and the parish in Corinth; L. Tichý on Christ in Paul—the apostle Paul's relation to Christ viewed through Gal 2:20a; J. Schröter on the unity of the gospel in light of the christological controversy in Galatians and its theological-historical background; S. E. Porter on Eph 5:18-19 and its Dionysian background; and L. J. Kreitzer on living in the Lycus Valley—earthquake imagery in Colossians, Philemon, and Ephesians. Next there are six papers on Jesus in the Synoptic tradition: M. Myllykoski on Mark's oral practice and the written Gospel of Mark; D. C. Allison on Jesus and Gehenna; D. Dormeyer on the apotheosis in Seneca's *Apocolocyntosis* and the ascension of Jesus according to Lk 24:50-53 and Acts 1:9-11; M. Hengel on witnesses to Jesus outside the Gospels; H. Klein on the Christology in Matthew's infancy narrative as illustrated by Mt 1:18-25; and W. Schrage on the Sermon on the Mount and Christology. Then there are five essays on Jesus in the Johannine perception: J. Bolyki on a new approach to the Christology in John's Gospel; H. Hübner on truth and word—M. Heidegger's *Vom Wesen der Wahrheit* and truth in John's Gospel; J. H. Charlesworth on whether the Fourth Evangelist knew the Enoch tradition; S. Pisarek on Christ the Son and the Father-farmer in the vine image (Jn 15:1-11, 12-17); and K. Syreeni on *incarnatus est?*—Christ and community in the Johannine farewell discourse. Finally there are four articles on the beginnings and later developments: C. Demke on the judgment and the beginnings of Christology; J. M. Court on the witness of the seer of Patmos; P. Ellingworth on east and south of Chalcedon; and Z. Sázava on NT Christology in the creed, preaching, and Christian life. Also included are a photograph of Pokorný and a select bibliography of his writings.

G. VOS, *A Geerhardus Vos Anthology. Biblical and Theological Insights Alphabetically Arranged,* ed. D. E. Olinger (Phillipsburg, NJ: P&R, 2005, paper $19.99) xxii and 375 pp. Bibliography. Indexed. LCN: 2004063198. ISBN: 0-87552-618-7.

In his many books, articles, reviews, sermons, and poems between 1886 and 1948, Vos labored to show that the diverse strands of biblical revelation from Genesis to Revelation are centered in Jesus Christ, with his death and resurrection constituting the focal point of Scripture. After Olinger's 27-page introduction to Vos's writings, this volume presents an anthology of quotations from them arranged alphabetically on biblical and theological topics from "Abraham" to "Zurich theologians and covenant theology." The topics include assurance of salvation, biblical theology, coming of the Messiah, death of Jesus Christ, eschatology, faith, grace, heaven and Jesus, incarnation, Jesus, kingdom of God, Lord's Supper, Messiah, new creation, omniscience, Pauline soteriology, redemption, sanctification, time, and union with Christ.

## THE WORLD OF THE NEW TESTAMENT

E. B. AITKEN AND J. K. B. MACLEAN (EDS.), *Philostratus's* Heroikos. *Religion and Cultural Identity in the Third Century C.E.,* SBL Writings from the Greco-Roman World 6 (Atlanta: Society of Biblical Literature, 2004, paper $49.95) xxxiv and 408 pp. Bibliography. Indexed. LCN: 2004016062. ISBN: 1-58983-091-1.

After an eighteen-page introduction by the editors, this volume presents eighteen essays on the interrelation of religion, cultural identity, politics, literature, myth, and memory in the Roman empire by focusing on the cultural dynamics embedded in and surrounding Philostratus' *Heroikos,* an early 3rd-century A.D. dialogue about Homer and the heroes of the Trojan War [see *NTA* 46, p. 407; and 48, p. 461]. The papers appear under the following headings: Protesilaos—the witness of the heroes (six); the vinedresser—strategies for the construction of culture (six); and the Phoenician—Hellenes and foreigners (six). The contributors include H. D. Betz on heroes and Christian beliefs—observations from the history of religion on Philostratus' *Heroikos;* C. Jones on Apollonius of Tyana, hero and holy man; W. Burkert on Jason, Hypsipyle, and new fire at Lemnos—a study in myth and ritual; S. E. Alcock on material witness—an archaeological context for the *Heroikos;* J. P. Hershbell on Philostratus' *Heroikos* and early Christianity—heroes, saints, and martyrs; Maclean on Jesus as cult hero in the Fourth Gospel; T. Whitmarsh on the harvest of wisdom—landscape, description, and identity in the *Heroikos;* and Aitken on Why a Phoenician?—a proposal for the historical occasion of the *Heroikos.*

M. C. ALBL, *Pseudo-Gregory of Nyssa:* Testimonies against the Jews, SBL Writings from the Greco-Roman World 5 (Atlanta: Society of Biblical Literature, 2004, paper $23.95) xxx and 172 pp. Bibliography. Indexed. LCN: 2004021310. ISBN: 1-58983-092-X.

Albl, associate professor of religious studies at Presentation College in Aberdeen, South Dakota, and author of *And Scripture Cannot Be Broken. The Form and Function of the Early Christian Testimonia Collections* (1999), observes that Pseudo-Gregory of Nyssa's *Testimonies Against the Jews* has long been recognized as an important example of the Christian scriptural *testimonia* genre and has played an important role in the research and thinking of some great scholars of early Christian scriptural exegesis. After a nine-page introduction to the work, he presents an outline of its content, the Greek text and the first modern translation of it on facing pages (pp. 2-61), notes on the text (pp. 62-82), a commentary (pp. 83-135), and an appendix that analyzes the quotations (pp. 137-142). The focus of the commentary is the effort to place the testimonies within the larger context of early Christian *testimonia* literature from the 1st to well beyond the 5th century A.D.

R. T. ANDERSON AND T. GILES, *Tradition Kept. The Literature of the Samaritans* (Peabody, MA: Hendrickson, 2005, $34.95) xv and 432 pp., frontispiece, 7 figs. Bibliography. Indexed. LCN: 2004028784. ISBN: 1-56563-747-X.

The co-authors of *The Keepers. An Introduction to the History and Culture of the Samaritans* (2002) describe and illustrate a wide variety of Samaritan literature, including the various versions of the Pentateuch, biblical commentaries, liturgical texts, theological works, and chronicles. They contend that the Samaritans were not an incidental part of the Roman world, that their Pentateuch was central to the birth of textual criticism in the west, and that their traditions may offer correctives on several points of Middle Eastern history. After a four-page preface, they treat "the Samaritan story" under these headings: Samaritan Pentateuch, Samaritan Joshua, *Kitab al-Tarikh* (the *Annals* of Abuʾl Fath), and additional Samaritan chronicles (the *New Chronicle*). Then under "Samaritan theology and worship" they deal with *Tibat Marqe* (*Memar Marqe*), the Samaritan liturgy, and miscellaneous texts (inscriptions, amulets, astronomical texts). Extensive translations of excerpts from the various texts are included.

C. ANDO (ED.), *Roman Religion,* Edinburgh Readings on the Ancient World (Edinburgh: Edinburgh University Press, 2004, cloth $60, paper $36.50) xxi and 393 pp., 10 figs., 3 maps, 2 tables. Bibliographies. Indexed. ISBN: 0-7486-1565-2 (cloth), -1566-0 (paper). Distributed in the USA by Columbia University Press, New York.

After Ando's fifteen-page introduction to religion, law, and knowledge in classical Rome, this volume presents fourteen essays (all but one previously published, and some translations) on various aspects of Roman religion: J. Z. Smith on comparison; G. Woolf on *polis*-religion and its alternatives in the Roman provinces; R. Gordon on from republic to principate—priesthood, religion, and ideology; A. D. Nock on a feature of Roman religion; D. Feeney on the *ludi saeculares* and the *Carmen saeculare;* J. Scheid on cults, myths, and politics at the beginning of the empire; A. Momigliano on the theological efforts of the Roman upper classes in the 1st century B.C.; Scheid on hierarchy and structure in Roman polytheism—Roman methods of conceiving action; J. North on religious toleration in republican Rome; Ando on a religion for the empire; S. McCormack on *loca sancta;* M. Beard on a complex of times—no more sheep on Romulus' birthday; C. Koch on Roman state religion in the mirror of Augustan and late republican apologetics; and G. Wissowa on the historical development of Roman religion—an overview. Also included are introductions to the essays, a chronology, a biographical dictionary, a glossary, and a guide to further reading.

A. G. AULD, *Joshua. Jesus Son of Nauē in Codex Vaticanus,* Septuagint Commentary Series 1 (Leiden—Boston: Brill, 2005, €86 or $115) xxix and 236 pp., table. Bibliography. Indexed. LCN: 2004057475. ISBN: 90-04-13842-0.

This presentation and analysis of the book of Joshua in Greek focuses on the text as it appears in Codex Vaticanus, the so-called LXX$^B$, one of the early great codices, possibly the earliest—and among them the most distinctive when compared with the traditional Hebrew text (MT). After a 21-page introduction to the manuscript and its text of Joshua, this volume presents on facing pages the Greek text and a translation (pp. 2-83), along with an extensive commentary on the individual sections of the text (pp. 86-229). Auld is the author of *Joshua Retold. Synoptic Perspectives* (1998).

C. T. BEGG, *Judean Antiquities Books 5-7. Translation and Commentary.* Vol. 4 of *Flavius Josephus. Translation and Commentary,* ed. S. Mason (Leiden—Boston: Brill, 2005, €115 or $155) xix and 373 pp. Bibliography. Indexed. LCN: 2004056640. ISBN: 90-04-11785-7.

This volume provides a new translation of and commentary on books 5–7 of Josephus' *Jewish Antiquities*, in which he retells the history of Israel from its entrance into the land to the death of King David. The translation is based on B. Niese's edition and aims to provide a rather literalistic, straightforward rendering of Josephus' Greek. In line with Begg's many publications on Josephus' *Jewish Antiquities,* the commentary (which he describes as a series of annotations on particular points in Josephus' text) gives particular attention to the biblical texts that Josephus used, and to the range of rewriting techniques that he brought to bear on the biblical data. Begg, professor of OT at the Catholic University of America, is the author of *Josephus' Account of the Early Divided Monarchy* (1993) and *Josephus' Story of the Later Monarchy* (2000).

C. T. BEGG AND P. SPILSBURY, *Judean Antiquities Books 8-10. Translation and Commentary.* Vol. 5 of *Flavius Josephus. Translation and Commentary,* ed. S. Mason (Leiden—Boston: Brill, 2005, €125 or $169) xiv and 392 pp. Bibliography. Indexed. LCN: 2005042008. ISBN: 90-04-11786-5.

This volume provides a new translation of and commentary on books 8–10 of Josephus' *Jewish Antiquities*, in which he retells the history of Israel from the accession of King Solomon to the book of Daniel. The translation is based on B. Niese's edition and aims to provide a literal, straightforward rendering of Josephus' Greek. The commentary gives particular attention to the biblical texts that Josephus used, to the range of rewriting techniques that he brought to bear on the biblical data, and to parallels in ancient Jewish and Greco-Roman literature. Begg is professor of OT at the Catholic University of America, and Spilsbury is professor of NT at Alliance University College in Calgary, Alberta, and author of *The Image of the Jew in Flavius' Josephus' Paraphrase of the Bible* (1998).

B. BIOUL, *Qumrân et les manuscrits de la mer Morte. Les hypothèses, le débat* (Paris: de Guibert, 2004, paper €25) 311 pp., 6 plates, 2 tables. Bibliographies. Indexed. ISBN: 2-86839-938-X.

Bioul, who teaches at the University of Dijon and is the editor of *Les Dossiers d'Archéologie,* first provides basic information about the discovery of the Dead Sea scrolls, the first archaeological research, the publication of the manuscripts, and the excavations of Khirbet Qumran and the theory of R. de Vaux about the site's history and the relationship between the ruins and the manuscripts. The main part of the book (pp. 53-228) presents transcripts of debates moderated by Bioul among leading scholars (M. Bélis, A. Caquot, P. Donceel-Voûte, H. Eshel, N. Golb, K. Galor, Y. Hirschfeld, J.-B. Humbert, É. Puech, and J. VanderKam) on general questions, the manuscripts, the Essenes, and the site of Qumran. Finally Bioul discusses what is certain and what remains problematic, and concludes that de Vaux's vision of an Essene community residing at Qumran and hiding their precious manuscripts in nearby caves has become increasingly difficult to accept. Also included are appendixes on the M. Shapira affair and on the principal hypotheses concerning the origin of the manuscripts and the character of the settlement at Qumran, chronological tables of the Qumran settlement (by Humbert) and of the Hellenistic and Roman epochs, and a glossary of technical terms. J.-D. Dubois has provided a five-page preface.

D. BÖRNER-KLEIN, *Pirke de-Rabbi Elieser. Nach der Edition Venedig 1544 unter Berücksichtigung der Edition Warschau 1852*, Studia Judaica 26 (Berlin—New York: de Gruyter, 2004, €198 or $277) xlix and 800 pp. Bibliography. Indexed. ISBN: 3-11-018111-8.

In her 37-page introduction to *Pirke de-Rabbi Eliezer,* Börner-Klein discusses the work's textual history, its content and structure, date of composition (ca. 9th century A.D.), and translation. The main part of the volume (pp. 2-751) presents on facing pages the first German translation (with explanatory notes below) and the Hebrew text (with occasional textual notes). The translation is based on the Venice printed edition of 1544, which served as the textual basis for the Warsaw edition of 1852 (with the commentary by D. Luria). The deletions made for the 1852 Warsaw edition are marked in the Hebrew text and included in the translation.

M. BUIJS, *Clause Combining in Ancient Greek Narrative Discourse. The Distribution of Subclauses and Participial Clauses in Xenophon's* Hellenica *and* Anabasis, Mnemosyne: Bibliotheca Classica Batava, Supplementum 260 (Leiden—Boston: Brill, 2005, €85 or $115) x and 277 pp., 14 figs. Bibliography. Indexed. ISBN: 90-04-14250-9.

Based on a doctoral dissertation directed by C. M. J. Sicking and I. Sluiter and presented to Leiden University in 2003, this volume argues that understanding the distribution of participial clauses on the one hand, and subclauses (in particular ἐπεί-, ἐπειδή-, and ὡς-clauses) on the other, requires an approach in which the sentence-boundaries are crossed. After a 23-page introduction, it discusses six near-minimal pairs in the writings of Xenophon, and examines how Xenophon presents real world relations. Then it deals with real world construction and text articulation (preposed subordinate clauses and discourse segmentation), and clause combining and information processing. Buijs contends that a text-grammar-oriented approach can map more factors underlying the distribution of these clauses and offers a more satisfactory explanation of a larger number of instances than is possible by using a traditional sentence-level approach.

W. J. Bullick and J. A. Harrison, *Greek Vocabulary and Idiom. For Higher Forms* (London: Bristol Classical Press, 2004, paper £9.99 or $18) viii and 105 pp. ISBN: 1-85399-677-7.

The reprint of a work first published in 1960, this volume deals with words of most frequent recurrence in the classical Greek writers. After listing about 850 Greek words of very common occurrence, especially in Euripides and Sophocles, the main part of the work (pp. 19-95) lists basic prose vocabulary according to the alphabetical order of the pertinent English words (e.g. "abandon") and their Greek equivalents (λείπω, προδίδωμι, προίεμαι). Finally on pp. 96-105 there are examples of Greek idiomatic usages. Bullick and Harrison taught classics at the Methodist College in Belfast.

R. Cameron, *Sayings Traditions in the* Apocryphon of James, Harvard Theological Studies 34 (Cambridge, MA: Harvard Divinity School, 2004, paper $20) xxi and 145 pp. Bibliography. Indexed. LCN: 84-45189. ISBN: 0-674-01789-7. Distributed by Harvard University Press.

The reprint of a work published in 1984 and described in *NTA* 29, p. 225, this form-critical analysis of *Apocryphon of James* seeks to clarify how sayings of Jesus were used and transformed in early Christian communities. After a five-page introduction, it considers form criticism of *Apocryphon of James,* the use of sayings to compose dialogues, and "remembering" the words of Jesus. Cameron is professor of religion at Wesleyan University in Middletown, CT.

H. Cancik and H. Schneider (eds.), *Brill's New Pauly. Encyclopaedia of the Ancient World. Antiquity.* Vol. 6, *Hat-Jus* (Leiden—Boston: Brill, 2005, €208 or $229) xvi and 616 pp. (cols. 1-1232), 48 figs., 14 maps, 2 stemmata, 7 tables. Bibliographies. ISBN: 90-04-12269-9.

Earlier volumes in the English edition of *Der Neue Pauly* were described in *NTA* 48, pp. 200-201; and 49, pp. 206, 431. The sixth volume covers topics from "Haterius" to "justice, right." It contains articles (among many others) on healing deities and healing cults, Hekhalot literature, Hellenism, Hellenization, Henoch, Heracles, Herculanean papyri, heresiology, Hermas, Hermes, hero cult, Herodotus, historical epic, historiography, Homer, homosexuality, Horace, horse, hospitality, house, human sacrifices, hymn, ideas, Ignatius of Antioch, Illyricum, imperator, women of the imperial family, ink, inn, inscriptions, interest, interpretation, intertextuality, John, Josephus, iron, irrigation, Isis, Italy, Juno, Jerusalem, Jesus, jewelry, Jewish wars, Judah and Israel, Judaism, Judas, and Judith. Also included (cols. 1227-1232) are some "addenda."

M. Carden, *Sodomy. A History of a Christian Biblical Myth,* BibleWorld (London—Oakville, CT: Equinox, 2004, cloth £60 or $95, paper £15.99 or $26.95) xv and 226 pp. Bibliography. Indexed. ISBN: 1-904768-29-6 (cloth), -30-X (paper).

Based on a doctoral dissertation directed by E. Conrad and presented to the University of Queensland, this volume investigates the reception of Genesis 19 (the Sodom and Gomorrah story) together with its parallel story in Judges 19–21 (the outrage at Gibeah) in both Christian and Jewish traditions from antiquity through the Reformation period. It seeks to detoxify the dominant homophobic interpretation of Genesis 19, in which Sodom and Gomorrah serve as an archetypical story of divine antipathy toward same-sex love and desire, by showing it to be a Christian invention emerging in the first few centuries of the Christian era. It also suggests that the Jewish traditions concerning Genesis 19, in which Sodom and Gomorrah are associated primarily with inhospitality, xenophobia, and abuse of the poor, provide an alternative perspective on the biblical story and one from which Christianity diverged.

B. S. CHILDS, *The Struggle to Understand Isaiah as Christian Scripture* (Grand Rapids—Cambridge, UK: Eerdmans, 2004, $35 or £22.95) xii and 332 pp. Bibliographies. Indexed. LCN: 2004047242. ISBN: 0-8028-2761-6.

Childs, professor emeritus of divinity at Yale Divinity School and author of *Isaiah* (2001), traces through the centuries the different ways in which great Christian theologians have struggled to understand the book of Isaiah as the church's Sacred Scripture, that is, as a vehicle for communicating the Christian gospel. After discussing the early reception of Isaiah in the Septuagint and the NT, he considers how Isaiah has been understood by Justin Martyr, Irenaeus, Clement of Alexandria, Origen, Eusebius of Caesarea, Jerome, John Chrysostom, Cyril of Alexandria, Theodoret of Cyrus, Thomas Aquinas, Nicholas of Lyra, Martin Luther, John Calvin, 17th- and 18th-century interpreters, 19th- and 20th-century interpreters, and postmodern interpreters, respectively. Childs concludes that this survey of Christian interpretations of the book of Isaiah shows that there are discernible characteristic features that constitute and identify a family resemblance within the Christian exegesis of the OT.

Z. A. CROOK, *Reconceptualizing Conversion. Patronage, Loyalty, and Conversion in the Religions of the Ancient Mediterranean*, Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche 130 (Berlin—New York: de Gruyter, 2004, €88 or $98) xv and 310 pp. Bibliography. Indexed. ISBN: 3-11-018265-3.

Based on a doctoral dissertation directed by J. S. Kloppenborg and presented to the University of St. Michael's College in Toronto, this investigation of the understanding of conversion in the ancient world strives to situate Paul and his conversion within the culture that housed the man and that provided the framework within which his conversion was understood. After an eleven-page introduction, it treats the following topics: the influence of psychology on contemporary society and scholarship; general reciprocity among humans and their gods; the rhetoric of patronage and benefaction; the rhetoric of patronage and benefaction in Paul's conversion passages; and patronage and benefaction, loyalty, and conversion. Crook concludes that an understanding of loyalty and its relationship to patronage and benefaction in the ancient Mediterranean world indicates that conversion was primarily external and marked by action, rather than being primarily an internal, personal, and introspective experience.

F. M. CROSS ET AL., *Qumran Cave 4.* Vol. 12, *1–2 Samuel*, Discoveries in the Judaean Desert 17 (Oxford—New York: Oxford University Press, Clarendon Press, 2005, £65 or $120) xix and 271 pp. and 27 plates, 8 tables. Bibliographies. Indexed. ISBN: 0-19-924923-7.

Ever since the 1950s the three Samuel scrolls from Qumran Cave 4 have been at the forefront of scholarly investigation of the textual criticism of the Hebrew Bible. The final publication of the three scrolls in this volume culminates the work of Cross together with D. W. Parry and R. J. Saley on 4QSam$^a$ and 4QSam$^b$, and that of E. Ulrich on 4QSam$^c$. The volume presents the editions of 4QSam$^a$ and 4QSam$^b$ along with 4QpapUnclassified Fragments (verso of 4QSam$^a$) by Cross, Parry, and Saley; and of 4QSam$^c$ by Ulrich. The editions consist of introductions, transcriptions, notes on readings, lists of textual variants, and photographs of the manuscripts. As some of the most important Qumran biblical scrolls, these three Samuel texts are the last biblical texts to be published in the DJD series, excluding reeditions, thus crowning the publication activity of the scrolls of this genre.

R. DAVID AND M. JINBACHIAN (EDS.), *Traduire la Bible hébraïque. De la Septante à la Nouvelle Bible Segond,* Sciences bibliques 15 (Montreal—Paris: Médiaspaul, 2005, paper $31.95 Can.) 428 pp. Indexed. ISBN: 2-89420-637-2.

After a fifteen-page introduction by David and a preliminary essay by E. Tov on the writing of ancient manuscripts and the implications for the literary analysis of the Hebrew Scriptures, this volume presents six essays on the translation and transmission of the Septuagint: H. Tremblay on the autonomy of the Septuagint; Jinbachian on the Septuagint as the first translation of its kind in history; Tov on the translators of the Greek Scriptures and their approaches to the Scriptures; A. Schenker on the relationship between the earliest Septuagint and the Masoretic text in the books of Kings in the light of 2 Kgs 21:2-9; Schenker on the reason for the fall of the kingdom of Israel according to the Masoretic text and the ancient Septuagint; and L. Laberge on Nebuchadrezzar, Jerusalem, and God in the text of Jeremiah. Then there are three papers on the Hebrew Scriptures and the NT: Jinbachian on the OT in the NT; M. J. Boda and S. E. Porter on literature to the third degree—prophecy in Zechariah 9–14 and the passion of Christ; and G. S. Oegema on biblical interpretation in Paul's letters. Finally there are four articles on translating the Hebrew Scriptures today: David on syntactic analysis as a tool for biblical translation—the case of the cohortative; J. Duhaime on the Qumran manuscripts in three translations of the book of Isaiah; P. A. Noss on a translator's trail—from engagement to ideophones through ideophones to engagement; and Y. Mathieu on whether synchrony opens up new ways of research on the historical books of the OT. Nine of the papers are in French, and five are in English.

J. P. DAVIES, *Rome's Religious History: Livy, Tacitus and Ammianus on their Gods* (Cambridge, UK—New York: Cambridge University Press, 2004, $85) ix and 341 pp. Bibliography. Indexed. ISBN: 0-521-83482-1.

Davies, research fellow at the department of education and professional development, University of London, explores how three ancient historians, writing in Latin, embedded the gods into their accounts of the past. After a twenty-page introduction, he treats Livy and the invention of Roman religion, gods and humans in Livy, Tacitus and the restoration of Rome, and Ammianus and a final settlement. He concludes that for all three authors religion was a powerful theme, indeed the backbone of the historical record and of the transaction of Roman identity, and that these historians concerned themselves with almost the whole picture of religion (apart from the reasoning of various priests). Davies observes that religion was undeniably a historian's business.

T. W. DAVIS, *Shifting Sands. The Rise and Fall of Biblical Archaeology* (Oxford: Oxford University Press, 2004, £17.99 or $25) xi and 174 pp., 19 halftones. Bibliography. Indexed. LCN: 2003006652. ISBN: 0-19-516710-4.

The revised version of a doctoral dissertation directed by W. G. Dever and presented to the University of Arizona in 1987, this volume elucidates the changes that occurred in the concept of "biblical archaeology" with particular attention to the interaction between biblical studies and archaeology in Palestine. Its five chapters concern the beginnings, the Albright watershed, biblical archaeology triumphant, the collapse of the paradigm, and the legacy of biblical archaeology. Davis, director of the Cyprus American Archaeological Research Institute, concludes that biblical archaeology rested on the assumptions that the Bible was historical and that archaeology provided an external, objective source of realia; and that biblical archaeology collapsed when the results in the field proved that archaeology is not purely objective.

J. DOCHHORN, *Die Apokalypse des Mose. Text, Übersetzung, Kommentar,* Texts and Studies in Ancient Judaism 106 (Tübingen: Mohr Siebeck, 2005, €119) xiv and 657 pp., stemma. Bibliography. Indexed. ISBN: 3-16-148255-7.

*Apocalypse of Moses* is a narrative about the life of Adam and Eve after their expulsion from paradise. The slightly revised version of a doctoral dissertation directed by R. Feldmeier and accepted in 2003 by the Evangelical theological faculty at the Georg-August-Universität in Göttingen, this volume argues for the work's Jewish origin and contends that it depends almost entirely on exegetical observations based on the Hebrew Bible. After a twelve-page introduction, it considers the text and manuscripts of the work; its content, literary character, and redaction history; and its historical setting. Dochhorn concludes that *Apocalypse of Moses* originated in a Palestinian-Jewish milieu in the late 1st or early 2nd century A.D. The main part of the volume (pp. 175-572) consists of a detailed commentary on the text: the prologue, Adam and Eve's stay in the east (1:1b-2), the birth of Cain and Abel (1:3), the fratricide (2:1–3:1), the promise and birth of Seth (3:2–4:2), and so forth.

F. DUNAND AND C. ZIVIE-COCHE, *Gods and Men in Egypt, 3000 BCE to 395 CE,* trans. D. Lorton (Ithaca, NY—London: Cornell University Press, 2004, paper $25.95 or £13.95) xvii and 378 pp., 23 figs., 4 maps, table. Bibliography. Indexed. LCN: 2004001927. ISBN: 0-8014-4165-X.

The English version of a work published in French in 2002, this volume explores how over a period of roughly 3500 years the Egyptians conceptualized their relationships with the gods, in the light of ancient literary sources and insights from anthropology and archaeology. The first part (by Zivie-Coche) is concerned with pharaonic religion and is organized thematically: the world of the gods (What is a god?; cosmogonies, creation, and time; the gods on earth), and the living and the dead (of men and gods; "death will come"). The second part (by Dunand) covers the Hellenistic and Roman eras and the beginnings of Christianity under the following headings: religion and power (from the Lagides to the Roman emperors—the new pharaohs and their politico-religious ideology; the reactions of the priests; a new god—the "creation" of Sarapis), the religious universe (the vitality of traditional religion; new gods and cults; problems and controversies), and human behaviors (official liturgies—the world of the temples and their activities; from "learned" religion to "popular" religion; funerary beliefs and rituals). An eight-page glossary of gods and goddesses is included. Dunand is professor of the history of religion at Marc Bloch University in Strasbourg, and Zivie-Coche is director of studies at L'École pratique des Hautes Études, Section des Sciences religieuses, in Paris.

D. DUNN-WILSON, *A Mirror for the Church. Preaching in the First Five Centuries* (Grand Rapids—Cambridge, UK: Eerdmans, 2005, paper $22 or £13.99) xvi and 224 pp. Bibliography. Indexed. ISBN: 0-8028-2866-3.

In this investigation of the preacher-congregation relationship during the first five centuries of the church's history, Dunn-Wilson, professor emeritus of theology at Kenya Methodist University, explores the following questions: Who were the first preachers? What did they preach about, and what methods did they use? What kinds of people made up their congregations, and how did they relate to the world around them? After a two-page introduction, he treats the topic under these headings: "no stone unturned"—the missionaries; "things written"—the pastors; "after the apostles"—the early Fathers; *fidei defensores*—the Apologists; "immensity of holiness"—the ascetics and mystics; "choirs of angels"—the liturgists; "the doctrine of the Lord"—the theologians; and "delightful persuaders"—the homileticians.

D. R. EDWARDS (ED.), *Religion and Society in Roman Palestine. Old Questions, New Approaches* (New York—London: Routledge, 2004, $87.50) xix and 194 pp., 22 figs., table. Bibliographies. Indexed. ISBN: 0-415-30597-7.

After Edwards's introduction to constructing the world of Roman Palestine, the twelve essays in this volume are by M. Aviam on 1st-century Jewish Galilee—an archaeological perspective; I. Shaked and D. Avshalom-Gorni on Jewish settlement in the southeastern Hula Valley in the 1st century A.D.; M. Moreland on the Galilean response to earliest Christianity—a cross-cultural study of the subsistence ethic; E. Eshel and Edwards on language and writing in early Roman Galilee—social location of a potter's abecedary from Khirbet

Qana; S. Freyne on Dionysus and Herakles in Galilee—the Sepphoris mosaic in context; L. I. Levine on the 1st-century synagogue—critical reassessments and assessments of the critical; M. A. Chancey on city coins and Roman power in Palestine—from Pompey to the Great Revolt; C. M. Baker on the ancient Palestinian Jewish "household"; M. Peskowitz on gender, difference, and everyday life—the case of weaving and its tools; J. Magness on the reason for scroll jars; M. Broshi and H. Eshel on Qumran and the Dead Sea scrolls—the contentions of twelve theories; and J. Zangenberg on opening up our view—Khirbet Qumran in a regional perspective.

R. EGGER-WENZEL AND J. CORLEY (EDS.), *Prayer from Tobit to Qumran. Inaugural Conference of the ISDCL at Salzburg, Austria, 5-9 July 2003,* Deuterocanonical and Cognate Literature Yearbook 2004 (Berlin—New York: de Gruyter, 2004, €/$98) xii and 551 pp., chart. Bibliographies. Indexed. ISBN: 3-11-018018-9.

The twenty-one essays in this volume are by H. G. Revetlow on prayer in the OT; J. van Oorschot on structures of prayer; H. W. M. van Grol on psalm, Psalter, and prayer; J. Marböck on prayer in the Greek version of Esther; A. A. Di Lella on two major prayers in Tobit; M. Gilbert on the function and relevance of prayer in Sirach; F. V. Reiterer on God, Father, and Lord of my life in Sir 22:27–23:6; O. Mulder on three psalms or two prayers in Sirach 51; H. Lichtenberger on prayer in 2 Maccabees; B. Schmitz on the function of the speeches and prayers in Judith; P. C. Beentjes on Bethulia crying, Judith praying—context and content of prayers in Judith; R. Feuerstein on aspects of prayer in Baruch; H. Engel on prayer in the book of Wisdom; O. Kaiser on tradition and the present in *Psalms of Solomon;* Corley on divine sovereignty and power in the high-priestly prayer of 3 Macc 2:1-20; M. Cimosa on comparing LXX Job 42:7-10 and *Testament of Job* 42:4-8; E. Schuller on prayer at Qumran; T. Jonquière on prayer in Josephus; S. C. Reif on prayer in early Judaism; O. Wischmeyer on 2 Cor 12:7-8 as a prayer of Paul; and E.-M. Becker on the Jewish roots and early Christian transformation of the sixth petition in the Lord's Prayer.

K. A. E. ENENKEL AND I. L. PFEIJFFER (EDS.), *The Manipulative Mode. Political Propaganda in Antiquity. A Collection of Case Studies,* Mnemosyne: Bibliotheca Classica Batava, Supplementum 261 (Leiden—Boston: Brill, 2005, €95 or $128) vi and 318 pp., 15 figs. Bibliographies. ISBN: 90-04-14291-6.

After a twelve-page introduction by the editors, this volume deals with nine cases of political propaganda in classical antiquity: Pfeijffer on propaganda in Pindar's first *Pythian* ode; S. R. Slings on choral agons in democratic Athens, 510-400 B.C.; C. Carey on propaganda and competition in Athenian oratory; R. Strootman on kings against Celts—deliverance from barbarians as a theme in Hellenistic royal propaganda; S. Busch on Who are "we"?—toward propagandistic mechanism and the purpose of Caesar's *Bellum Gallicum;* Enenkel on epic prophecy as imperial propaganda—Jupiter's first speech in Virgil's *Aeneid;* P. G. P. Meyboom on the creation of an imperial tradition—ideological aspects of the house of Augustus; Enenkel on the propagation of *fortitudo*—gladiatorial combats from ca. 85 B.C. to the times of Trajan, and their reflection in Roman literature; and S. de Beer on the panegyrical *inventio*—a rhetorical analysis of *Panegyricus Latinus* V.

P. D. FEINMAN, *William Foxwell Albright and the Origins of Biblical Archaeology* (Berrien Springs, MI: Andrews University Press, 2004, paper $24.95) ix and 250 pp. Bibliography. Indexed. LCN: 2004102268. ISBN: 1-883925-40-1.

This volume seeks to understand the origin of Albright's scholarship from his birth in 1891 to his departure for Johns Hopkins University in 1913, that is, to place Albright's life within the world in which he was born, raised, and nurtured until at last he reached the point of deciding about the path he was going to take in his life. After a 22-page introduction, it treats the early years (1891-1903), the Midwest years (1903-13), and Albright's journey (1913). Feinman concludes that Albright's decision in 1913 to apply to Johns Hopkins was a logical step in a series of events dating back to his early reading about the ancient Near East and his Methodist worldview.

D. FISHWICK, *The Imperial Cult in the Latin West. Studies in the Ruler Cult of the Western Provinces of the Roman Empire.* Vol. 3, *Provincial Cult.* Part 3, *The Provincial Centre; Provincial Cult,* Religions in the Graeco-Roman World 147 (Leiden—Boston: Brill, 2004, €99 or $124) xxiii and 397 pp. Illustrated. Bibliography. ISBN: 90-04-12806-9.

This third part in volume 3 [see *NTA* 47, p. 399] of Fishwick's ongoing study of worship of the Roman emperor at the provincial level in the Latin west first gathers the evidence regarding provincial centers from individual sites: Tarraco, Emerita, Corduba, Lugdunum, Narbo Martius, Camulodunum, Gorsium, Sarmizegetusa, Carthage, and other provincial sites. Then it discusses the provincial center under three headings: a permanent headquarters, location and design, and purpose and function. Finally it synthesizes the evidence for the provincial cult under the following headings: regalia, calendar, rites, dedications, games, and provincial cult. The bibliography and indexes will appear in part 4 of volume 3. Fishwick is emeritus university professor of classics at the University of Alberta.

*Frankfurter Judaistische Beiträge,* Heft 31, ed. M. Schlüter (Frankfurt: Gesellschaft zur Förderung judaistischer Studien, 2004, paper) iii and 180 pp. ISSN: 0342-0078.

Of the seven essays in this volume [see *NTA* 48, p. 639], those most pertinent to the NT world are by G. Stemberger on the distinctive character and redaction of *Sifra Beḥuqqotai;* A. Jaschke on the ashes of the red heifer—a rabbinic homily on *Parashat Para* (*Pesiqta Rabbati* 14); and U. Berzbach on the textual witnesses of the midrash *Seder Eliyahu Zuṭa*—an initial survey. The other contributors are L. Raspe, M. Altshuler, M. Morgenstern, and A. M. Böckler.

L. L. GRABBE, *A History of the Jews and Judaism in the Second Temple Period.* Vol. 1, *Yehud: A History of the Persian Province of Judah,* Library of Second Temple Studies 47 (London—New York: T&T Clark International, 2004, £55 or $110) xxi and 471 pp., map, 8 tables. Bibliography. Indexed. ISBN: 0-567-08998-3.

This first volume in a four-volume project focuses on the history of the Persian province of Judah/Yehud. After a nineteen-page introduction to principles and method, it treats the relevant sources: archaeology (unwritten and written material); biblical writings; Persian, Mesopotamian, and Egyptian sources; and Greek and Latin sources. Next it deals with society and institutions: administration; society and daily living; economy; religion—Temple, cult, and practice; and religion—law, Scripture, and belief. Then it presents a historical synthesis: the early Persian period; the 5th century B.C.; and the 4th century B.C. Grabbe, professor of Hebrew Bible and early Judaism at the University of Hull, concludes with reflections on what we know, what we can guess, and where our ignorance is. A four-page appendix considers the question of Persian influence on Jewish religion and thought.

L. L. GRABBE AND R. D. HAAK (EDS.), *Knowing the End from the Beginning. The Prophetic, the Apocalyptic and their Relationships,* JSP Supplement Series 46 (London—New York: T&T Clark International, 2003, £70 or $140) xi and 226 pp. Bibliographies. Indexed. ISBN: 0-567-08472-8.

After Grabbe's 42-page introduction and overview along with J. J. Collins's nine-page reflection on Grabbe's proposals, this volume presents essays by D. E. Aune on transformations of apocalypticism in early Christianity; A. O. Bellis on the changing face of Babylon in prophetic-apocalyptic literature—7th century B.C. to 1st century A.D. and beyond; Collins on the eschatology of Zechariah; S. L. Cook on mythological discourse in Ezekiel and Daniel, and the rise of apocalypticism in Israel; Grabbe on prophetic and apocalyptic—time for new definitions and new thinking; M. Nissinen on neither prophecies nor apocalypses—the Akkadian literary predictive texts; C. Rowland on apocalypse, prophecy, and the NT; M. A. Sweeney on the priesthood and the protoapocalyptic reading of prophetic and pentateuchal texts; and J. D. Tabor on "Are you the one?"—the textual dynamics of messianic self-identity. Also included as an appendix is Grabbe's article on poets, scribes, or preachers?—the reality of prophecy in the Second Temple period.

I. Gradel, *Emperor Worship and Roman Religion,* Oxford Classical Monographs (Oxford: Oxford University Press, Clarendon Press, 2004, paper $35) xix and 408 pp. Illustrated. Bibliography. Indexed. LCN: 2001058835. ISBN: 0-19-927548-3.

The paperback edition of the work described in *NTA* 48, pp. 208-209, this volume argues that emperor worship was in keeping with Roman religious traditions as the ancient Romans understood them. In this edition Gradel has corrected various typos, minor errors, and some infelicities of language and expression, and has added an *index locorum* (pp. 393-401). Gradel is research fellow in the department of history at the University of Copenhagen.

E. S. Gruen, *Diaspora. Jews amidst Greeks and Romans* (Cambridge, MA—London: Harvard University Press, 2004, paper $19.95 or £12.95) xi and 386 pp. Bibliography. Indexed. LCN: 2001052767. ISBN: 0-674-01606-8.

The paperback edition of the work described in *NTA* 48, pp. 209-210, this volume first considers Jewish life in the Diaspora under four headings: the Jews in Rome, the Jews in Alexandria, Jews in the province of Asia, and civic and sacral institutions in the Diaspora. Then it treats Jewish constructs of Diaspora life: Diaspora humor as expressed in historical fiction and in biblical recreations, respectively; Jewish constructs of Greeks and Hellenism; and Diaspora and homeland. Gruen is professor of history and classics at the University of California at Berkeley.

R. Hannah, *Greek and Roman Calendars. Constructions of Time in the Classical World* (London: Duckworth, 2005, paper £16.99 or $31) vi and 170 pp., frontispiece, 5 figs., 7 tables. Bibliography. Indexed. ISBN: 0-7156-3301-5.

Hannah, associate professor in the department of classics at the University of Otago in New Zealand, examines ancient Greek and Roman calendars both as astronomically based timepieces and as social instruments by which people organized their activities. After describing the principal units of time that stem from observational astronomy, he discusses the earliest calendars of the Greeks from the late Bronze Age to the archaic period, the calendars of Athens in the 5th century B.C., regional examples of Greek calendars from the 5th to the 2nd century B.C., the calendars of Rome in republican and imperial times, and the afterlife of the Julian calendar in antiquity.

M. Henze (ed.), *Biblical Interpretation at Qumran,* Studies in the Dead Sea Scrolls and Related Literature (Grand Rapids—Cambridge, UK: Eerdmans, 2005, paper $25 or £15.99) xiii and 214 pp., table. Bibliography. Indexed. ISBN: 0-8028-3937-1.

After Henze's nine-page introduction, this volume presents nine essays on various aspects of biblical interpretation in the Qumran texts: M. Segal on between Bible and rewritten Bible; J. J. Collins on interpretations of the creation of humanity in the Dead Sea scrolls; J. C. VanderKam on Sinai revisited; M. J. Bernstein and S. A. Koyfman on the interpretation of biblical law in the Dead Sea scrolls—forms and methods; M. Brady on biblical interpretation in the "pseudo-Ezekiel" fragments (4Q383-391); S. Berrin on Qumran Pesharim; G. J. Brooke on thematic commentaries on prophetic Scriptures; P. W. Flint on the prophet David at Qumran; and Henze on Psalm 91 in premodern interpretation and at Qumran.

A. Hilhorst (ed.), *The Apostolic Age in Patristic Thought,* Supplements to Vigiliae Christianae 70 (Leiden—Boston: Brill, 2004, €96 or $130) xiii and 257 pp., 6 figs., 3 tables. Indexed. LCN: 2003065308. ISBN: 90-04-12611-2.

After a five-page introduction, this volume presents sixteen essays on how Christians of the first centuries A.D. looked back on the period of the nascent church: T. Korteweg on the origin and early history of the apostolic office; J. Ysebaert on the Eucharist as a love-meal (agape) in *Didache* 9–10, and its development in the Pauline tradition and in the Syrian tradition; Hilhorst on romantic fantasies—early Christians looking back on the apostolic period; P. Van Deun on the notion of ἀποστολικός—a terminological survey; J. den Boeft on miracles recalling the apostolic age; G. Rouwhorst on liturgy on the authority of the apostles; R. Roukema on the apostolic tradition and the canon of the NT; G. P. Luttikhuizen on witnesses and mediators of Christ's gnostic teachings; H. S. Benjamins on the apostolicity of the church's preaching according to Irenaeus; F. Ledegang on Origen's view of apostolic tradition; J. van Oort on the Paraclete Mani as the apostle of Jesus Christ and the origins of a new church; A. Provoost on the apostolic world of thought in early Christian iconography; A. Davids on the era of the apostles according to Eusebius' *History of the Church;* G. J. M. Bartelink on monks—the ascetic movement as a return to the *aetas apostolica;* B. Dehandschutter on *primum enim omnes docebant*—awareness of discontinuity in the early church with regard to the case of ecclesiastical office; and A. A. R. Bastiaensen on *urbs beata Jerusalem*—Augustine on Jerusalem.

R. C. HILL, *Diodore of Tarsus:* Commentary on Psalms 1–51, ed. E. Ferguson, SBL Writings from the Greco-Roman World 9 (Atlanta: Society of Biblical Literature, 2005, paper $24.95) xxxvii and 181 pp. Bibliography. Indexed. LCN: 2004030353. ISBN: 1-58983-094-6.

In his 27-page introduction, Hill, honorary fellow and adjunct professor at the Australian Catholic University, treats the life and works of Diodore of Tarsus (late 4th century A.D.), the authenticity of his commentary on the Psalms, his text of the Psalter, approach to Scripture, style of commentary, and so forth. Then he provides for the first time in any modern language a translation of Diodore's expositions of Psalms 1 through 51. Hill views Diodore's commentary as significant especially for the hermeneutical convictions that inform it and that came to be thought of as typically Antiochene. He plans further volumes on the Psalms commentaries by Theodore of Mopsuestia and Theodoret of Cyrus.

F. L. HOLT, *Alexander the Great and the Mystery of the Elephant Medallions,* Hellenistic Culture and Society 44 (Berkeley—Los Angeles—London: University of California Press, 2005, paper $17.95 or £11.95) xv and 198 pp., 5 plates, 6 figs., 3 maps, 3 tables. Bibliography. Indexed. LCN: 2003008772. ISBN: 0-520-24483-4.

The paperback edition of the work described in *NTA* 49, p. 215, this volume contends that the "elephant medallions" reflected a claim to divinity by Alexander the Great and sought to reassure his army about his special powers. Holt is professor of history at the University of Houston.

*Intertextual Studies in Ben Sira and Tobit. Essays in Honor of Alexander A. Di Lella, O.F.M.,* ed. J. Corley and V. Skemp, CBQ Monograph Series 38 (Washington, DC: Catholic Biblical Association of America, 2005, paper $13) xiv and 319 pp., plate. Bibliography. Indexed. LCN: 2004018378. ISBN: 0-915170-37-X.

This *Festschrift* honoring Professor Di Lella on his 75th birthday first presents five articles on the book of Tobit: I. Nowell on Tobit as an ancestral story; A. Portier-Young on "eyes to the blind"—a dialogue between Tobit and Job; S. Ryan on the Psalms and Tobit; Skemp on avenues of intertextuality between Tobit and the NT; and L. T. Stuckenbruck and S. D. E. Weeks on the medieval Hebrew and Aramaic texts of Tobit. Then there are five essays on Ben Sira and earlier biblical books: M. Gilbert on Ben Sira as a reader of Genesis 1–11; F. V. Reiterer on the influence of the book of Exodus on Ben Sira; P. C. Beentjes on Ben Sira and the book of Kings; L. G. Perdue on Ben Sira and the prophets; and Corley on Proverbs and Ben Sira—an intertextual study. Finally there are seven papers on particular themes in Ben Sira and other texts: C. T. R. Hayward on Ben Sira's portrayal of the patriarch Joseph; M. W. Duggan on Ezra, scribe and priest, and the concerns of Ben Sira; R. Egger-Wenzel on "faith in God" rather than "fear of God" in Ben Sira and Job—a necessary adjustment in terminology and understanding; J. E. Owens on "come, let us be wise"—Qoheleth and Ben Sira on true wisdom, with an ear to Pharaoh's folly; B. G. Wright on Ben Sira and the "Book of the Watchers" on the legitimate priesthood; N. Calduch-Benages on being amid trials—Ben Sira 2:1 and Jas 1:2; and J. K. Aitken on *Sanctus Matthaeus, magister sapientiae, summa cum laude.* Also included are a photograph of the honoree, a foreword by F. T. Gignac, an introduction by the editors, and a list of Di Lella's publications.

*Jahrbuch für Antike und Christentum 46 • 2003* (Münster: Aschendorff, 2004, €74) 209 pp. and 22 plates, 22 figs., table. ISBN: 3-402-08137-7.

The nine major articles in this fascicle [see *NTA* 48, p. 456] are by B. Bleckmann on the *Vita Constantini* BHG 365 and the reconstruction of the lost church history by Philostorgius; A. Coşkun on the prefect Maximinus, Isaac the Jew, and the criminal case against Bishop Damasus of Rome; S. J. Voicu on two earthquakes in the 5th century and two Pseudo-Chrysostom homilies; G. Böhm on encroachment on the spectator—the conception and reception of images in late antiquity; G. Steigerwald on the depiction of Jesus in the Temple on the triumphal arch of S. Maria Maggiore in Rome; U. Koenen on late antique or Carolingian?—the dating of the ivory panels of *Roma* and *Constantinopolis* and of the diptych with St. Gregory and King David; Z. Hawass and G. Gabra on the hermitage of al-Mansuriya in Egypt; P. Niewöhner on the grave of St. Nicholas of Myra; and U. Karas and S. Ristow on church buildings in Pednelissos (Pisidia). Also included are seventeen book reviews and two reports.

D. F. Jefferies, *Wisdom at Qumran. A Form-Critical Analysis of the Admonitions in 4QInstruction,* Georgias Dissertations, Near Eastern Studies 3 (Piscataway, NJ: Georgias, 2004, $65) xii and 336 pp. Bibliography. ISBN: 1-59333-159-2.

Based on a doctoral dissertation directed by M. V. Fox and presented to the University of Wisconsin at Madison, this cloth version of a work that first appeared in paperback format in 2002 applies the categories and functions of the forms of wisdom literature found in the Hebrew Bible to the admonitions in 4QInstruction so as to clarify the genre, setting, and intention of the admonitions in the work and by extension the document as a whole. After describing form-critical methodology, it defines what constitutes wisdom literature and discusses the pertinent literary forms, considers what constitutes sectarian literature among the Dead Sea scrolls, and introduces 4QInstruction. Then it discusses the structure, genre, and intention of the admonitions in the work, and provides a detailed form-critical analysis of its wisdom admonitions pertaining to proper lifestyle, money matters, the proper conduct of "the poor," domestic relationships, and achieving and maintaining one's inheritance. Jefferies concludes that 4QInstruction was produced by a sectarian author who wrote the material, or collected and edited it, because it resonated so clearly with sectarian concerns, to instruct and encourage students on behavior befitting a sect member.

H. King (ed.), *Health in Antiquity* (London—New York: Routledge, 2005, $87.50) xxii and 292 pp., 7 figs., 17 halftones, map, 13 tables. Bibliography. Indexed. ISBN: 0-415-22065-3.

After the editor's eleven-page introduction ("What is health?"), the fourteen essays in this volume explore various aspects of health and sickness in ancient Greece and Rome: R. Arnott on disease and the prehistory of the Aegean; C. Roberts, C. Bourbou, A. Lagia, S. Triantaphyllou, and A. Tsaliki on health and disease in Greece—past, present, and future; S. C. Fox on health in Hellenistic and Roman times—the case studies of Paphos, Cyprus, and Corinth, Greece; R. Laurence on health and the life course at Herculaneum and Pompeii; R. Jackson on holding on to health?—bone surgery and instrumentation in the Roman empire; E. Stafford on "without you no one is happy"—the cult of health in ancient Greece; J. Wilkins on Hygieia at dinner and at the symposium; King on women's health and recovery in the Hippocratic corpus; K. Hartigan on drama and healing—ancient and modern; N. Vlahogiannis on "curing" disability; N. Morley on the salubriousness of the Roman city; P. Barefoot on buildings for health—then and now; G. Clark on the health of the spiritual athlete; and D. Montserrat on "carrying on the work of the earlier firm"—doctors, medicine, and Christianity in the *Thaumata* of Sophronius of Jerusalem.

K. L. KING, *What Is Gnosticism?* (Cambridge, MA—London: Harvard University Press, Belknap Press, 2005, paper $16.95) xiv and 343 pp. Bibliography. Indexed. LCN: 2003041851. ISBN: 0-674-01762-5.

The paperback edition of the work described in *NTA* 48, p. 214, this volume contends that there was and is no such thing as "gnosticism" if we mean by that some kind of ancient religious entity with a single origin and distinct set of characteristics, and that the term "gnosticism" was invented in the early modern period to aid in defining the boundaries of normative Christianity. King is professor of ecclesiastical history at Harvard Divinity School.

H.-J. KLAUCK, *Apokryphe Evangelien. Eine Einführung* (Stuttgart: Katholisches Bibelwerk, 2002, paper €23.90) 297 pp. Bibliographies. Indexed. ISBN: 3-460-33022-8.

The English version (2003) of this work was described in *NTA* 48, p. 641. This introduction to the apocryphal Gospels treats the agrapha, fragments of Gospel texts, Jewish-Christian Gospels, two Gospels of the Egyptians, infancy Gospels, Gospels about Jesus' death and resurrection, Gospels from Nag Hammadi, dialogues with the risen Jesus, nonlocalized dialogues with Jesus, legends about Mary's death, lost Gospels, and *Toledot Yeshu* as an anti-Gospel. Klauck is professor of NT and early Christian literature at the University of Chicago Divinity School.

J. KNOBLET, *Herod the Great* (Lanham, MD—Oxford: University Press of America, 2005, paper $33) xiii and 217 pp., 6 maps, photo. Bibliography. Indexed. LCN: 2004116350. ISBN: 0-7618-3087-1.

Besides the biography of Herod the Great, this volume considers matters of history, chronology, geography, and politics, as well as Herod's relationship with the Jewish people and significance for Jesus and early Christianity. After a three-page introduction, it treats historical background, the beginning of Roman rule, Antipater as procurator of Judea, the rule of Antigonus, consolidation, farewell to Mariamne, the mischief of Costabar, archaeology and Herod's building projects, the downhill slide, Herod's wills and a testament, the last years, Herod and Quirinius, and Herod and the wisemen. The three appendixes concern the Herodian family, the chronology of Herod's life, and Flavius Josephus. Knoblet, who teaches at Appalachian Bible College, concludes that Herod will be forever remembered as a shrewd politician and a great builder, as well as a control fanatic and an egomaniac.

S. KRAUTER, *Bürgerrecht und Kultteilnahme. Politische und kultische Rechte und Pflichten in griechischen Poleis, Rom und antiken Judentum*, Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche 127 (Berlin—New York: de Gruyter, 2004, €118 or $165) xiii and 505 pp., 10 tables. Bibliography. Indexed. ISBN: 3-11-018174-6.

The slightly revised version of a doctoral dissertation directed by H. Lichtenberger and presented in 2003 to the Evangelical theological faculty at the Eberhard-Karls-Universität in Tübingen, this volume investigates on the basis of ancient epigraphic and literary sources concerning cultic practice and religious law the thesis that in the ancient world there was a close link between the possession of citizenship and the opportunity (and obligation) to engage in cultic activity. After theoretical and methodological observations, it discusses with reference to the pertinent Greek, Roman, and Jewish sources, respectively, the exclusivity of ancient religions and the obligatory character of ancient religions. Then it considers the relationship between citizenship and cultic participation in ancient political theory as expressed in the writings of Cicero and Philo. Krauter concludes that the link between access to religious rites and political rights cannot be proved.

A. LÉONAS, *Recherches sur le langage de la Septante,* Orbis Biblicus et Orientalis 211 (Fribourg: Academic Press, 2005, 98 SFr; Göttingen: Vandenhoeck & Ruprecht, €76) x and 340 pp. Bibliography. Indexed. ISBN: 3-7278-1510-8 (AP), 3-525-53069-2 (V&R).

Based on a doctoral dissertation directed by M. Alexandre and presented to the Université de Paris-Sorbonne (Paris-IV), this investigation of problems in the study of biblical Greek first shows the persistence of the idea of a "holy tongue" in the religious literature of Hellenistic Judaism. Then it attempts to demonstrate that ancient readers were well aware of the uncommon character of biblical Greek, and illustrates with the help of philological notes from Hadrian's *Isagoge* (early 5th century A.D.) the difficulties that were encountered by ancient Greek readers of the Bible. Léonas suggests that the linguistic phenomena of the Greek Bible resulted from a particular attempt at "sacred" writing that is best described as "hieratic style."

A. LEWIN, *The Archaeology of Ancient Judea and Palestine* (Los Angeles: Getty Publications, 2005, $39.95) 204 pp. Illustrated. Bibliography. Indexed. LCN: 2004017938. ISBN: 0-89236-800-4. Also distributed by Oxford University Press, Oxford—New York.

This volume is intended for cultivated people who wish to find in a single book both an account of the history of Judea/Palestine and an introduction to the most important archaeological sites in the area. After W. H. C. Propp's four-page introduction to Jewish origins and Lewin's 33-page introduction to Roman Judea and Palestine, it focuses on the ancient cities: Jerusalem, Capernaum, Tiberias, Sepphoris, Hammat Gader, Scythopolis (Beth Shean), Samaria-Sebaste (Shomeron), Neapolis, Jericho, Herodion, Qumran, Masada, Bethlehem, Hebron and Mamre, Caesarea, Ashkelon (Ascalon), Gaza, and towns of the Negev. Also included is a chapter on synagogues, churches, and monasteries. Lewin teaches Roman history at the University of Basilicata in Potenza, Italy.

A. LICHTENBERGER, *Kulte und Kultur der Dekapolis. Untersuchungen zu numismatischen, archäologischen und epigraphischen Zeugnissen,* Abhandlungen des Deutschen Palästina-Vereins 29 (Wiesbaden: Harrassowitz, 2003, €138) xi and 455 pp. and 22 plates. Bibliography. Indexed. ISBN: 3-447-04806-9.

Prepared as a doctoral dissertation under the direction of W. Gauer and S. Mittmann and accepted in 2001 by the faculty of cultural sciences at the Eberhard-Karls-Universität in Tübingen, this volume investigates the cults and temples in the cities of the Decapolis in the Roman period against the background of local traditions and Roman-Hellenistic culture, with particular attention to the images on coins. After a 26-page introduction, it provides for each individual city a discussion of its topography and history, and an analysis of its cults and temples on the basis of the images on coins as well as nonnumismatic evidence. It deals with the cities in the north (Hippos, Dion, Abila, Gadara, Capitolias), in the Jordan Valley (Nysa-Scythopolis, Pella), and in the south (Gerasa, Philadelphia). Then it provides a synthetic treatment of the evidence under three major headings: gods, temples, and cities. Lichtenberger concludes that the evidence from the coins and other sources highlights the importance of the cults and deities in the self-presentation of the individual cities and in the cultural-historical development of the Decapolis as a whole.

D. LÜHRMANN, *Die apokryph gewordenen Evangelien. Studien zu neuen Texten und zu neuen Fragen,* Supplements to Novum Testamentum 112 (Leiden—Boston: Brill, 2004, €85 or $115) xii and 292 pp., 3 figs. Indexed. LCN: 2003065323. ISBN: 90-04-12867-0.

This volume presents eight essays (mostly revised versions of previously published articles) on the following topics: "Whatever will be revealed to each one, we wish to tell one another"—the canon and the Gospels that became apocryphal; "Peter, the Holy One, the Evangelist, let us honor him"—new finds and rediscoveries pertaining to *Gospel of Peter;* "What is unknown to you and I recall, I will proclaim to you"—the Greek fragments of *Gospel of Mary* P.Oxy 3525 and P.Ryl 463; "And sin no more"—the new fragment of P.Egerton 2 (P.Köln 255); "The kingdom of heaven is spread out upon the earth"—the Greek tradition of *Gospel of Thomas;* "Whoever has not sinned, pick up a stone and throw it"—new texts from Didymus of Alexandria; "the *Gospel of the Hebrews,* which most people call the original of Matthew"—the problem of "Jewish-Christian Gospels"; and "How naturally everything results from a single observation"—the Nazarenes, the Sayings Source

Q, and the historical Jesus. Lührmann, who taught for many years at the University of Marburg, is the author (with E. Schlarb) of *Fragmente apokryph gewordener Evangelien in griechischer und lateinischer Sprache* (2000).

E. LUPU, *Greek Sacred Law. A Collection of New Documents (NGSL),* Religions in the Graeco-Roman World 152 (Leiden—Boston: Brill, 2005, €118 or $159) xx and 499 pp. and 31 plates. Bibliography. Indexed. LCN: 2004045597. ISBN: 90-04-13959-1.

The first part of this volume (pp. 3-112) provides a practical guide to the corpus of Greek sacred laws, and seeks to introduce the evidence by means of the evidence itself. After general remarks on the corpus of Greek sacred laws, it treats the contents and forms of these laws with regard to sanctuaries and sacred space, cult officials, cult performance, and festivals and ceremonies, respectively. The second part (pp. 115-387) discusses twenty-seven sacred laws from mainland Greece, the colonies, and the islands, with the exception of Cos and Asia Minor. The text of each inscription is presented alongside restorations, epigraphical commentary, translation, and running commentary. Also included are appendixes providing (1) a treatment of the Punic Marseilles Tariff, and (2) checklists of new inscriptions from Asia Minor and Cos, as well as concordances with other collections and a 44-page Greek index. Lupu teaches at George Washington University.

A. MASTROCINQUE, *From Jewish Magic to Gnosticism,* Studien und Texte zu Antike und Christentum 24 (Tübingen: Mohr Siebeck, 2005, paper €59) xv and 244 pp., 22 figs. Bibliography. Indexed. ISBN: 3-16-148555-6.

After a three-page introduction, Mastrocinque, professor of Roman history at the University of Verona and author of *Studi sul Mitraismo. Il Mitraismo e la magia* (1998), explores the links between magic and gnosticism under the following headings: the Marcionite snake; Ophite doctrine; a snake in the sky; Chnoubis the serpent god; the Ophite diagram; Asia Minor and Egypt—the roots of gnosis; the snake at the highest point of the universe; the Decan of the astronomical pole; Aberamentho; and magic and Christianity. He concludes that whereas we today place just a few marginal elements in Greco-Roman paganism under the heading of magic and classify everything else as religion, Christians in late antiquity classified all paganism as magic.

R. MELLOR (ED.), *The Historians of Ancient Rome* (2nd ed.; New York—London: Routledge, 2004, paper $29.95) x and 617 pp. Bibliography. LCN: 2004011920. ISBN: 0-415-97108-X.

The revised and expanded version of the anthology first published in 1998 and described in *NTA* 44, p. 204, this edition adds some letters of Cicero and his *First Catilinarian,* more passages from Tacitus, Josephus' account of Masada, Pliny's letters on Pompeii and Christianity, the epitome of Dio's treatment of the reign of Trajan, and most of Eusebius' *Life of Constantine.* It also substitutes Suetonius' lives of Julius Caesar and Augustus for his life of Caligula. Mellor is professor of history at UCLA.

W. MOLEAS, *The Development of the Greek Language* (2nd ed.; London: Bristol Classical Press, 2004, paper £10.99 or $23.50) ix and 134 pp. Bibliography. ISBN: 1-85399-675-0.

The revised and updated version of a work first published in 1989, this volume traces the development of the Greek language under the following headings: prehistoric and ancient Greek; the beginning of Modern Greek—the common dialect (3rd century B.C. to 11th century A.D.); Greece under Frankish, Venetian, and Turkish domination (12th to 18th century); and independence and the formation of a national language (19th and 20th centuries). Also included is a selection of readings from 1896 to 2001, and four appendixes on Linear B, the Greek alphabet, the pronunciation of Standard Modern Greek, and the grammar of Standard Modern Greek. Moleas is an honorary research fellow in the department of classics and ancient history at the University of Manchester.

J. Moralee, *"For Salvation's Sake." Provincial Loyalty, Personal Religion, and Epigraphic Production in the Roman and Late Antique Near East*, Studies in Classics (New York—London: Routledge, 2004, $65) xviii and 244 pp., 2 figs., 17 tables. Bibliography. Indexed. ISBN: 0-415-96778-3.

A substantially revised version of a doctoral dissertation directed by C. Rapp and presented to the University of California at Los Angeles in 2002, this volume explores the means by which a range of individuals and collectives in the Roman and late antique Near East secured salvation, their motivations, and those who were intended to receive the salutary benefits from the gods. After a 22-page introduction, it treats the salutary ideology; the reception of the salutary ideology in the Near East; the demise and transformation of the salutary ideology; pagan, Christian, and Jewish dedications for personal salvation; and localizing provincial loyalty and personal religion—three case studies. Moralee concludes from his analysis of nearly 400 inscriptions from the Near East that the salutary ideology propagated the belief that the salvation of the emperor was maintained by dedications to the gods for his salvation, and that in return the emperor guaranteed the salvation of the empire and its inhabitants. An 61-page appendix provides information about the pertinent inscriptions.

S. Mowinckel, *He That Cometh. The Messiah Concept in the Old Testament and Later Judaism,* trans. G. W. Anderson, Biblical Resource (Grand Rapids—Cambridge, UK: Eerdmans, 2005, paper $40 or £24.99; Dearborn, MI: Dove) xxxii and 528 pp. Bibliographies. Indexed. ISBN: 0-8028-2850-7.

The Norwegian original of this work entitled *Han som kommer* appeared in 1951. This volume makes available again the 1956 English version along with J. J. Collins's new fourteen-page foreword and a four-page annotated bibliography. The main text first treats the future king in early Jewish eschatology, and includes discussions of the Messiah and the Servant of the Lord. Then it deals with the Messiah in later Judaism: the eschatology of later Judaism, the national Messiah, and the Son of Man. Collins describes Mowinckel's work (despite its age) as still the best comprehensive treatment available in English of the roots of messianic expectation in the Hebrew Bible and the Ancient Near East.

M. Neher, *Wesen und Wirken der Weisheit in der Sapientia Salomonis*, Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft 333 (Berlin—New York: de Gruyter, 2004, €78 or $109) x and 274 pp. Bibliography. Indexed. ISBN: 3-11-017880-X.

The slightly revised version of a doctoral dissertation directed by O. Kaiser and accepted in 2003 by the theological faculty at the Philipps-Universität at Marburg, this volume explores the question whether the personification of Wisdom in the Wisdom of Solomon already represents a hypostasis or is merely a preliminary stage in the sense of poetic personification. After a seventeen-page introduction to the question and to the concept of hypostasis, it treats the nature and activity of personified Wisdom in Proverbs 1–9, Job 28, Sirach 1:1-10 and 24, and Wisdom of Solomon. Next it considers the problem of mediation in Philo's writings, and takes up the problem of the philosophical influences on the book of Wisdom. Neher concludes that the figure of Wisdom was not yet a hypostasis in the book of Wisdom.

J. Neusner, *Rabbinic Literature. An Essential Guide,* Abingdon Essential Guides (Nashville, TN: Abingdon, 2005, paper $16 or £11.99) vi and 164 pp., table. LCN: 2004026897. ISBN: 0-687-35193-6.

After discussing what rabbinic literature is and why it is important, Neusner considers the Oral Torah, with reference to *Abot* and *Abot deRabbi Nathan;* the rabbinic canon pertaining to law (halakah), with reference to the Mishnah, Tosefta, the two Talmuds, and so forth; and the rabbinic canon pertaining to theology (haggadah), with reference to *Genesis Rabbah, Leviticus Rabbah, Pesiqta deRab Kahana,* and so forth. Then he reflects on rabbinic literature in relationship to the Hebrew Scriptures and to the Christian Scriptures, respectively. A two-page appendix lists the contents and divisions of the Mishnah, Tosefta, and Talmuds. Neusner is research professor of religion and theology at Bard College in Annandale-on-Hudson, NY.

C. A. Newsom, *The Self as Symbolic Space. Constructing Identity and Community at Qumran,* Studies on the Texts of the Desert of Judah 52 (Leiden—Boston: Brill, 2004, €115/ $155) x and 376 pp. Bibliography. Indexed. LCN: 2004045604. ISBN: 90-04-13803-X.

With particular attention to the discourse of the self, Newsom, professor of OT/Hebrew Bible at Emory University and author of *The Book of Job. A Contest of Moral Imaginations* (2003), uses the categories of discourse analysis to investigate certain aspects of the way in which the Qumran community actively constructed itself as a community and engaged its larger social context. After a 21-page introduction to communities of discourse, she treats the following topics: Torah, knowledge, and symbolic power—strategies of discourse in Second Temple Judaism; knowing as doing—the social symbolics of knowledge in the "Two Spirits" treatise in *Rule of the Community;* how to make a sectarian—formation of language, self, and community in *Rule of the Community;* What do *Hodayot* do?—language and the construction of the self in sectarian prayer; and the *Hodayot* of the leader and the needs of sectarian community. Newsom concludes that of central importance for the Qumran community was the knowledge of human nature, both in its structural aspects and as it was disclosed in the self-knowledge that came to individuals through life in the sect.

É. Nodet, *Flavius Josèphe. Les Antiquités juives.* Vol. 4, *Livres VIII et IX* (Paris: Cerf, 2005, paper €31) lxxxii and 418 pp., 6 tables. ISBN: 2-204-07816-6.

Earlier volumes in this project were described in *NTA* 34, p. 412 and 40, p. 381. Books 8 and 9 of Josephus' *Jewish Antiquities* extend from the enthronement of Solomon to the fall of the kingdom of Israel (1 Kgs 2:12 to 2 Kgs 17:41). Nodet's 66-page introduction to this volume deals with the text and translation of Josephus, the nonbiblical sources, and the biblical sources. The main part of the volume presents on facing pages a new French translation (with extensive notes below) and the Greek text (with a critical apparatus below). Nodet, a Dominican, teaches at the École Biblique de Jérusalem. He is the author of *Le Fils de Dieu. Procès de Jésus et évangile* (2002).

R. A. Norris, *The Song of Songs. Interpreted by Early Christian and Medieval Commentators,* The Church's Bible 1 (Grand Rapids—Cambridge, UK: Eerdmans, 2003, $40 or £28.95) xxi and 325 pp. Indexed. LCN: 2003049519. ISBN: 0-8028-2579-6.

Part of a series edited by R. L. Wilken and designed to present the Holy Scriptures as understood and interpreted during the first millennium of Christian history, this volume is intended to illustrate Christian exegesis of the Song of Songs in the church of the first six centuries and of the Latin Middle Ages. Of the sources used, the majority are either commentaries or sets of sermons dedicated to the exposition of the Song. In his five-page introduction, Norris, professor emeritus of church history at Union Theological Seminary in New York City, notes that in the early and medieval periods the Song was counted, with the Psalms and the Gospels, among those scriptural writings that touched most deeply on the mystery of the relationship of the church and of the believer to God in Christ. The main part of the book presents for each pericope translations of the Septuagint and Vulgate texts, a brief introduction by Norris, and translations of the comments made by the early Christian authors. The commentators include Origen, Gregory of Nyssa, Theodoret of Cyrus, Ambrose, Augustine, Gregory the Great, and Rupert of Deutz. Also included are an editor's preface and an essay on interpreting the OT by Wilken, biographical information about the commentators, and a list of sources of the individual excerpts.

J. J. O'Keefe and R. R. Reno, *Sanctified Vision. An Introduction to Early Christian Interpretation of the Bible* (Baltimore—London: Johns Hopkins University Press, 2005, cloth

$45, paper $16.95) xii and 156 pp. Bibliography. Indexed. LCN: 2004022317. ISBN: 0-8018-8087-4 (cloth), -8088-2 (paper).

Two associate professors at Creighton University in Omaha, Nebraska, seek to explain the structure and logic of the early Christian interpretations of Scripture in late antiquity. Organizing their treatment around three basic analytical strategies (literal, typological, allegorical), they investigate the larger structure of patristic exegesis and argue for its importance in the emergence of Christian orthodoxy. The six chapters appear under the following headings: Scripture meaning, modern to ancient; Christ is the end of the Law and the Prophets; intensive reading; typological interpretation; allegorical interpretation; and the rule of faith and the holy life. The authors conclude that for Gregory Nazianzus and other patristic interpreters the goal of exegesis is divine wisdom, and that vision must be sanctified if one is to see rather than be blinded by the mystery of God.

C. D. OSBURN, *The Text of the Apostolos in Epiphanius of Salamis,* SBL New Testament in the Greek Fathers 6 (Atlanta: Society of Biblical Literature, 2004, paper $34.95) xiv and 283 pp., 52 tables. Bibliography. LCN: 2004020824. ISBN: 1-58983-139-X.

This volume seeks to establish the textual affinities of Acts and the NT epistles in carefully selected quotations from the writings of Epiphanius of Salamis (ca. A.D. 315-403). After a 22-page introduction to Epiphanius and the text of the NT, it offers general comments on Epiphanius' text and apparatus, and lists on pp. 43-168 the Greek texts from his writings that correspond to specific texts in various NT books from Acts to Revelation. Then following a chapter on the methodology of textual analysis, it presents analyses of Epiphanius' text of Acts, the catholic epistles, and the Pauline epistles, respectively. Osborn, formerly professor of NT at Abilene Christian University in Texas, concludes that while Epiphanius' text of the catholic epistles was likely Byzantine in character, his Greek text of Acts and the Pauline epistles was common in the eastern Mediterranean during the 4th century A.D. and was similar to the later Egyptian text-form found in Codex Alexandrinus and Codex Ephraemi rescriptus. The two appendixes provide information about Epiphanius' text in the apparatuses of Nestle-Aland$^{27}$ and UBS$^{4}$.

C. O. PACHE, *Baby and Child Heroes in Ancient Greece,* Traditions (Urbana—Chicago: University of Illinois Press, 2004, $40) x and 234 pp. Illustrated. Bibliography. Indexed. LCN: 2003023248. ISBN: 0-252-02929-1.

Focusing on baby and child heroes in ancient Greece who died as prepubescent children, this volume examines the extant textual and archaeological sources, provides an interpretative study of the different myths and rituals associated with child heroes, and considers them in the larger context of ancient Greek culture. After an eight-page introduction, it treats the following figures: the children of Medea, the children of Herakles, Linos and Demophon, Pelops, Opheltes-Arkhemoros, and Melikertes-Palaimon. Pache, assistant professor of classics at Yale University, concludes that although the myths of the child heroes start out as dreadful tales of violence and death, the narratives of heroization ultimately emphasize the youth and beauty of the victims, who become recipients of cult and objects of admiration and desire.

M. POORTHUIS AND J. SCHWARTZ (EDS.), *Saints and Role Models in Judaism and Christianity,* Jewish and Christian Perspectives 7 (Leiden—Boston: Brill, 2004, €119 or $149) xiii and 485 pp. Illustrated. Indexed. LCN: 2003058279. ISBN: 90-04-12614-7.

After the editors' four-page introduction and J. Duydam's essay on the hermeneutics of imitation—a philosophical approach to sainthood and exemplariness, this volume presents twenty-one papers on saints and role models in the biblical period (one), the rabbinic-patristic period (twelve), the Middle Ages (three), and the modern period (five). The essays most pertinent to the NT field are by D. Levine on holy men and rabbis in talmudic antiquity; C. Safrai and Z. Safrai on rabbinic holy men; M. Bar-Ilan on prayers of Jews to angels and other mediators in the 1st centuries A.D.; Poorthuis on Enoch and Melchizedek in Judaism and

Christianity—a study in intermediaries; Schwartz on material culture in the Land of Israel—monks and rabbis on clothing and dress in the Byzantine period; B. R. de Lange on partnership between heaven and earth—the sage as religious role model in *Canticles Rabbah;* J. W. van Henten on Jewish and Christian martyrs; G. Rouwhorst on the cult of the seven Maccabean brothers and their mother in Christian tradition; N. Vos on individuality, exemplarity, and community—Athanasius' use of two biblical characters (Elijah and Jacob) in *Life of Antony;* and M. Parmentier on Job the rebel—from the rabbis to the Church Fathers.

A. Rademaker, Sophrosyne *and the Rhetoric of Self-Restraint. Polysemy & Persuasive Use of an Ancient Greek Value Term*, Mnemosyne: Bibliotheca Classica Batava, Supplementum 259 (Leiden—Boston: Brill, 2005, €85 or $115) xi and 375 pp., 14 figs. Bibliography. Indexed. ISBN: 90-04-14251-7.

Based on a doctoral dissertation directed by I. Sluiter and presented in 2004 to Leiden University, this volume investigates two related topics: (1) a synchronic semantic description of the uses of σώφρων, σωφροσύνη, σωφρονεῖν, and cognates in nonphilosophical classical Greek up to the time of Plato; and (2) Plato's use of these terms from the viewpoint of ordinary, nonphilosophical language usage. After a forty-page introduction, it treats the topic in the works of Homer, archaic poets, Aeschylus, Sophocles, Euripides, historians (Herodotus, Thucydides), and Aristophanes and the orators. Then following a synchronic description of the meaning of σωφροσύνη in Plato's time, it focuses on the uses of the term in Plato's writings. Rademaker concludes that while Plato employed a number of traditional uses of σωφροσύνη, in his attempt at definition he centered on its prototypical manifestation of "control of desires" and a larger-scale pendant of εὐνομία for the πόλις as a whole.

S. Radt (ed.), *Strabons Geographika.* Band 3, *Buch IX–XIII: Text und Übersetzung* (Göttingen: Vandenhoeck & Ruprecht, 2004, €192) iv and 681 pp. ISBN: 3-525-25952-2.

The first two volumes in Radt's edition and translation of Strabo's *Geography* were described in *NTA* 47, p. 607 and 48, p. 468. This third volume presents on facing pages the Greek text (with a critical apparatus below) and a German translation for books 9 through 13 in the work. These books provide topographical and historical information about various places in Greece, Asia, Media, Armenia, Cappadocia, Pontus, Bithynia, Galatia, Lycaonia, Pisidia, Phyrgia, Troas and Aeolis, Lesbos, Mysia, and Lydia. Also included are a nineteen-page appendix with variant readings and a one-page list of corrections to the first two volumes in the project.

G. Reydams-Schils, *The Roman Stoics. Self, Responsibility, and Affection* (Chicago—London: University of Chicago Press, 2005, $35 or £24.50) xi and 210 pp. Bibliography. Indexed. LCN: 2004014640. ISBN: 0-226-30837-5.

Reydams-Schils, associate professor in the program of liberal studies at the University of Notre Dame, argues that the Roman adaptation of originally Greek Stoic doctrine shows a distinctive pattern of emphasizing social responsibility. After a thirteen-page introduction, she treats the following topics in the writings of Roman Stoic thinkers (Seneca, Musonius Rufus, Epictetus, Hierocles, and Marcus Aurelius): the self as mediator; from self-sufficiency to human bonding; politics, the philosophical life, and leisure; parenthood; and marriage and community. Reydams-Schils concludes that friendship and all types of relationships among rational human beings were so important for the Stoics because they considered reason to be intrinsically social.

E. D. Reymond, *Innovations in Hebrew Poetry. Parallelism and the Poems of Sirach,* SBL Studies in Biblical Literature 9 (Atlanta: Society of Biblical Literature, 2004, paper $24.95) xiv and 170 pp. Bibliography. Indexed. LCN: 2004001992. ISBN: 1-58983-115-2.

Based on a 1999 doctoral dissertation directed by D. Pardee and accepted by the University of Chicago, this volume considers the innovative and unique aspects of Sirach's poetry (especially its use of parallelism), and contends that Ben Sira does not rely exclusively on Proverbs or any other biblical book as a model. After a two-page introduction, a review of past scholarship, and methodological observations, it presents detailed analyses (text and translation, outline and interpretation) of the following poems: Sir 40:11-17; 40:18-27; 40:28-30; 41:1-4; 41:5-13; 41:14b-15; 41:14a–42:8; 42:9-14; 42:15–43:33; and 44:1-15. Then it considers the general qualities of Sirach's poetry (quantitative, semantic/repetitive, grammatical, and phonetic analyses), and reflects on the effects of Ben Sira's poetry. Reymond concludes that five characteristics typify Sirach's poetry: regular division into bicola; approximate equivalence of line-length within bicola; traditional use of grammatical parallelism within the verse; avoidance of common word pairs and of semantic parallelism at the verse level; and reliance on patterns external to the verse for the complementation of sense units or verse paragraphs.

D. T. RUNIA, *On the Creation of the Cosmos according to Moses. Introduction, Translation and Commentary,* Philo of Alexandria Commentary 1 (Atlanta: Society of Biblical Literature, 2005, paper $34.95) xviii and 443 pp. Bibliography. Indexed. LCN: 2005000234. ISBN: 1-58983-160-8.

The paperback edition of the work (2001) described in *NTA* 46, p. 415, this volume provides a 46-page introduction to Philo's *De opificio mundi,* a new translation of the text, and a detailed commentary on the treatise. Runia is now master of Queen's College at the University of Melbourne in Australia.

K. SCHENCK, *A Brief Guide to Philo* (Louisville, KY: Westminster John Knox, 2005, paper $24.95) xi and 172 pp. Bibliography. Indexed. LCN: 2004057199. ISBN: 0-664-22735-X.

In this introduction to Philo and his writings, Schenck, associate professor of religion at Indiana Wesleyan University in Marion, Indiana, and author of *Understanding the Book of Hebrews. The Story Behind the Sermon* (2003), provides a guide for understanding Philo's writings and a description of contemporary research on them. He treats Philo's piece of the puzzle, Philo's life and writings, Philo among Jews and Gentiles, Philo's view of the world, Philo and Christianity, and Philo's writings in a nutshell. Also included are a topical index to the Philonic corpus and a glossary.

H. SCHLANGE-SCHÖNINGEN, *Augustus,* Geschichte kompakt — Antike (Darmstadt: Wissenschaftliche Buchgesellschaft, 2005, paper €14.90) ix and 157 pp. Bibliography. Indexed. ISBN: 3-534-16512-8.

Schlange-Schöningen, privatdozent for ancient history at the Free University of Berlin, traces the life and times of the emperor Augustus in ten chapters: the question of an "Augustan age," the legacy of crisis, youth in the shadow of power, the ruin caused by the murder of Julius Caesar, from Philippi to Actium, the principate, worship of the gods and the emperor cult, monarchical care and regulation, the *imperium,* and the problem of succession. Also included are chronological tables at the beginning of each chapter, translations of pertinent ancient sources, explanations of terms and key figures, and so forth.

K. SEYBOLD, *Der Segen und andere liturgische Worte aus der hebräischen Bibel* (Zurich: Theologischer Verlag, 2004, paper €17.50) 134 pp., photo. Bibliographies. Indexed. ISBN: 3-290-17320-8.

More than half of this volume (pp. 11-88) is devoted to a detailed study of the Aaronic (or high priestly) blessing in Num 6:22-27. Also included are short essays on "Hallelujah" (the cry of praise), "Hosanna" (the cry for help and favor), and "Amen" as a liturgical formula (the word of affirmation). Also included is a concluding meditation on Num 6:22-26. Seybold is professor of OT at the University of Basel.

D. SHOTTER, *Augustus Caesar,* Lancaster Pamphlets in Ancient History (2nd ed.; London—New York: Routledge, 2005, cloth $78.95, paper $17.95) ix and 128 pp., 4 maps. Illustrated. Bibliographies. Indexed. ISBN: 0-415-31935-8 (cloth), -31936-6 (paper).

The second edition of a work first published in 1991 [see *NTA* 37, p. 156] and reprinted in 2003, this volume examines the nature and circumstances of the achievements of the emperor Augustus Caesar, as well as his personality and political qualities. It has been revised throughout, takes the most recent research in the field into account, and includes more coverage of the social and cultural aspects of Augustus' reign, together with an expanded guide to further reading. After a three-page introduction, it treats the life and times of Augustus under nine headings: the crisis of the Roman republic; the divine youth; the powers of Augustus; *auctoritas*—and patronage; the city of marble; the *respublica* of Augustus; the empire and Augustan peace; the succession; and the legacy of Augustus. Three appendixes are included. Shotter, professor emeritus in Roman imperial history at the University of Lancaster, concludes that the ultimate legacy of Rome's first emperor was the broad sweep of stability that the Roman world gained in 31 B.C. and enjoyed for the best part of four centuries.

G. TAUBERSCHMIDT, *Secondary Parallelism. A Study of Translation Technique in LXX Proverbs,* Academia Biblica 15 (Atlanta: Society of Biblical Literature, 2004, paper $39.95) xvii and 248 pp., 2 charts. Bibliography. Indexed. LCN: 2004003616. ISBN: 1-58983-076-8.

The slightly revised version of a doctoral dissertation directed by F. Watson and presented to the University of Aberdeen in 2001, this volume aims to show that the translator of the Septuagint version of Proverbs frequently rendered Hebrew parallelism in a form that is more closely parallel than the Masoretic text, that is, the colons of couplets correspond more closely to each other semantically and/or grammatically. After an eighteen-page introduction, it develops the thesis in three chapters: Hebrew parallelism rendered in a more exactly parallel fashion, Hebrew parallelism rendered as a less nearly parallel form, and parallelism and textual criticism. Two charts summarize the preferences of modern translators and commentators with regard to the textual decisions in Proverbs (MT versus LXX). Tauberschmidt concludes that before using LXX Proverbs for "superior readings" the translation technique of the Greek translation should be studied carefully.

J. E. M. TERRA (ED.), *Os salmos,* Revista de Cultura Bíblica, vol. 27, nos. 109-112 (São Paulo: Edições Loyola, 2004, paper) 271 pp., fig. Bibliography.

This fascicle first discusses the book of Psalms, the text, the literary genres of the psalms, their origin and history, teaching, and poetic form. Next it considers Jesus and the Psalms, and the Psalms as Christian prayer. Then after providing a scheme for studying the Psalms and reflecting on poetry and prayer, it treats the various books of Psalms, offers an exposition of some psalms, and explains how to interpret the psalms. Finally it compares Psalm 104 with the hymn in honor of the god Aton, and reflects on the theology of the world in Psalm 104. Also included is a 25-page Portuguese bibliography on the Psalms. The contributors include Terra, D. Isidoro, P. Maia, and E. Vogt.

L. M. TEUGELS, *Bible and Midrash. The Story of 'The Wooing of Rebekah' (Gen. 24),* Contributions to Biblical Exegesis and Theology 35 (Leuven: Peeters, 2004, paper €32) iv and 246 pp. Bibliography. Indexed. LCN: 2003070675. ISBN: 90-429-1426-2.

Based on a 1994 Dutch doctoral dissertation directed by M. Vervenne and presented to the Catholic University of Leuven, this volume investigates the story of the "wooing of Rebekah" in the Hebrew Bible and the creative interpretation of it in rabbinic midrash. It first considers the "wooing of Rebekah" in Genesis 24: methodological orientation and introduction; events, plot, and type-scene in Genesis 24; the context in Genesis 22–24; the use of repetitions in Genesis 24; characterization in Genesis 24; and the question of a matriarchal cycle. Then it discusses Genesis 24 in the midrash: midrash and the academic study of the Bible; the formal study of midrash; Abraham's servant and other midrashim—three form-analyses of rabbinic midrashim following A. Goldberg's method; gap-filling and linkage in the midrash on the Rebekah cycle; and the virginity of Rebekah in halakah and haggadah (two chapters). Teugels concludes that the midrashic interpretation usually draws on clues that are already present in the biblical text, and makes those clues and connections more explicit.

T. L. THOMPSON, *The Messiah Myth. The Near Eastern Roots of Jesus and David* (New York: Basic Books, 2005, $35) xiii and 414 pp. Bibliography. Indexed. LCN: 2004028573. ISBN: 0-465-08577-6.

Drawing on both biblical and extrabiblical resources, Thompson, who teaches in the biblical studies program at the University of Copenhagen and is the author of *The Mythic Past. Biblical Archaeology and the Myth of Israel* (1999), focuses on the role of the king and in particular on his presentation as savior of his people and servant of the divine, which we meet in the myth of the messiah. He first deals with the perspective of the Gospels, which build their narrative figures on the basis of the myth drawn primarily from earlier Jewish tradition. Then he considers three of the most central figures of ancient Near Eastern royal ideology—the good king, the conquering holy warrior, and the dying and rising god—and discusses their reuse in biblical tradition and especially in the Hebrew Bible. Finally he describes the biblical revision of holy war ideology and the way this tradition has affected the composition of the narratives about the kings of Judah and Israel as well as the development of the messiah figure in narrative and song. The two appendixes treat examples of the song for a poor man and testimonies of the good king. Thompson contends that the contemporary audiences for whom the OT and the NT were written would naturally have interpreted David and Jesus not as historical figures but rather as metaphors embodying long-established messianic traditions.

L. TRIEBEL, *Jenseitshoffnung in Wort und Stein. Nefesch und pyramidales Grabmal als Phänomene antiken jüdischen Bestattungswesens im Kontext der Nachbarkulturen,* Arbeiten zur Geschichte des antiken Judentums und des Urchristentums 56 (Leiden—Boston: Brill, 2004, €129 or $174) xxi and 343 pp. and 52 plates. Bibliography. Indexed. LCN: 2003069695. ISBN: 90-04-12924-3.

The revised version of a doctoral dissertation directed by P. Schäfer and accepted in 2002 by the department of historical and cultural sciences at the Free University of Berlin, this volume investigates two phenomena of Jewish burial practice in the Hellenistic and Roman period: the use of the concept of *nepesh* for a tomb or funeral, and the use of pyramids on and in tombs. It first considers the twofold focus of the book, the materials to be investigated and the methods to be used, and past scholarship on the topics. Next as a way of approaching the question of origins, it deals with Persian-era Aramaic *nepesh* inscriptions and pre-Hellenistic pyramidal tombs. Then it assembles the archaeological, epigraphic, and literary evidence for pyramidal tombs or *nepashot* in the ancient Judaism of the Land of Israel and in neighboring cultures. Finally it traces the development and functions of the concept of *nepesh,* the *nepashot,* and the pyramidal tombs. Triebel concludes that the concepts of *nepesh* and pyramid should be considered separately, and that the pyramid served in part as a sign of hope for life after death.

M. F. VAMOSH AND H.-J. FRISCH, *Essen und Trinken in biblischer Zeit* (Düsseldorf: Patmos, 2005, €19.90) 101 pp. Illustrated. ISBN: 3-491-79741-1.

After providing general information about the Holy Land, this volume discusses the agricultural year there, provides a chronological table from ca. 6000 B.C. to A.D. 324, and describes table customs in biblical times. Next it considers the seven most important plants in the Holy Land, grains and bread, the fruit of the grapevine, olives, other fruits, vegetables, fish and other fruits of the sea, meat, milk and milk products, sweets, and herbs and roots. Then it deals with ways of preserving the food supply, the Last Supper, and weights and measures. Finally it presents some biblical recipes and some estimates about how much various foodstuffs cost. The book was originally published in Israel under the title *Food at the Time of the Bible.* Frisch has authored the German text of this edition.

G. H. VAN KOOTEN, *The Creation of Heaven and Earth. Re-interpretations of Genesis I in the Context of Judaism, Ancient Philosophy, Christianity, and Modern Physics,* Themes in

Biblical Narrative 8 (Leiden—Boston: Brill, 2005, €109 or $147) xiv and 284 pp. Indexed. LCN: 2004059618. ISBN: 90-04-14235-5.

Based on papers prepared for a conference held in 2003 at Groningen, this volume deals with Genesis 1 itself and with interpretations of it in the contexts of Judaism, ancient philosophy, Christianity, and modern physics. Of the fourteen articles, those most pertinent to the NT field are by E. Tigchelaar on "lights serving as signs for festivals" (Gen 1:14b) in *Enuma Elish* and early Judaism; F. García Martínez on creation in the Dead Sea scrolls; J. N. Bremmer on canonical and alternative creation myths in ancient Greece; J. Dillon on cosmic gods and primordial chaos in Hellenistic and Roman philosophy—the context of Philo's interpretation of Plato's *Timaeus* and the book of Genesis; van Kooten on the "true light which enlightens everyone" (Jn 1:9)—John, Genesis, the Platonic notion of the "true, noetic light," and the allegory of the cave in Plato's *Republic;* E. Adams on creation "out of" and "through" water in 2 Pet 3:5; and B. Dehandschutter on the history-of-religions background of 1 Tim 4:4—"everything that God has created is good."

W. VARNER, *Ancient Jewish-Christian Dialogues. Athanasius and Zacchaeus, Simon and Theophilus, Timothy and Aquila. Introductions, Texts, and Translations,* Studies in the Bible and Early Christianity 58 (Lewiston, NY—Queenston, ON—Lampeter, UK: Mellen, 2004, $119.95 or £74.95) xii and 302 pp. Bibliography. Indexed. ISBN: 0-7734-6188-4.

The three works treated in this volume come from the period between the 4th and 6th centuries A.D. and represent attempts to establish and maintain distance from Christianity's Jewish roots. After a fifteen-page general introduction, it presents introductions to and the Greek texts and new translations (on facing pages) of three such works: *The Dialogue of Athanasius and Zacchaeus, The Dialogue of Simon and Theophilus,* and *The Dialogue of Timothy and Aquila,* respectively. Varner, who teaches biblical studies and Greek at The Master's College in Santa Clarita, CA, concludes that these dialogues show the absolute importance of the biblical witness for the participants, and help us to understand better the history of Jewish-Christian discussion in the early church. R. A. Kraft has supplied a two-page preface.

M. VOGEL, *Herodes. König der Juden, Freund der Römer,* Biblische Gestalten 5 (Leipzig: Evangelische Verlagsanstalt, 2002, paper €16.80) 375 pp., folding stemma, table. Illustrated. Bibliography. ISBN: 3-374-01945-5.

Vogel notes that while Herod the Great is a marginal figure in the Bible, he was one of the most significant rulers of his time. After a nineteen-page introduction to King Herod of Judea (ca. 73-4 B.C.), this volume sketches his life and achievements under ten headings: the historical framework, the struggle for the throne, king of Judea, family misfortunes, the Roman client king, the splendor and distress of a ruler, Herod's building politics, whether Herod was a Jew, Herod's last years, and Herod's heritage. Then it considers how Herod the Great has been perceived and portrayed in Jewish and Christian traditions. A genealogical table of the Herodian dynasty is provided on a separate folding sheet.

A. VOLGERS AND C. ZAMAGNI (EDS.), *Erotapokriseis. Early Christian Question-and-Answer Literature in Context. Proceedings of the Utrecht Colloquium, 13-14 October 2003,* Contributions to Biblical Exegesis and Theology 37 (Leuven: Peeters, 2004, paper €30) iv and 197 pp., frontispiece. Indexed. LCN: 2004049583. ISBN: 90-429-1480-7.

After a four-page preface by Volgers, this volume presents papers by Zamagni on patristic question-and-answer literature—the case of Eusebius of Caesarea; C. Jacob on the intellectual practice and discourse form of question-and-answer in classical literature; P. W. van der Horst on Philo and the rabbis on Genesis—similar questions, different answers; C. Neri on whether the dialogue between the Athenians and the Melians according to Thucydides is a primitive form of the question-and-answer genre; Zamagni on whether there is a technical terminology in the *Questions* of Eusebius of Caesarea; Volgers on Ambrosiaster—persuasive powers in progress; R. J. Teske on Augustine and the question-and-answer literature;

B. ter Haar Romeny on question-and-answer collections in Syriac literature; and A.-L. Rey on the *erotapokriseis* in the Byzantine world—the manuscript tradition of ancient texts and the production of new texts. M.-P. Bussières has provided a nine-page conclusion.

S. WEEKS, S. GATHERCOLE, AND L. STUCKENBRUCK (EDS.), *The Book of Tobit. Texts from the Principal Ancient and Medieval Traditions. With Synopsis, Concordances, and Annotated Texts in Aramaic, Hebrew, Greek, Latin, and Syriac,* Fontes et Subsidia ad Bibliam pertinentes 3 (Berlin—New York: de Gruyter, 2004, €178 or $249) x and 792 pp., 4 figs. ISBN: 3-11-017676-9.

The sixty-page introduction to this synopsis of various ancient texts of the book of Tobit provides general information about the book and particular information about the Greek texts, Latin texts, Hebrew and Aramaic texts from Qumran, later Hebrew and Aramaic texts, and Syriac texts, respectively, as well as other texts. The main part of the volume presents the synopsis of the texts (pp. 61-333), notes to the synopsis (pp. 335-413), various concordances (Greek, Latin, Hebrew, and Aramaic, pp. 415-732), and an appendix containing some other texts of Tobit. The synopsis has been designed to facilitate the comparison of texts by placing together in two- or four-page spreads excerpts that correspond to each other. In principle, it is possible to read any text both horizontally and vertically. The notes include discussions of textual problems and of corrections. The work began some years ago in a postgraduate seminar on the Septuagint at the University of Durham.

S. M. WYLEN, *The Seventy Faces of Torah. The Jewish Way of Reading the Sacred Scriptures* (New York—Mahwah, NJ: Paulist, 2005, paper $19.95) xii and 238 pp., table. Bibliography. Indexed. LCN: 2005000451. ISBN: 0-8091-4179-5.

After explaining how Judaism became a scriptural religion, Wylen, the religious leader of Temple Beth Tikvah in Wayne, NJ, and author of *The Jews in the Time of Christ* (1996), explains the Jewish art of reading and interpreting the Bible, and introduces readers to the major texts and genres of rabbinic literature under the following headings: one Bible, two different books—Jewish Torah and Christian OT; the ever-expanding Torah; the seventy faces of Torah; Jewish education and Torah; levels of Torah; midrash; Mishnah and Talmud; commentary; mystical midrash; orthodoxy and modernity—the Jewish encounter with fundamentalism; and Torah study today. A thirteen-page glossary is included.

J. WYRICK, *The Ascension of Authorship. Attribution and Canon Formation in Jewish, Hellenistic, and Christian Traditions,* Harvard Studies in Comparative Literature 49 (Cambridge, MA: Harvard University Department of Comparative Literature, 2004, cloth $45, paper $27.50) xv and 508 pp. Bibliography. Indexed. LCN: 2004111129. ISBN: 0-674-01611-0 (cloth), -01662-9 (paper). Distributed by Harvard University Press.

Developed from a doctoral dissertation in comparative literature at Harvard University, this volume traces the history of the idea of the author in the Jewish, Hellenistic, and Christian traditions. After a nineteen-page introduction, it treats the following topics: the scribes of the Hebrew Bible, attaching names to biblical books, the Jewish critique of Greek letters, biblical and Homeric textualization according to Josephus, Peisistratus and Ptolemy, Aristotle and Ezra, and from canon to authorship. Wyrick concludes that the institution of authorship in the western tradition results from an amalgamation of Jewish views on the provenance of Scripture and Hellenistic attribution analysis, accomplished by early Christian hermeneutics; and that the very nature of modern authorship is theologically determined and religious through and through.

# ADDITIONAL BOOKS RECEIVED

M. L. Barré, *The Lord Has Saved Me. A Study of the Psalm of Hezekiah (Isaiah 38:9-20),* Catholic Biblical Quarterly Monograph Series 39 (Washington, DC: Catholic Biblical Association of America, 2005, paper $12) x and 294 pp. Bibliography. Indexed. LCN: 2005005066. ISBN: 0-915170-38-8.

M. Essunger, *Kärlekens möjlighet. Skönlitterär gestaltning och teologisk reflektion hos François Mauriac och Lars Ahlin* [The Possibility of Love. Literary Creation and Theological Reflection in François Mauriac and Lars Ahlin], Acta Universitatis Upsaliensis, Uppsala Studies in Faiths and Ideologies 16 (Uppsala: Uppsala Universitet, 2005, paper) xiii and 391 pp. Bibliography. Indexed. ISBN: 91-554-6270-7.

A. Maffeis, *Ecumenical Dialogue,* trans. L. F. Fuchs, Unitas Books (Collegeville, MN: Liturgical Press, 2005, paper $16.95) x and 109 pp. Bibliography. LCN: 2004030302. ISBN: 0-8146-2931-8.

K. A. Mathews, *Genesis 11:27–50:26,* New American Commentary 1B (Nashville, TN: Broadman & Holman, 2005, $32.99) 960 pp., 2 maps. Bibliography. Indexed. ISBN: 0-8054-0141-5.

R. Saarinen, *God and the Gift. An Ecumenical Theology of Giving,* Unitas Books (Collegeville, MN: Liturgical Press, 2005, paper $16.95) viii and 149 pp. Indexed. LCN: 2004019559. ISBN: 0-8146-3013-8.

C. Tietze, *Hymn Introits for the Liturgical Year. The Origin and Early Development of the Latin Texts* (Chicago: Hillenbrand Books, 2005, paper $28) xiv and 312 pp., 6 tables. Bibliography. Indexed. LCN: 2004118209. ISBN: 1-59525-011-5.

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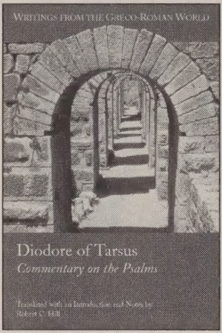
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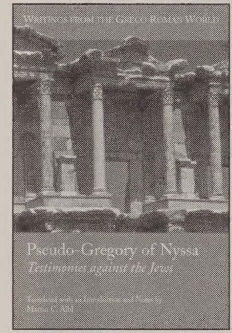
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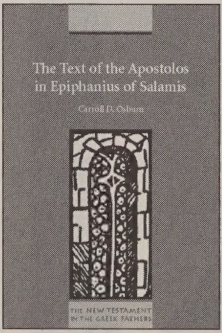
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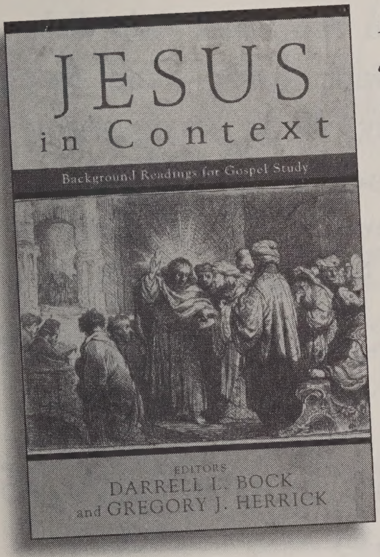

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